

**YOGA PHILOSOPHY OF PATAÑJALI**  
**WITH**  
**BHĀSVATĪ**







# YOGA PHILOSOPHY OF PATAÑJALI

CONTAINING HIS YOGA APHORISMS WITH COMMENTARY OF VYĀSA  
IN ORIGINAL SANSKRIT, WITH ANNOTATIONS, AND ALLIED TOPICS  
ILLUSTRATING THE THEORY AND PRACTICE OF SĀMKNHYA-YOGA

WITH  
**BHĀSVATĪ**

BY

Sāmkhya-yogāchārya  
**SWĀMI HARIHARĀNANDA ĀRANYA**

*(Founder of the Kāpila Monastery)*

RENDERED INTO ENGLISH  
BY

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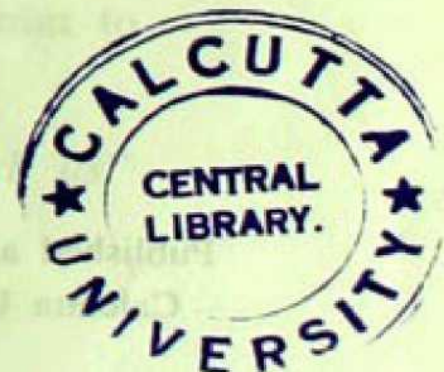
*A disciple of the Kāpila Monastery, and author of  
'Sāmkhya O Yoga — Parichaya O Sāadhanā'*

FOREWORD  
BY

**SWĀMI DHARMAMEGHA ĀRANYA**  
*(Former Head of the Kāpila Monastery)*



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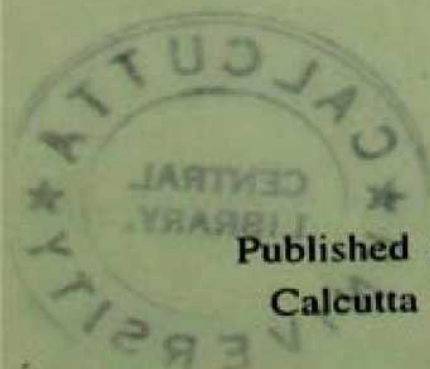
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नास्ति सांख्यसमं ज्ञानं नास्ति योगसमं बलम्।

—महाभारत

There is no wisdom like Sāṃkhya, no power like Yoga.

— *Mahābhārata (Śāntiparva, 304.2)*

*Richard Garbe* —

In Kapila's doctrine, for the first time in the history of the world the complete independence and freedom of the human mind, its full confidence in its own powers were exhibited.

— "*Philosophy of Ancient India*"

*Max Muller* —

If I am asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them ....., I should point to India.

— "*India what it can teach us*"

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## FOREWORD

It is a matter of no small satisfaction to me to see the publication of the English rendering of the Pātañjala Yoga-darśana or the Yoga Philosophy of Patañjali as presented by my revered Āchārya, the late Sāṅkhya-yogāchārya Śrīmat Swāmi Hariharānanda Āraṇya. It was a matter of great regret with him in the later years of his life that he could not arrange for this great task for which he was getting repeated requests. His exposition of the subject in Bengali bears remarkable impress of his genius as well as evidence of realisation of the subtle principles which constitute the basis of the Sāṅkhya-yoga philosophy. This philosophy, propounded at an age when writing had not been invented, and when sacred learning was orally transmitted from master to pupil, was naturally very concise and depended for its clear exposition on the mental conception of those to whom it was communicated. A good deal thus depended on the comprehension of the principles enunciated in the form of aphorisms, to achieve which intense study and strict habits of life were essential. With the passage of time, these became scarce and so the ancient lore would have become extinct had it not been kept alive by the commentaries of subsequent thinkers. With the advent of modern age, such thinkers also became few and far between, except for the rare appearance of a savant who would go into voluntary exile and devote his life to the assimilation of those ancient doctrines which lead to the transcendental goal.

The treatise on Sāṅkhya-yoga philosophy as framed by Patañjali, is divided into four parts : (i) On Concentration, (ii) On Practice, (iii) On Supernormal Powers, and (iv) On Liberation. Despite the extremely condensed nature and an apparent detachedness of the aphorisms there is a logical continuity running through them and the four different parts, which makes them a complete and broadbased structure. That is why this philosophy has successfully withstood the onslaught of time and still continues to infuse spiritual inspiration and show the unerring path of salvation.

Though it is called Yoga Philosophy, the terms Darśana and philosophy are not exactly synonymous. Yoga-darśana is not a general theoretical dissertation on mental science, like what is meant by philosophy. Its theme is to ascertain the aim of life by finding out the *ultima thule* of human desires, to discover the root cause of all sorts





of afflictions and then to prescribe the supreme remedy. It is noticeable how that has been done in a perfectly scientific way thus making it acceptable to all irrespective of creed or sect. It is a relic of that ancient time when Dharma or religion meant only virtue and did not stand for a particular dogma.

In rendering into English this subtle philosophy with its subtler commentaries and annotations, the writer Śrī P. N. Mukerji has faithfully followed the old masters and never ventured to air his own views, such attempts having, in several instances before, resulted in the presentation of a new philosophy in the name of the old.

The Sāṅkhya-yoga philosophy visualises a complete training of the mind and points a clear way to attainment of that sublime tranquillity which is coveted by all, and it is hoped that an earnest reader will find in this book much to set at rest his doubts about the subject, ample food for reflection and what is most important he will obtain practical instruction, not in the postures and physical exercises only, but on meditation or Yoga in all its psychological bearings.

A brief account of the remarkable life of the great author and Yogin would not have been out of place here. But our revered Āchārya Swāmiji forbade us to write his biography, so only a glimpse of his early monastic life is given below. It is said, however, that the writings of an author indirectly reveal his own life.

Swāmiji passed his early monastic life (1892-1898) in the caves of Barābar or Pravar hills in Bihar where his earthly resources consisted only of a blanket, a thick cotton sheet, a single piece of dhoti, a napkin and a wooden Kamandalu (water pot). In those days, that solitary mountainous region was the home of wild animals. So dangerous was the place that even thirty years thereafter, shepherds used to leave that hilly pasture ground with their flock and return home long before sunset. But Swāmiji never took any special steps for his safety, he had only a cloth screen at the entrance to the cave to keep out the wind and the rain. There was no provision for a light to mitigate the darkness of the night.

The nearest habitation was about two miles from the cave. A devout and generous villager provided Swāmiji with the means of his subsistence, which was brought to him once every noon. In the absence of utensils, that frugal meal was deposited on a partially level block of stone which is still there, and the sparkling waters of a nearby mountain spring satisfied his thirst.



Most of the Barābar caves, hollowed out of granite boulders, are much more than two thousand years old. They are of the period of Emperor Aśoka whose inscriptions can still be seen in some of them. In those days the range of hills was known as Khalatik and every cave bore a name; our Swāmiji lived in any of them as the season permitted.

Apart from his biography, there was another interdiction and that was about building any monument over the place of his interment. The distinctly noble sentiment underlying these two prohibitions will, however, leave a far deeper and more hallowed impression on the heart of all, than any material edifice.

In the foregoing description only a faint idea of that extraordinary personality has been attempted to be given. The reader will, however, be able to discover herein the fountain-head of that stream of inspired spirituality in which all his works are so thoroughly steeped.

Kāpila Maṭha,  
Madhupur,  
Bihar, India.  
1963

DHARMAMEGHA ĀRANYA

While writing a biography of the revered Swāmiji whose numerous philosophical treatises, the Yoga-darsana being his primum opus, have of his books, the product of his meditation and realisation, were written



## PREFACE TO THE FIRST EDITION

Yoga is one of the six systems of Indian Philosophy, and Patañjali's Yoga-sūtra is one of the earliest treatises amongst them. His Yoga aphorisms deal with the mind and its fluctuations, showing the way how they can be controlled and how complete mastery over the mind can lead to cessation of misery and attainment of peace leading to salvation. The pithy maxims were amplified by Vyāsa and this amplification has come to be regarded as an integral part of the aphorisms to ensure correct understanding of the philosophy underlying them. Various commentators in ages past gave their observations and interpretations to elucidate the complex problems relating to the human mind, but very few in recent times have attempted the task. One of these very few was Sāṃkhya-yogāchārya Śrīmat Swāmi Hariharānanda Āraṇya, Head of the Kāpila Monastery.

Under monastic convention the previous life-history of a monk is a sealed book but this much is known and can be stated that the revered Achārya Swāmiji hailed from a well-to-do Bengali family and after a scholastic education voluntarily renounced wealth, position and comfort in search of truth in his early life. Cheerfully accepting the austerities and privations of the life of an ordained monk, he spent most of his time in solitude and a good many years in solitary caves in complete and undisturbed possession of his soul so very necessary for deep contemplation and realisation of truth as did the ancient sages of India. The first part of his monastic life was spent in the caves of Barābar hills in Bihar, hollowed out of single granite boulders bearing the inscriptions of Emperor Aśoka and very far removed from human habitations. He spent some years at Tribeni, in Bengal, at a small hermitage on the bank of the Ganges and several years at Hardwār, Rishikesh and Kurseong—all in the Himalayas. His last years were spent at Madhupur in Bihar where he lived the life of a hermit in a dwelling containing a built-up cave. The only means of contact at that time between him and his disciples was through a window opening on a big hall. He spent the last twenty-one years of his life in that solitary sequestered residence where he left his mortal abode.

While leading a hermit's life the revered Swāmiji wrote numerous philosophical treatises, the Yoga-darśana being his *magnum opus*. Most of his books, the product of his meditation and realisation, were written



in Sanskrit or in his native language, Bengali. At first most of the books were published and distributed gratis by his disciples; nobody made his writings a commercial asset. When through the writings of other writers quoting him and his philosophical views, Western scholars came to know of his vast erudition, they started referring spiritual problems to him for solution. They also made requests for publication of his Yoga-darśana in English. This request very much perplexed him as he had retired from such undertakings long before, let alone preparation of a big book like the present one. This book has been published in Bengali by the University of Calcutta where it has been accepted as a standard work of reference in Indian Philosophy. Later, an edition of the book in Hindi was published by the University of Lucknow for the edification of the scholars of India who do not read Bengali. During the last few years of his life Swāmi Hariharānanda Āraṇya asked several scholars, both Indian and non-Indian, to take up the work of rendering his Bengali Yoga-darśana into English, but unfortunately his wish remained unfulfilled when he shuffled off his mortal coil.

I was attracted to the monastery at Madhupur when after prolonged quest in various parts of India in search of a spiritual guide I had come to this quiet little place more for rest than for search. By the merest accident I heard of the Philosophy taught at the Kāpila Monastery. The revered Āchārya Swāmiji was then fasting and would not see any visitors, I was told. But would I see the younger Swāmiji, if I really wanted to hear anything on a spiritual subject? The monks of the monastery were very particular and as they did not like to be disturbed for nothing, were I serious in wishing to meet the Swāmiji?

After a serious heart-searching I took courage in both hands and said 'yes'. I was informed later that I could see the younger Swāmiji the following afternoon. We met, discussed a few general spiritual points and I was directed to read a few books, published by the monastery for full answers to my questions, one of the books being the Yoga-darśana. A few months later Swāmi Hariharānanda departed from this life and Swāmi Dharmamegha Āraṇya, the younger Swāmiji referred to above, his chief disciple, was installed in his place as the Head of the Kāpila Monastery. In course of time, I was initiated into the cult of Sāṅkhya-yoga by the new Chief and I have never looked back. After years of assiduous study and as an *aide-memoire*, I compiled a little book in Bengali, primarily for the benefit of my co-disciples, giving the rudiments of the principles and practice of the Sāṅkhya-yoga philosophy. While looking into this book, my master the said Swāmi Dharmamegha Āraṇya mentioned to me the unfulfilled wish of his



preceptor the revered author, the great Āchārya Swāmiji as Swāmi Hariharānanda was called by all who had the good fortune to listen to his discourses. With a good deal of hesitation and full of diffidence I asked Swāmiji if I might venture upon this great task. Swāmi Dharmamegha Āraṇya gave me every encouragement, placed the library of the monastery at my disposal and passed words to all members and monks of the monastery—both lay and ordained—to give me every assistance in the preparation of the book.

In the course of the intensive study, necessary for the preparation of a faithful translation, backed by the elucidation and practical hints on Yoga from my master, I realised the vastness of the comprehension of the essential principles by the writer of Yoga-darśana before he could give such an exposition of an abstruse subject like the Yoga Philosophy, because nothing short of revelation in Samādhi could account for the wonderful insight displayed in the book. Although there is nothing new to be said about the ultimate truths which had been stated by the original teachers in ancient times, the later commentators have elucidated the methods for comprehending those truths and with their incomparable genius and uncommon insight have shed lustre of their clear intelligence in illuminating the ancient wisdom of Yoga. In Swāmi Hariharānanda's exposition will be found many things which will go to allay the doubts of ardent enquirers, to establish the appropriateness of the propositions enunciated, to elucidate many apparently unintelligible parts, as well as many new arguments which go to refute the criticism of adverse commentators. This convinced me that every word of the encomium so profusely bestowed on the Bengali edition of Yoga-darśana by the learned scholars all over India was richly deserved. Experienced readers will feel that the commentaries in this book are not the elucidation of a writer who is engaged only in a task of explaining the text without seriously following that philosophy. It is a book primarily for those whose lives have been dedicated to the principles of Sāṃkhya-yoga, who have to remove the doubts of many enquirers and who by their conduct and precept have to establish that knowledge.

Apart from its spiritual aspect, the philosophy of Yoga has a moral value and is of no small practical utility in our everyday life. The sages of old, in India, codified the rules for disciplining the mind so that better human relations could develop which are bound ultimately to bring about collective peace. It is a common error to assume that too philosophical an attitude of mind is antagonistic to social progress, but a careful perusal of the Yoga Philosophy would show that it is not tainted by sectarianism, its principles are of universal application, and that its doctrines are in



harmony with human advancement all round. If the cardinal principles of human conduct enunciated in this philosophy are followed in practice, a better man will be built up, human relationship will be sweetened, a better society will come into being, and thus a better world.

I shall now explain the arrangement followed in the presentation of the subject. The aphorisms, or Sūtras as they are called in Sanskrit, have been given first in original Sanskrit with Vyāsa's introductory remarks wherever they occur. Then have been given Vyāsa's comments on the Sūtras in original Sanskrit. (These Sanskrit texts can be skipped over by one who does not read Sanskrit, without interfering with the study of the subject, but these will be found highly illuminating by one who reads Sanskrit.) The English rendering of the Sūtra has been given in capital letters with numerical markings, followed by the English rendering of Vyāsa's commentary. The matters, in respect of which annotations have been given by Āchārya Swāmiji, have been denoted by numerals within brackets after them. These annotations have been given in smaller type preceded by these numerals within brackets.

The reader will find many Sanskrit words retained in the English rendering. A glossary of such words has been given as an Appendix. It has been found necessary to retain the use of such words because equivalents to denote the exact significance or import of the Sanskrit words are not available in English. Wherever possible, the English sense of the word has been given almost immediately in the text or as near to it as possible. Sanskrit words used in the book have been transliterated according to the scheme adopted by the International Congress of Orientalists. The diacritical marks used with their phonetic equivalents are given in the Appendix.

In conclusion, I wish to place on record my grateful appreciation of the valuable assistance rendered to me by my co-disciples of the Kāpila Monastery at Kurseong and the co-operation extended by the monks of the Kāpila Monastery at Madhupur, as well as my deep debt of gratitude to my most revered spiritual guide Śrīmat Swāmi Dharmamegha Āraṇya for the enlightenment given me and for looking over and correcting this book in manuscript which made my task both a pleasure and a privilege.

Kāpila Maṭha,  
Madhupur,  
Bihar, India.  
1963

P. N. MUKERJI



## PREFACE TO THE FOURTH EDITION

It is heartening to find that interest in Sāṃkhya-yoga is gathering momentum all over the world. The feedback we have had from both academic circles and genuine seekers for peace seems to indicate that publication of *Yoga Philosophy of Pātañjali* in 1963 has been one of the key factors in this regard.

In bringing out the new edition we have followed the guideline set by revered Swāmī Dharmamegha Āraṇya for the earlier editions to see how best and how much of *Pātañjala Yoga-darśana*, the author's *magnum opus* in Bengali, can be made available to the English reading public in a form that is easy to comprehend and yet true to the original. With this end in view articles on allied topics were added in the earlier editions.

Apart from thorough revision of the whole text with appropriate alterations and additions, we have included translations of four more articles by the author — 'Vigil over Self', 'Realisation of Pure I-sense', 'Concept of Īśvara in Sāṃkhya Philosophy' and 'A Garland of Matchless Gems'. The first two are corollaries of Jñāna-yoga or Practice of Yoga through Self-consciousness, an existing article in the book. These offer specific advice both to aspirants to spirituality and practising Yogins, guiding them gradually up to a state equivalent to that of the Lord of the universe, who is ever established in His pure I-sense.

The article 'Concept of Īśvara in Sāṃkhya Philosophy' will benefit both scholars and aspirants practising either the path of devotion or of transcendental enlightenment. It explains many of the prevailing misconceptions about Sāṃkhya-yoga which have grown, because Sāṃkhya-yoga did not have a proper exponent for centuries before Swāmī Hariharānanda Āraṇya arrived on the scene.

The fourth addition, 'A Garland of Matchless Gems,' was written in Sanskrit and first published in 1903. It features the author's recommendations on a variety of topics falling under the overall ambit



of the philosophy of liberation. Its range is wide, from the Vedas and the Upaniṣads to the later Purāṇas, covering both theoretical and practical aspects of the subject. There is no ambiguity or vagueness, for he has picked up only the very best from a vast knowledge base. His aim is obvious — to help the serious student mature into a practising Sāṃkhya-yogin.

All the articles have been grouped under Allied Topics. A new item Citations from Ancient Texts in the Commentary of Vyāsa has been added in the Appendix. It provides information on source or authorship of the citations which would be useful to the discerning academic.

The most significant addition in the present edition is 'Bhāsvatī'. The author wrote this commentary in Sanskrit on the Yoga aphorisms and their masterly interpretation by Vyāsa decades after the publication of his Bengali commentary in *Yoga-darśana*. Published from Varanasi in 1934 along with some of the other generally accepted Sanskrit commentaries, 'Bhāsvatī' is refreshingly different from all of them and even from his earlier Bengali commentary. It elucidates some of the difficult sections in a manner more acceptable to the modern reader. 'Bhasvati' was rendered into Bengali by Swāmī Dharmamegha Āraṇya and has since then formed an important and integral part of the author's *Yoga-darśana*. Swāmī Dharmamegha Āraṇya incorporated some useful additional elucidations in the Bengali 'Bhāsvatī' which have been retained in our English translation.

It is difficult to explain the phenomenon that was Swāmī Hariharānanda Āraṇya. He met his Guru only briefly and after his initiation as a Sannyāsin, he chanced upon an old text of Sāṃkhya-yoga in a library. He could immediately grasp its superlative quality which prompted him to pursue the path of spiritual practice enjoined by Sāṃkhya-yoga to its very end. A rare combination of outstanding intellect, profound scholarship and most importantly lifelong spiritual practice with one-pointed devotion enabled him to revive almost single-handedly Sāṃkhya-yoga with its long tradition dating back to the age of the early Upaniṣads and restore it to its rightful position of honour. Dr. Ramshankar Bhattacharyya in his Preface to an earlier edition of this book had aptly quoted a statement of J. N. Farquahar from 'The Religious Quest of India': "Sāṃkhya Sannyāsins are so rare that it is



of interest to know that as early as 1912 a learned Sāṃkhya-yati named Hariharānanda was alive and teaching in Calcutta."

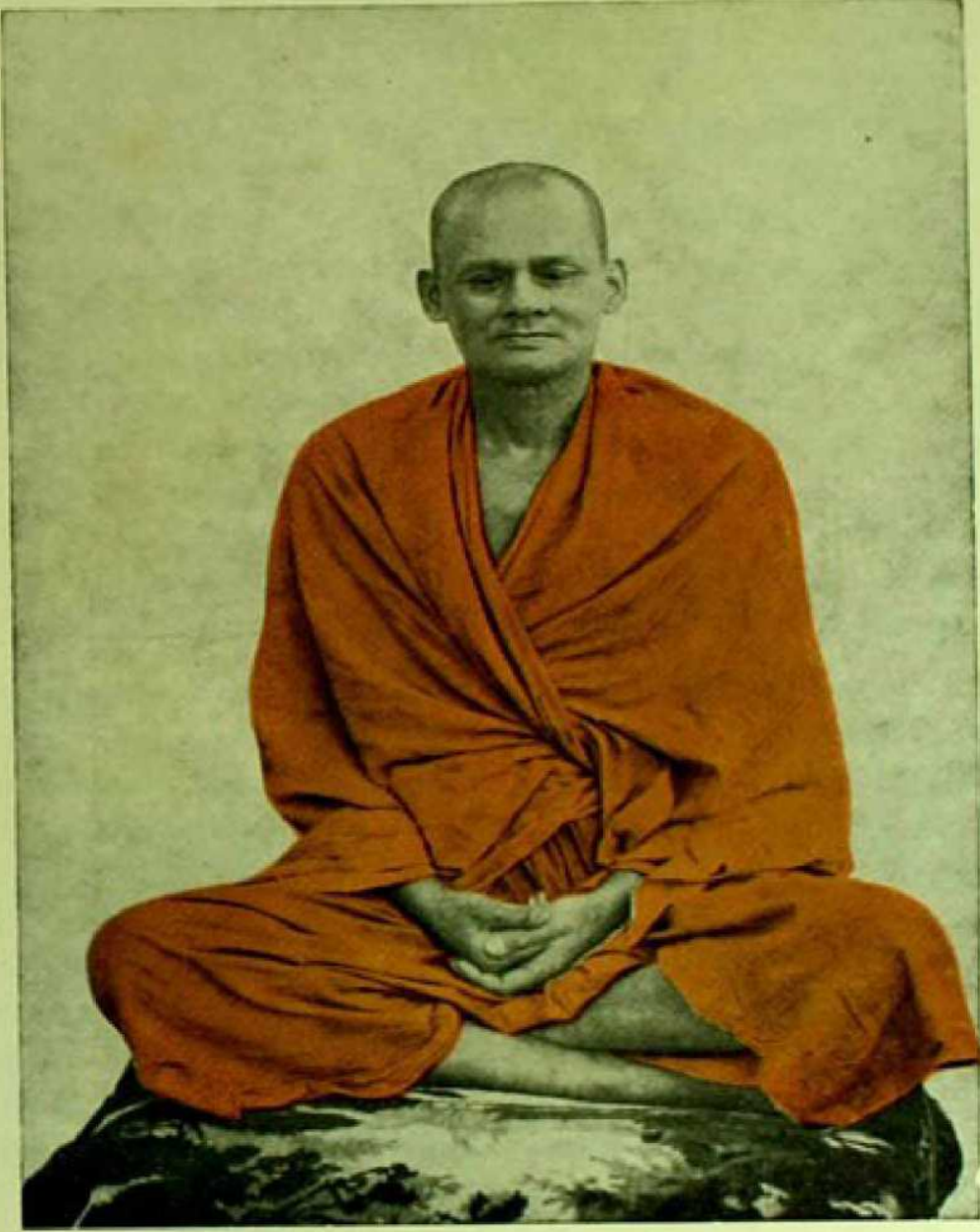
That was, however, knowing him from afar. To those who were fortunate to come in closer proximity, he was veritably a living example of the ideals of Sāṃkhya-yoga. So was his disciple and successor Swāmī Dharmamegha Āraṇya who was the inspiration behind publication of this book. He was equally remarkable because the long period of seven and half decades that he donned the mendicant's robe, he devoted himself entirely to spiritual practice. Only deviations were dissemination of the teachings of his Master and advising and guiding genuine seekers. The commentary and interpretation of the doctrine of Sāṃkhya-yoga by the author and the elucidations added by Swāmī Dharmamegha Āraṇya reflect their realised perceptions and are not mere philosophical discourses.

We hope that the new edition will be found more useful in appropriate circles both in academic institutions and among aspirants for lasting peace.

2000  
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India

Adinath Chatterjee





सांख्ययोगाचार्यः

श्रीमत्-स्वामी हरिहरानन्द आरण्यः

ज्ञानं महोदधिसमं खलु धीर्विशाला भा यस्य भाति च विमुक्तिद-सांख्ययोगे ।  
रुद्ध्वा शरीरमपि दर्शितमोक्षहेतुर्वन्दे तदार्यचरणं शरणं श्रितानाम् ॥



## INTRODUCTION

### INDIAN PHILOSOPHY OF LIBERATION

The absence of any mention of historical dates in the ancient Indian treatises makes their chronological placement extremely difficult. A careful and comparative study of the variations in linguistic idioms noticeable in the Vedas and philosophical writings of different periods may, of course, help one in determining—though not with exactitude—the age of the different works. But this method also has its limitations. For there are numerous instances of later compositions imitative of older linguistic styles and of ancient writings containing later interpolations. The Vedas contain, for example, Mantras and Brāhmaṇas composed in several varying and mutually anachronistic linguistic forms.

The names of authors of the different works do not offer any chronological clue either as these do not refer to specific individuals. It is certain that there were more persons than one bearing the names of Vyāsa or Yajñavalkya and living in different periods of time. Similarly, there were several authors known as Patañjali which was but a family surname according to the Brhadāranyaka Upaniṣad. All these make it rather impossible to conclusively place the Sanskrit literary or philosophical works in any chronological order that will be beyond doubt. Nor is it our purpose to do so in this discussion which will be confined to a study of the Indian religious philosophies with special reference to the beginning, development and the highest fulfilment of what may be termed 'the philosophy of liberation'.

The appropriate name for the religion of the Hindus is 'Ārṣa-dharma' or the religion of the Ṛṣis. Manu, the ancient Indian law-maker and philosopher, used this name to describe the 'only true religion, not opposed to Vedic teachings'. The Buddhists also referred to this religion as Ṛṣi-mata (Isimata in Pāli) which literally meant the Doctrine of the Ṛṣis. The Vedas which formed the basis of Hinduism emanated from the Ṛṣis who were believed to be persons with extraordinary spiritual attainments. In fact, the term 'Ṛṣi' was expressive of veneration in ancient times and the Buddhists used to describe the Buddha as Maharṣi



(Mahesi in Pāli) or the Great Ṛṣi. Women and non-Brāhmaṇas with superior knowledge and power were also regarded as Ṛṣis.

The Ṛṣis were broadly divided into two schools of thought. One of them preached and practised the performance of religious rites leading to worldly happiness (Pravṛtti-dharma) while the other believed in the creed or path of renunciation and liberation (Nivṛtti-dharma).<sup>\*</sup> Performance of rituals advocated by the former was believed to be capable of conferring happiness on one in both the present life and the life beyond. The Ṛṣis who prescribed these rituals and 'saw' or composed their Mantras were founders of this school. The other creed of which Paramarṣi Kapila was known to be the greatest exponent owed its origin to those Ṛṣis who had discovered the way to self-realisation and evolved from their own spiritual life and experience a complete system of theory and practice for guiding others along that path. Unlike Pravṛtti-dharma (creed of worldliness) which has been prevalent in all parts of the world, Nivṛtti-dharma (creed of renunciation) originated in, and belonged exclusively to, India.

The ultimate aim of Pravṛtti-dharma is attainment of heaven and for this purpose it enjoins (i) worship of God or saints and (ii) practice of charity, benevolence, compassion and like virtues along with performance of good deeds. Nivṛtti-dharma points out that one's attainment of heaven through good conduct or good deeds is only temporary since this does not ensure freedom from the cycle of births. This freedom can be achieved only through perfect knowledge of one's real self. It is by proper Yoga or Samādhi (absolute mental concentration) and complete non-attachment to worldly interests that one can attain such knowledge which alone can remove Avidyā (misapprehension or imperfect knowledge of the reality), the root cause of unhappiness and the cycle of births.

The exponents or philosophers of Nivṛtti-dharma believed that true knowledge of one's Self or Ātman (soul) consisted in the realisation of its identity with an immutable reality called Puruṣa within oneself and that this realisation could be achieved only through the practice of Yoga. Differences existed, however, in their conception of the real nature

<sup>\*</sup> The literal meaning of the word Pravṛtti is desire for Karma while Nivṛtti means cessation or renunciation of activity. While Pravṛtti-dharma and Nivṛtti-dharma are wide apart, all Pravṛttis need not be discarded. 'Let me be established in the path of renunciation' is also a Pravṛtti (mental activities like conation, etc. are very much a part of Karma; vide Appendix C, the Doctrine of Karma) which is highly desirable as it helps one advance on the path of Nivṛtti.



of the Self or Puruṣa. The Vedantists hold, for example, that Puruṣa is Saguna (one having attributes) at certain stages and Nirguna (one beyond the attributes) at others. Sāṃkhya philosophers believe, on the other hand, that Puruṣa, whose number is many, is essentially Nirguna.

A chronological study of the genesis of different philosophical theories in India would indicate that the philosophy relating to performance of rituals and making offerings to the deities was the first to be evolved and was followed by the theory of Saguna Ātman or the soul with attributes. It was left to Paramarṣi Kapila to conceive and elaborate for the first time the theory of Nirguna Ātman. The knowledge spread gradually amongst the Rṣis and ultimately found its way into the Upaniṣads. This is pre-eminently noticeable in the teachings of the Kāṭha Upaniṣad.

Rṣi Pāṇchasiṅha was the first to formulate the teachings of Paramarṣi Kapila into a number of aphorisms. Unfortunately, the Sāṃkhya-sūtra, as his work is called, is no longer available in its entirety, but the little that is available is sufficient to give us a coherent picture of the entire Sāṃkhya philosophy. Isvarakṛṣṇa, a later author, compiled nearly all the Sāṃkhya doctrines in a treatise which is still available and is known as the Sāṃkhya-kārikā. The latest authoritative work on the subject is Sāṃkhya-pravachana-sūtra which is complete in six chapters.

Although in Indian thought on self-realisation and spiritual liberation the Sāṃkhya and Yoga philosophy has been traditionally divided into two distinct systems of thought, the two are inseparably related to each other. For, as has already been mentioned, no self-realisation or attainment of true knowledge of one's real self is possible without constant and unfailing practice of the disciplinal exercises of body and mind prescribed in the Yoga system. The difference between the two aforesaid systems lies, therefore, not in their acceptance or rejection of the Yoga but in the fact that while the followers of the Sāṃkhya philosophy believe in self-realisation through a correct understanding of the underlying principles of the phenomenal reality along with complete renunciation of the worldly life, the followers of the Yoga thought seek to achieve the same goal through practice of sturdy self-discipline, study of religious scriptures and repetition of Mantras and complete devotion to God. If one views the Indian philosophical thoughts on the subject of spiritual liberation as one whole system, one finds the Sāṃkhya and the Yoga to be mutually complementary, the former providing the necessary theory and the latter offering instructions on practice. This



is why ancient Indian writings abound with avowals of the mutual inseparability of the Sāṃkhya and the Yoga.

According to ancient tradition, the original exponent of Yoga philosophy was Hiranyagarbha (the omniscient and all-pervading Creator). He was believed to have taught the system to some Ṛṣis who handed it down to others. Some consider, however, that the name Hiranyagarbha might have referred to Ṛṣi Kapila who was also known as Prajāpati and Hiranyagarbha. Followers of the Sāṃkhya thought believe that Kapila was born with superior knowledge and a spirit of non-attachment acquired in his previous birth and that he propagated his philosophy after attaining supreme spiritual heights through his own genius. Those belonging to the Yoga school hold, on the other hand, that Kapila acquired his knowledge through the grace of God (Saguṇa Īśvara or Hiranyagarbha). This view finds mention in the Śvetāśvatara Upanisad which formed part of the ancient Yogic literature. Both schools admit, however, that it was Kapila who propounded the Sāṃkhya-yoga philosophy as we find it today.

The Yoga-sūtra is the oldest work among the six Indian philosophical systems which accept the authority of the Vedas. It contains no reference, either approbatory or unfavourable, to the teachings or views of any other philosophical system. Its Sūtras or aphorisms seek only to establish its own tenets and not to refute the views of other systems as almost all the later philosophical works do. It stands to reason, therefore, to assume that the Yoga-sūtra preceded the advent of Buddhism or any other religious or philosophical thought. The Bhāṣya (commentary) of the Yoga-sūtra, however, older as it is than any other philosophical commentaries, appears to have been composed after the spread of Buddhism. The author of the Bhāṣya was one Vyāsa who was not the same as Kṛṣṇa-dvaipāyana Vyāsa, the author of the Mahābhārata.

Although some of the extant literature on the Sāṃkhya-yoga system are of comparatively recent origin the system itself is undoubtedly very ancient. It is profound in its wisdom, precise in its logic and is entirely free from any blind faith or bias. The code of conduct which it enjoins includes the practice of the highest human virtues like Ahimsā (non-injury), Satya (truth) etc. and the promotion of the noblest feelings like amity, compassion and the like. The Buddhists adopted this in its entirety. The available biographies of Buddha indicate that he had spent several years as a disciple of Arāḍa-kālāma, a noted Sāṃkhya philosopher of his time, before he left for Uruvilva in quest of further spiritual



enlightenment. The practice of the Sāṃkhya-yoga consists in one's complete absorption in meditation (Dhyāna) after acquiring full mastery over one's body and mind, and culminates in Samādhi. This is what Buddha did.

The teachings of the Sāṃkhya philosophy may be summed up as follows :

- (i) Mokṣa or liberation consists in the complete and permanent cessation of all sufferings. (ii) In the state of Mokṣa (i.e. on attainment of liberation) one abides in one's immutable and attributeless Self which is Puruṣa. (iii) In the state of Mokṣa the mind (Chitta) goes back to its original cause, Prakṛti. (iv) Cessation of the mind (Chitta) can be brought about by renunciation and supreme knowledge acquired through Samādhi. (v) Samādhi is attainable by observance of the prescribed codes of conduct and practice of meditation, concentration, etc. (vi) Mokṣa brings about cessation of the cycle of births. (vii) This cycle is without a beginning and is the result of latent impressions left by Karma (both physical and mental acts) performed in countless previous births. (viii) Prakṛti and Puruṣas (countless in number) are respectively the constituent and efficient causes of the creation. (ix) Prakṛti and Puruṣa are non-created realities with neither a beginning nor an end. (x) Īśvara is the eternally free Puruṣa. (xi) He has nothing to do with the creation of the universe or life. (xii) Prajāpati or Hiranyagarbha or the Demiurge is the lord of the universe and the whole universe is being held and sustained by Him.

These teachings were accepted by all the later religious and philosophical systems of India either in their entirety or in parts.



## YOGA

### WHAT IT IS, AND WHAT IT IS NOT

The ability to stop at will the fluctuations or modifications of the mind which is acquired through constant practice in a spirit of renunciation is called Yoga. True Yoga is practised with a view to attaining salvation. The stoppage of the fluctuations of the mind or its modifications implies the art of keeping only one idea before the mind's eye and shutting out all other ideas or thoughts. In an advanced state of practice, it is possible to suspend all ideation. The two important features of Yoga to be noted are (i) that there is the suppression at will, of the modifications of the mind and (ii) that it is not casual but has been developed into a habit through constant practice, not for gaining a personal end, but in a spirit of renunciation. If without any effort, independently of any volition there is at any time a quiescence of the cognitive faculty of the mind, that is not Yoga. It has been found that some men suddenly get into a mental state of quiescence; they imagine that at the time they were not conscious of anything. From physical symptoms, such quiescence looks like sleep. Fainting fit, catalepsy, hysteria, etc. also bring about a similar state of mental inactivity. By the conditions mentioned before, this state cannot, however, be regarded as Yoga. Again, some naturally have, or by practice acquire, the power of stopping the circulation of blood or of going without food for long or short periods, none of them is Yoga. Holding up the breath for some time in a particular physical mode or posture is not real Yoga either, because in men capable of performing such feats, the power of concentrating the mind at will on any particular object, is not found as a necessary condition.

In the Yogic concentration, where only a single item of thought is kept in the mind to the exclusion of others, there are stages. When the same item of thought can be kept constant in the mind for some length of time, the Yogic process is known as Dhyāna (meditation). When the meditation becomes so deep that forgetting everything, forgetting as it were even one's own self, the mind is fixed only on the object contemplated upon, such voluntary concentration is called Samādhi



(intense concentration). This feature of Samādhi should be understood thoroughly. Ignorant people think that any form of quietness of the mind or trance or loss of consciousness of external objects is Samādhi; but that has nothing to do with Yoga.

There are different kinds of Samādhi depending on objects concentrated upon, *viz.* Samādhi on gross objects like light, sound, etc., on faculties like Ahaṁkāra (Ego-sense) and on entities like the individual self experienced in the cognitions of 'I' and 'mine'. These are called Savīja-samādhi (*i.e.* supported or assisted by an object). The highest form of Savīja-samādhi is to be absorbed in the thought of Self, *i.e.* in concentration on pure 'I'. At first, of course, fixity of mind on an object has to be practised; then it develops into Dhyāna. When by practice Dhyāna becomes deeper it becomes Samādhi. For instance, to attain Samādhi on pure 'I', an idea of pure 'I' has to be formed first by ratiocination and a particular mental process; then that idea has to be contemplated upon exclusively and developed into Dhyāna. When that deepens, it will lead to complete absorption in pure 'I'. When only the pure I-sense is present and nothing else, the Yogin is not perturbed even by serious pain. No doubt such experience depends on long and constant practice with wisdom and devotion and it is not possible without renunciation of attachment to all gross objects. When the power of Samādhi is acquired by the mind, one can be wholly absorbed in any object of the category of Grāhya (knowable, *i.e.* phenomenal objects comprehensible by the senses), Grahana (internal and external organs) and Grahītā (the receiver, the empirical self). In the early stages of practice, however, devotees are instructed by experienced teachers to take up objects for meditation which would soon bring about a blissful feeling because Dhyāna on objects of the senses like light, sound, etc., does not bring about blissful feeling quickly and makes the realisation of subtle concepts like pure 'I' or individual self, more remote.

While practising devotion and in some cases spontaneously, people have been known to experience a feeling of blissfulness or an expansive feeling as if one were pervading the whole of space. When devotees get such a feeling as a result of devotional practice, it can be utilised as a support for Dhāraṇā (fixity), which in course of time can be developed into Dhyāna (meditation). If one occasionally gets such a feeling spontaneously, *i.e.* without any practice, but cannot get it when he desires it, then it is of no particular use for purposes of Yoga. Again, the coming of such a feeling does not necessarily mean that Dhāraṇā



(fixity of thought), Dhyāna (meditation) and Samādhi (intense concentration) have been attained; because even on getting such a blissful feeling or a feeling of pervading space, such minds continue to rove in many directions and are not occupied with only one idea. It cannot, therefore, come within the definition of Yoga. That feeling may be a sort of realisation and if fixity is developed on the feeling itself then it might lead to the practice of Yoga.

When success in Yogic concentration is attained, knowledge and will-power reach their fullness. One who has not got such proficiency cannot be regarded as having attained the highest perfection in Samādhi. It might be thought that a person having attained such perfection may not like to display his enlightenment or will-power. That may be true, but those who while trying to apply their knowledge and will-power are unsuccessful and still claim to be proficient in Samādhi must be labouring under a delusion.

The fruits of Yoga are the cessation of the three-fold misery. When one can control the cognitive faculty fully and rise at will above the perception of externals and attachment to the body and the senses, then only can one rise above all afflictions.

Real Yoga is of two kinds, Samprajñāta and Asamprajñāta. For Samprajñāta-yoga, one-pointedness or intentness of mind with close and undivided attention is essential. When by contemplation on divinity or on Self etc. or on a state of blissfulness, the mind can be held fixed without effort on any particular object, and no other idea intrudes itself on the mind, then the mind can be regarded as having reached a state of habitual one-pointedness. In an unsteady stage the mind can often be fixed occasionally, but oftener would it work without control. Therefore, even though temporary Samādhi might be attainable at that stage, it will not secure perpetual peace of mind for which a state of habitual one-pointedness is essential. If Samādhi is attained in such a one-pointed state of the mind and enlightenment comes in that state, then the insight gained will always remain. This process is known as Samāpatti (engrossment). If after gaining the power of acquiring knowledge in this way, one can realise the highest form of empirical self which is the Cogniser, and retain that enlightenment, then one can reach the highest stage of comprehension of the phenomenal world. Subsequently, if with discriminative knowledge, realising the phenomenal character of the empirical self, one can, by supreme renunciation, shut out even that engrossment, that would be Asamprajñāta-yoga. Then only



can one attain complete quiescence of the mind and the senses, *i.e.* complete cessation of physical and psychical activity, when only the solitary existence of Puruṣa or the metempiric Self remains. That is the ultimate goal of Yoga, which is perpetual peace of mind or Kaivalya Mokṣa, *i.e.* liberation.

There can be three states of the mind, *viz.* Sāttvika or luminously calm, Rājasika or restless and Tāmasika or stupefied. Therefore, if there be reduction of Rajas or the principle of unrest, it does not necessarily follow that the mind will be Sāttvika; it might be Tāmasika. What is commonly called 'trance' is a state of mental inactivity of that kind; it is a Tāmasika or torpid state. Mere cessation of mental activity is, therefore, not Yoga. It would be Yoga if mental activity could be stopped at will and the mind could be fixed intently on one or other of the previously mentioned three classes of objects, *viz.* Grāhya, Grahana or Grahītā. In ordinary trance, the mind is not voluntarily occupied with any of them. As a result of anaesthesia, the mind appears also to be reduced to a state of inactivity, but it is really a state of unconsciousness. Hysteria and other similar mental diseases are of the same nature. These are involuntary and torpid states, while Yoga is a voluntary and conscious state. Outwardly there is some likeness between the two states, and hence people get confused but the actual state of the mind and the ultimate result in the two conditions are as different and contrary as darkness and light.



## 卐 मंगलाचरणम् 卐

ॐ नमोऽविद्याविहीनाय ह्यस्मितारहिताय च।

रागद्वेषप्रहीणाय निर्भयाय नमो नमः॥१॥

समाहिताय शान्ताय निःसङ्गाय निराशिपे।

आत्मानं जानते सम्यक् स्वस्थाय च नमो नमः॥२॥

संस्थितस्त्वयि बाह्यात्मा त्वमन्तरात्मनि स्थितः।

वितर्कविहीने हार्दे आकाशे मे महीयताम्॥३॥

त्वयि मे सर्वम् ओम् ओम् ओम् आत्मनि मे त्वम् ओम् ओम् ओम्।

स्मारय स्मारय ओम् ओम् ओम् चित्तं शामय शामय ओम्॥४॥

स्मराणि सोऽहम् ओम् ओम् ओम् शान्तं चिन्मयमों माम् ओम्।

त्वत्स्थं केवलम् ओम् ओम् ओम् स्मराणि शुद्धमों माम् ओम्॥५॥

## INVOCATION OF THE SUPREME DEITY

My homage to that Being who is devoid of all misapprehension, free from the ME-feeling, above desire and hate, and bereft of all fear.

My homage to Him who is in perfect quiescence and peace, calm, beyond all attachments, above all cravings, who has got perfect knowledge of the metempsychic Self and is self-contained.

My outer self (the body) is in Thee; You are present in my inner self. Oh Lord, You manifest yourself in my inner heart free from all perturbations and worries.

Oh, Om! Om! Om! (God), my all is in You, and You are present in my inner Self, please direct me to be mindful of Thee; may I be led by my spirit; may I get peace of mind.

May I have constant remembrance of Thee and of my purified Self dwelling only in Thee. Oh, Om! Om! Om!

# YOGA PHILOSOPHY OF PATAÑJALI

BOOK I

## ON CONCENTRATION

संन्यासयोगोऽथवा

## YOGA PHILOSOPHY OF PATAÑJALI

Now Then Yoga Is Being Explained. I.

The word 'Attha' (now then) (1) indicates the commencement of a subject which is under discussion. It is to be understood that the Sāstra dealing with the regulations relating to yoga is now going to be explained. (2) Yoga means concentration (Sādhana) (3). It is a feature of the mind in all its habitual states (4), e.g. concentration or Samādhi is possible in whatever state the mind may be. Such states (5) are five in number, viz. Kaupa (restless), Mūḍha (unconscious), Vikṣepa (distracted), Phloga (unperturbed), and Nirvāṇa (unattained). Of these, the concentration that is attained by a distracted mind (6) with the mind of concentration is not to be regarded as concentration. (7) But the concentration attained by a mind



# YOGA PHILOSOPHY OF PATAÑJALI

## BOOK I

### ON CONCENTRATION

अथ योगानुशासनम् ॥ १ ॥

भाष्यम्—अथेत्ययमधिकारार्थः। योगानुशासनं शास्त्रमधिकृतं वेदितव्यम्। योगः समाधिः। स च सार्वभौमश्चित्तस्य धर्मः। क्षिप्तं मूढं विक्षिप्तम् एकाग्रं निरुद्धमिति चित्तभूमयः। तत्र विक्षिप्ते चेतसि विक्लेषोपसर्जनीभूतः समाधिर्न योगपक्षे वर्तते। यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रज्ञातो योग इत्याख्यायते। स च वितर्कानुगतो विचारानुगत आनन्दानुगतोऽस्मितानुगत इत्युपरिष्ठात् प्रवेदयिष्यामः। सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः ॥ १ ॥

#### Now Then Yoga Is Being Explained. 1.

The word 'Atha' (now then) (1) indicates the commencement of a subject which is under discussion. It is to be understood that the Śāstra dealing with the regulations relating to Yoga is now going to be explained (2). Yoga means concentration (Samādhi) (3). It is a feature of the mind in all its habitual states (4), *i.e.* concentration or Samādhi is possible in whatever state the mind may be. Such states (5) are five in number, *viz.* Kṣipta (restless), Mūḍha (stupefied), Vikṣipta (distracted), Ekāgra (one-pointed), and Niruddha (arrested). Of these, in the concentration that is attainable by a distracted mind (6) the moment of concentration is subordinated to the moments of unrest. Such concentration cannot, therefore, be regarded as pertaining properly to Yoga (7). But the concentration attained by a mind



which is one-pointed (8), *i.e.* occupied with one thought, which brings enlightenment about a real entity, weakens the Kleshas (9), loosens the bonds of Karma (10) and paves the way to the arrested state (11) of the mind, is called Samprajñāta-yoga (12). Samprajñāta-yoga concerns (a) Vitarka, (b) Vichāra, (c) Ānanda and (d) Asmitā. This will be dealt with later. The concentration that is attainable when all the modifications of the mind-stuff are set at rest is called Asamprajñāta.

(1) Atha—By this word it is implied that with the first Sūtra the discourse relating to Yoga is being commenced.

(2) Anusāsanam=discourse. The science of Yoga delineated in these Sūtras has been based on the instructions transmitted by the ancient sages. It is not a science newly evolved by the framer of the Sūtras.

Yoga is a science based not merely on logical reasoning. It was originally taught by seers who experienced the truths enunciated therein. This will be evident from the following consideration. Though the knowledge of such super-sensuous subjects as Chit, Asamprajñāta-samādhi, etc., can now-a-days be established by inferential reasoning yet for the validity of such logical process of thought an original proposition (Pratijñā) based on direct experience is necessary. Unless, therefore, something is known first hand of such super-sensuous subjects there cannot arise any occasion for applying inferential reasoning in respect of them. To us the knowledge of such things might come through tradition from generation to generation, but how could such knowledge come to the original teacher who had no instructor? It must, therefore, be admitted that the original teacher must have acquired that knowledge through direct realisation. If that were not so, if the science of salvation were attempted to be taught by someone who had not himself been emancipated in his life-time or had not realised the ultimate principle of existence, it would be like one blind man leading another. As a blind man cannot give instructions regarding anything concerning the visual properties of objects, so the teachings of a person who has not himself realised any truth, cannot relate to any realisable principle. As stated before, matters concerning Chit, salvation, etc., on account of their being super-sensuous, are either to be taught by others or realised by oneself. To the original teacher it could not have been taught by someone else as he had no teacher; hence he must have acquired the knowledge through direct realisation. That those matters are not imaginary



or deceitful is proved by inference and reasoning. Philosophy has been promulgated to establish by reasoning the propositions enunciated by the original propounders. It has been said : "Truths are to be learnt from the Śrutis, reasoned and then contemplated upon; these are the ways of realisation." Sāṃkhya philosophy was framed to show the way for the contemplation on the meaning of the Śrutis. Vijñāna-bhikṣu, the commentator on Sāṃkhya-pravachana-bhāṣya, has said : "These instructions have been given to aid contemplation on the meaning of the Śrutis." It is also said in the Mahābhārata : "Sāṃkhya is the philosophy of liberation."

(3) Yoga—This term has various meanings like union of Jīvātmā and Paramātmā, the union of Prāṇa and Apāna, etc., as well as other technical, derivative and conventional meanings. But in this philosophy the term 'Yoga' has been used in the sense of Samādhi or concentration which has been elaborated in the second Sūtra.

(4) The State of mind referred to here denotes the condition in which a mind habitually is.

(5) The habitual states in which a mind can be, have been indicated as five in number, viz. restless, stupefied or infatuated, distracted, one-pointed, and arrested. Of these, the mind which is naturally restless (Kṣipta) has not the patience or intelligence necessary for contemplation of a super-sensuous subject and consequently cannot think of or comprehend any subtle principle. Through intense envy or malice, such a mind can at times be in a state of concentration, but that is not Yogic concentration.

The second is the stupefied (Mūḍha) mind. The mind which through obsession or infatuation in a matter connected with the senses is unfit to think of subtle principles, is called a stupefied mind. People engrossed in thoughts of family or wealth generally concentrate on them. This is an example of concentration of an infatuated mind.

The third is the distracted (Vikṣipta) mind. This is different from the restless mind. Most of the spiritual devotees have this type of mind. A mind which can be calm sometimes and disturbed at other times is regarded as a distracted mind. When temporarily calm, a distracted mind can understand the real nature of subtle principles when it hears of them and can contemplate on them for a time. On account of difference in intelligence and other traits of character, there are innumerable varieties amongst men with distracted mind. There can be concentration even with a distracted mind but such concentration does not last long, because the basic trait of such a mind is calmness at one time and restlessness at another.



The fourth is the one-pointed (Ekāgra) mind. The mind which is pointed to one direction only, *i.e.* holds on to one thing only, is called a one-pointed mind. Patañjali has defined it later as a mind wherein, on the fading away of one thought, the same thought arises again in succession. In other words, when one thought vanishes from the mind and the next that arises is similar and there is a continuity of such successive states, then the mind is called one-pointed. When it becomes a habit of the mind, *i.e.* when the mind is occupied wholly with the same thought which continues even in dream, then the state of the mind can be really called one-pointed. When one-pointedness is mastered, it leads to Samprajñāta-samādhi. That Samādhi or concentration is real Yogic Samādhi leading to salvation. In the Vedas it is stated that even if a sinful thought comes unconsciously or irresistibly into the mind of such a wise person it cannot overpower him.

The fifth state is that in which the thought processes have been stopped or arrested at will by long disciplinary practice (Nirodha). This is the last state of the mind. When through practice, all thoughts can be shut out from the mind for a long time, the mind can be regarded as having reached an arrested state. When by this process the mind-stuff gradually ceases to function, then only is liberation achieved.

The minds of all beings are mainly in one or other of the above five states. The commentator has explained which state of the mind is most suitable for concentration leading to salvation.

(6) Of these, the concentration that is occasionally possible through anger, greed or infatuation, in a restless state of the mind does not lead to emancipation. For the same reason liberation cannot also be secured through concentration in a habitually distracted state of mind.

(7) The distracted mind that can be concentrated at times retains the cause of distraction in a suppressed state. In the Purāṇas we read of sages giving way to temptations. This is due to repressed passions coming into play when circumstances favourable to the fruition of suppressed desires arise.

(8) This sort of concentration is not good enough for the attainment of salvation, because when the concentration ceases, distractions arise again which interfere with the consolidation of the knowledge acquired during temporary concentration. Therefore, until the mind is freed of distraction as such and develops a lasting one-pointedness, it cannot be helpful for reaching a state of salvation.

(9-12) The Yoga by which complete and all-round knowledge of the



principles, from Buddhi to the Bhūtas, is acquired so that nothing pertaining to that subject remains unknown is called Samprajñāta-yoga. It comes only from concentration in a one-pointed state of the mind. The one-pointed mind can be easily kept fixed on a desired object for any length of time. Men desire to retain the real truth about things in their minds and do not wish to have false ideas about them. In a distracted mind the subtle knowledge acquired through concentration while the mind is temporarily calm, is dispelled by later distractions. Lasting knowledge acquired through concentration is, therefore, possible only when the mind is one-pointed. The knowledge which is everlasting, *i.e.* lasts as long as Buddhi lasts, knowledge subtler than which there is none and which is not destroyed—that is the real and ultimately true knowledge. Such knowledge reveals the true nature of things, which are real and realisable. That is why the commentator has said that concentration in the one-pointed state of mind reveals the real nature of things. That is why if the forces of habit arising out of fundamental human weaknesses are allayed and the spring of our actions is sapped through renunciation based on correct knowledge, such renunciation becomes everlasting. Therefore, in that state the Klesās are attenuated, and the bonds created by the latent impressions of previous actions are loosened. When the ultimate truth of all knowable things is realised, and by practice of supreme renunciation the process of knowing is set at rest by abandoning all acts and objects of knowing, then the mind is said to have reached a suppressed state. Since in Samprajñāta-yoga the ultimate reality or supreme knowledge is revealed, it is said to be leading to the arrested state (Nirodha).

How the work of revealing the true nature of things, real and realisable, sapping the Klesās, loosening the bonds arising out of previous actions and leading to the arrested state is done, can be explained as follows : Concentration gives knowledge of the Bhūtas and the Tanmātras. Tanmātras are devoid of pleasure, pain or stupefaction, *i.e.* a Yogin who realises Tanmātras is not affected by the external world. In temporary concentration of a habitually distracted mind such knowledge is no doubt acquired, but when distraction sets in, the mind again feels happy, unhappy or stupefied. In the one-pointed mind, however, such a change is not possible, as the knowledge acquired in its concentration remains firmly fixed and is not obliterated by casual disturbance. It should, therefore, be noted that though knowledge of the real nature of things is possible in concentration of a distracted mind, that knowledge is not permanent as in the case of a one-pointed mind. The same is the case with human weaknesses. Suppose one is fond of wealth. In concentration of a distracted mind if



one abjures love of wealth for the time being, it will reappear when the concentration is over; but in a one-pointed mind such renunciation will become firmly established. Gradually with the elimination of feelings of attachment etc., actions which would have been dictated by such feelings cease altogether and thus the process leads on to the arrested state of the mind. It should, however, be clearly understood that Samprajñāta-yoga is not simply concentration. When the knowledge acquired by a concentrated mind becomes firmly fixed in the mind and is retained there, it is called Samprajñāta-yoga.

भाष्यम्— तस्य लक्षणाभिधित्सयेदं सूत्रम्प्रवृत्ते—

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

सर्वशब्दाग्रहणात् सम्प्रज्ञातोऽपि योग इत्याख्यायते। चित्तं हि प्रख्याप्रवृत्तिस्थितिशीलत्वात् त्रिगुणम्। प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यविषयप्रियं भवति। तदेव तमसानुविद्धमधर्माज्ञानावैराग्यानैश्वर्योपगं भवति। तदेव प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया धर्मज्ञानवैराग्यैश्वर्योपगं भवति। तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुरुषान्यताख्यातिमात्रं धर्ममेघध्यानोपगं भवति। तत् परं प्रसंख्यानमित्याचक्षते ध्यायिनः। चित्तिशक्तिरपरिणामिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा चानन्ता च, सत्त्वगुणात्मिका चेयमतो विपरीता विवेकख्यातिरिति। अतस्तस्यां विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि, तदवस्थं संस्कारोपगं भवति, स निर्वीजः समाधिः, न तत्र किञ्चित्सम्प्रज्ञायत इत्यसम्प्रज्ञातः। द्विविधः स योगश्चित्तवृत्तिनिरोध इति ॥ २ ॥

This Sūtra has been enunciated to show the features of the two kinds of Yoga mentioned before.

**Yoga (1) Is The Suppression Of The Modifications Of The Mind.2.**

In the Sūtra the word 'Sarva' or 'all' being absent (*i.e.* suppression of all modifications of the mind-stuff not having been referred to) it would appear that the word 'Yoga' is intended to include Samprajñāta-yoga as well. Since a mind has the three



functions of Prakhyā, Pravṛtti and Sthiti, it must be made up of three Guṇas or constituent principles (2) *viz.* Sattva, Rajas and Tamas. When the faculty of Prakhyā (3) is influenced by the principles of Rajas and Tamas, the mind becomes inclined towards power and external objects. When it is dominated by Tamas it inclines to impious acts, false knowledge, non-detachment and weakness (4). When the veil of infatuation is completely removed and the mind becomes completely luminous, that is to say, when it has a clear conception of the cogniser, the organs of cognition, and the objects cognised, that mind being influenced by a trace of Rajas, tends towards virtue, wisdom, detachment and power (5). When the contamination of Rajas is entirely removed, the mind rests in itself (6), realises the distinction between Buddhi and the pure Self, and proceeds to that form of contemplation which is known as Dharmamegha-dhyāna. Yogins describe this form of contemplation as the highest wisdom. Chiti-śakti or Consciousness is unchangeable, untransmissible, illuminator only of things presented to it by Buddhi, pure and infinite (7). Viveka-khyāti, or the enlightenment of the distinction between the pure Puruṣa and Buddhi, is of the nature of the Sattva principle and is thus opposed to Chiti-śakti (8). As there is still a touch of impurity in Viveka-khyāti, a mind indifferent to it shuts out even that realisation. In such a state the mind retains the latent impressions alone. That is known as Nirvīja or objectless Samādhi. It is called Asamprajñāta-yoga because in this state there is no Samprajñāna (9). Thus Yoga which is cessation of the fluctuations of the mind can be of two kinds.

(1) The suppression of the fluctuations of the mind or Yoga is the highest mental power. In connection with the philosophy of salvation we find in the Mahābhārata : "There is no knowledge like that of Sāṃkhya and no power like that of Yoga." How the cessation of the fluctuations can be a source of mental strength is being explained now. The suppression of the fluctuations means keeping the mind fixed on any particular desired object, *i.e.* acquiring by practice the power of holding the mind undisturbed



in the contemplation of any particular object. This is called Yoga. There are various forms of Yoga according to the nature of the object contemplated upon and the degree of the fixation of the mind. Only external objects do not form the subject of such contemplation, mental states also come under it. When the mind acquires the power of remaining fixed, then any modification arising in the mind can also be retained to the desired extent. We should bear in mind; that our mental weakness is only our inability to retain our good intentions fixed in the mind : but if the fluctuations of the mind are overcome, we shall be able to remain fixed in our good intentions and thus be endowed with mental power. As the calmness would increase, that power shall also increase. The acme of such calmness is Samādhi (concentration) or keeping the mind fixed on any desired object, in a manner in which the awareness of one's individual self gets lost. Although on a perusal of religious and philosophical books we understand the reasons for our miseries and know the ways of escape from them, yet we cannot attain emancipation on account of our lack of mental power. The Upaniṣads teach us that one who knows the bliss of Brahman is not afraid of anything. Knowing that, and knowing fully well that death has really no horror for such persons, we cannot become fearless on account of our weakness. But one who has attained mastery over all organs through concentration and has acquired all round purity can escape from the threefold misery. One who becomes successful in concentration can be liberated even in this very life. That is why the Upaniṣads teach us to practise concentration after learning the Śāstras and meditating on them. It will thus be clear from the above that liberation cannot be attained unless one passes through the process of concentration. Liberation is the highest virtue attainable through concentration. In the Kaṭha Upaniṣad it is stated : "Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind, can attain this only by learning." In the Śāstras it is stated that the knowledge of Self attained through concentration is the highest virtue. Happiness is the result of virtue; knowledge of Self or the state of liberation brings about peace in the shape of cessation of misery which is the highest form of welfare. In this world, whoever is aiming at Mokṣa in whichever form it may be, is following that path in some way or other. Worship of God brings about calmness of mind; charity and self-restraint also lead indirectly to calmness. Therefore all devotees the world over, consciously or unconsciously are practising in some form or other, the universal virtue of suppressing the fluctuations of the mind.

(2) Detailed information regarding the three faculties of Prakāśa, Kriyā and Sthiti is given in the gloss on Sūtra II. 18 (Sūtra 18 of Book



II). The commentator is here describing the several traits which become dominant in the several states of mind and the things that are liked by the mind in such states.

(3-4) The Sattva Guṇa which has been transformed into Chitta, is the 'Chitta-sattva' or the pure cognizant mind. When such mind is influenced by Rajas and Tamas, *i.e.* when on account of restlessness or obstruction, the mind is not inclined to contemplate on the pure Self, then it becomes prone to love of power or to objects of the senses. That sort of disturbed mind never feels happy in meditating on the Self (Ātmā) or in being detached from the objects of the senses; rather it feels happy in the abundant fulfilment of its desires and enjoyment of the objects of the senses. If persons with such a mind are religious devotees they hanker after supernormal powers; if not, they aspire after the acquisition of earthly possessions. The former take delight in religious and the latter in worldly discourses. Gradually as the Sattva Guṇa develops in them and the other two Guṇas are overcome, they lose their interest in worldly objects and become happy by withdrawing into themselves. Men with distracted minds do not want real peace but only an increase of power.

Men with minds dominated by the principle of Tamas, lack the ability of discrimination between right and wrong and engage in vicious act or acts which cause great unhappiness. They are deluded and have wrong knowledge about the nature of ultimate reality. They also become greatly fond of worldly objects but through infatuation they act in a manner which brings about loss of exaltation and frustration of their desires.

(5) The principle of Rajas causes activity, *i.e.* change from one condition to another. When the state of infatuation is effectively subdued, the mind starts to have knowledge of the Self, the organs of cognition and the objects cognised. A little mental activity still persists because even then the mind is occupied with Abhyāsa and Vairāgya.

(6) When the least trace of Rajas disappears or, in other words, with the full expression of the Sattva Guṇa, the mind rests in itself. In other words, it is fully endowed with the clarity of the Sattva Guṇa, and becomes pure as gold when relieved of its dross through fire. Moreover, the mind becomes full with the realisation of Puruṣa, the pure Self, or with the knowledge thereof. This is what is called Samāpatti (*i.e.* true and balanced insight) relating to Viveka-khyāti. Such a mind remains occupied only with the realisation of the distinction between Puruṣa or the pure Self and Buddhi. When such realisation becomes permanent, and one becomes



indifferent even to the attainment of powers, like omniscience and omnipresence, then the concentration called Dharmamegha is attained (*vide* Sūtra IV. 29).

The supreme knowledge means the realisation of the principle of Puruṣa or pure Self. This is also called Viveka-khyāti or enlightenment of the distinction between Puruṣa and Buddhi. Such knowledge is the effective means of preventing a relapse into empirical life. As the concentration called Dharmamegha leads to the cessation of all misery and as in that condition there arises indifference even to powers like omniscience etc., devotees call it the highest pinnacle of knowledge.

(7) Chiti-śakti or pure Consciousness has been given five adjectives, *viz.* pure, infinite, immutable, untransmissible and illuminator of things presented. The last qualification signifies that it is that to which objects are presented by Buddhi. In other words, it is that which makes Buddhi conscious and leads to the awareness of objects related to Buddhi. Although objects are revealed under its influence, pure Consciousness is neither active nor mutable. That is why it has been called untransmissible, *i.e.* inactive and detached. 'Immutable' means being without any change. It is 'pure' inasmuch as it is not liable to be influenced by the principles of inertia or action as the principle of Sattva is. Moreover, it is fully self-luminous. It is 'infinite' not in the sense of being an aggregation of an infinite number or finite units, but in the sense that the conception of finiteness is not to be applied to it in any sense.

(8) Sattva Guṇa is predominant in Viveka-buddhi or the final realisation. That manifestation which is effected with the help of a manifestor, which is more or less restless and obscured under the influence of its constant companions, Rajas and Tamas, is Sāttvika manifestation or manifestation of Buddhi. That is why things manifested by Buddhi, *e.g.* sound etc., and even the final discriminative enlightenment itself, are limited and transient. Therefore, Buddhi is opposite to self-luminant Chiti-śakti. After having realised Buddhi through concentration, when one experiences the reality of pure Consciousness in an arrested state of mind, there dawns the enlightenment of the distinction between Buddhi and pure Self and this is called Viveka-khyāti. When with the help of Viveka-khyāti and supreme renunciation the arrested state of the mind is made permanent, the state of liberation or Kaivalya ensues.

(9) When having acquired Samprajñāna or complete knowledge of all knowable things, that knowledge also is suppressed through absolute detachment, then that state of Samādhi or concentration is called Asamprajñāta. Unless Samprajñāta concentration is attained it is not possible to reach Asamprajñāta concentration.



भाष्यम्—तदवस्थे चेतसि विषयाभावाद्बुद्धिबोधात्मा पुरुषः किंस्वभाव इति—

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

स्वरूपप्रतिष्ठा तदानीं चितिशक्तिर्यथा कैवल्ये, व्युत्थानचित्ते तु सति तथापि भवन्ती न तथा ॥ ३ ॥

When the mind is in such a state, *i.e.* when Buddhi does not perceive any object, what will be the nature of Puruṣa—the knower of Buddhi (1)?

**Then the Seer Abides In Itself. 3.**

At that time pure Consciousness—the Seer—abides in its own self, as it does in the state of liberation (2). In the empirical state, pure Consciousness does not appear to be so, though in fact it is so. (Why it is so has been explained in the next Sūtra.)

(1) Pure Consciousness is the impartial witness of Buddhi and the latter appears to it as an object. The dominant Buddhi is the sense of 'I'.

(2) Complete cessation of all fluctuations as in this state, is the state of Kaivalya. In Nirodha, suppression of the mind is for a temporary period, while in Kaivalya the mind disappears, never to appear again. The expressions the Seer's 'abiding in itself', and 'not abiding in itself' (in the sense of being identified with a mental state) are only descriptions from outside and are really verbal. (The gloss on the arrested state of mind will be found in the notes to Sūtra 18 of Book I.)

भाष्यम्—कथं तर्हि? दर्शितविषयत्वात्।

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

व्युत्थाने याश्चित्तवृत्तयस्तदविशिष्टवृत्तिः पुरुषः, तथा च सूत्रम् 'एकमेव दर्शनम्,



ख्यातिरेव दर्शनम्' इति। चित्तमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः। तस्माच्चित्तवृत्तिबोधे पुरुषस्यानादिस्सम्बन्धो हेतुः ॥ ४ ॥

Why does it appear like that? Because objects are presented to it (1).

#### **At Other Times The Seer Appears To Assume The Form Of the Modification Of The Mind. 4.**

The modifications of mind that take place in the empirical state appear identified with the Seer. Pañchaśikha has said on this point: "Consciousness is one; cognitive modification is Consciousness (2)." That is to say, in popular erroneous conception, a particular cognitive modification of Buddhi is taken to be the same as Consciousness. Mind is like a magnet and acts only in proximity (3), and by its character of being an object it appears to become the property of Puruṣa, its owner (4). That is how the beginningless association of the mind and Puruṣa operates as the condition of the mental modification being revealed to Puruṣa (5).

(1) That the pure Self is presented with objects has been dealt with in Sūtra I.2. On account of the close association of Buddhi and the pure Consciousness in the same cognitive process, the objects impressed on Buddhi are revealed by the Consciousness that is Puruṣa. In like manner by being the manifestor of the things taken in by Buddhi, Puruṣa appears to be indistinguishable from the functions of Buddhi.

(2) Pañchaśikha was a very ancient teacher of Sāṃkhya. It is said in the Purāṇas that Āsuri was a disciple of Kapila and Pañchaśikha was a disciple of Āsuri. Pañchaśikha was the first to compose aphorisms on the principles of Sāṃkhya philosophy. Such of his sayings as have been cited by the commentator on Yoga-sūtras in support of his observations are priceless gems. The book from which these have been extracted is now lost. About Pañchaśikha it is stated in the Mahābhārata that it was he who fully determined all the principles relating to the virtue of renunciation and had no doubts in his mind about them. The word 'Darsāna' in the quotation



from Pañchaśikha refers to the pure Self or pure Consciousness and the word 'Khayāti' refers to the modification of Buddhi or manifestation by Buddhi.

(3) Vijñāna-bhikṣu explains the analogy as follows : "As a magnet by drawing to it a piece of iron does some service to its owner and thus becomes, as it were, a treasured possession of the owner, so does the mind serve its master, Puruṣa, by drawing to itself the objects around it and presenting them to Puruṣa and thereby become, as it were, the very self of Puruṣa."

(4) 'I shall see,' 'I shall hear,' 'I know,' 'I doubt,' etc.—amongst all these Vṛttis the common feature is 'I'. The basic knower behind all these phases of 'I' is Consciousness itself which is the Seer – the Draṣṭā. The Seer is Consciousness. Buddhi reveals things by appearing to be conscious under the influence of the Consciousness, that is, the Seer. That which is manifested or that which we come to know is the object. Colours, sounds, etc. are external objects. Knowledge relating to them is acquired through the mind. In the knowledge of objects, 'I' am the knower, *i.e.* the subject, mind with the senses is the instrument or faculty of knowing, and the things known are the objects. Generally, matters relating to our mind are known to us by introspection. Therefore, when the process of knowing takes place in the mind before we come to analyse it, we first become aware of it in introspection and then, again in recollection. Though the mind acts as an instrument of the Seer in the matter of acquisition of knowledge, yet on certain occasions it itself becomes an object of knowledge to the Seer. The constituent cause of the mind is Asmitā or the cognition of 'I'. The cognitions of objects appearing in the mind are the varying modifications of the I-sense. When the power is acquired of keeping the mind calm, then we can have an intuition of this Asmitā. If we concentrate on the changing I-sense, we can realise that the knowledge of anything is a change of this Asmitā and is different from it. Then the mind perceiving the objects becomes the object and Ahaṁkāra\* or the I-sense becomes the instrument of knowledge. Then when by controlling the I-sense we can remain on the pure Asmitā-level, we can realise that the Ahaṁkāra is different from the Self and is fit to be discarded. Only pure I-sense or Buddhi then becomes an instrument of knowledge. When through knowledge acquired in concentration it is realised that Buddhi is also mutable and not self-luminous, and thus one becomes aware of the existence of a Puruṣa by whom all the actions of Buddhi are manifested, then that Viveka-khyāti,

\* Ahaṁkāra or Asmitā or Abhimāna is the mutative ego or the I-sense undergoing modifications as 'I am the body,' 'The organs are mine,' etc.



or discriminative knowledge keeps on making known only the existence of Puruṣa. When even that discriminative enlightenment ceases because of supreme detachment and does not function for want of knowables, *i.e.* when the subject is relieved even of the vestige of I-sense, then the Puruṣa or Seer is said to be in isolation, *i.e.* abiding in his own nature. Buddhi then being separated becomes an object of knowledge. It is thus how everything from Buddhi downwards is regarded as an object. That which depends on another for its manifestation is an object of knowledge and that which does not depend on another for its revelation is the self-luminous principle of Consciousness. Puruṣa or the Seer is self-luminous, while Buddhi and other objects are revealed by something else. They appear as conscious under the influence of Consciousness or the Self. This is the nature of the subject and the object. The subject (Draṣṭā) is like the proprietor and the object (Dṛśya) is like his property. The process of realisation of Buddhi etc. will be described later.

(5) The beginningless association between Puruṣa and the object, which is due to want of true knowledge is the cause of the awareness by Puruṣa of all the modifications of the mind whether they are Sāttvika, Rājasika or Tāmasika.

भाष्यम्—ताः पुनर्निरोद्धव्या बहुत्वे सति चित्तस्य—

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ ५ ॥

क्लेशहेतुकाः कर्माशयप्रचयक्षेत्रीभूताः क्लिष्टाः, ख्यातिविषया गुणाधिकार-विरोधिन्योऽक्लिष्टाः। क्लिष्टप्रवाहपतिता अप्यक्लिष्टाः, क्लिष्टच्छिद्रेष्वप्यक्लिष्टा भवन्ति, अक्लिष्टच्छिद्रेषु क्लिष्टा इति। तथाजातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते, संस्कारैश्च वृत्तय इति, एवं वृत्तिसंस्कारचक्रमनिशमावर्तते, तदेवम्भूतं चित्तमवसिताधिकारमात्मकल्पेन व्यवतिष्ठते प्रलयं वा गच्छतीति ॥ ५ ॥

Although the controllable modifications are many,

**They Fall Into Five Varieties Of Which Some Are 'Kliṣṭa'  
And The Rest 'Akliṣṭa'. 5.**

The 'Kliṣṭas' are those mental processes which have their bases in Kleśas like Avidyā etc. (1) and are the sources of all



latencies (2). The 'Akliṣṭas', on the other hand, are those that concern final discriminative enlightenment (Khyāti) and are opposed to the operation of the Guṇas (3). Some Vṛttis may be Akliṣṭa and may yet have their place in the stream of Kliṣṭa-vṛttis (4). There may arise Akliṣṭa-vṛttis in the intervals (5) of Kliṣṭa-vṛttis and *vice versa*. Latent impressions are left equally by mental processes which lead to misery as well as those which lead to freedom therefrom. These latent impressions again give rise to fluctuations of the mind (6). In this way until absolute concentration is attained by a mind in a suppressed state, the wheel of fluctuations and impressions goes on revolving. When mind is freed from the operation of the Guṇas, *i.e.* freed from the seeds of disturbance, it abides in itself, *i.e.* exists only in its pure being or again, becomes reabsorbed in its own matrix (7).

(1) The mental fluctuations which are based on the five afflictions like Avidyā etc. (*vide* Sūtras II.3-9) are the 'Kliṣṭa' ones. If any of the afflictions, namely, wrong knowledge or nescience, the cognition of Buddhi as the pure Self, attachment or passion, antipathy or aversion, and fear of death, causes a fluctuation or modification of the mind, then that is called 'Kliṣṭa'. It is so called because the impression that is left behind by such a modification, produces an afflicted mental state. It is because these Vṛttis cause 'Kleśa' or sorrow that they are also called 'Kleśa' or afflictions.

(2) For the foregoing reason, the afflicted states have been described as the breeding ground of the Saṃskāras or the latent impressions of actions. Vijñāna-bhikṣu has explained Vṛtti as that which provides the wherewithal for one to live. Chitta-vṛtti implies the various knowing states of the mind. As the mind ceases to function without these states, they are called its Vṛttis.

(3) Through wrong knowledge, the adjuncts of Puruṣa in the shape of body, mind, etc. are constantly undergoing changes or they exist in a dormant state or move in a flow of births and deaths. This is what is meant by Guṇavikāra or the changes in the Guṇas. When through correct knowledge nescience etc. are destroyed, the mental fluctuations connected with this correct knowledge counteract the operation of the Guṇas and are, therefore, known as Akliṣṭa-vṛttis or those which do not lead to sorrow. For example,



an illusion like the cognition that 'I' am the body, or the fluctuations of the mind arising out of actions done under the influence of such an illusion, are harmful processes founded on nescience. Deep contemplation or conduct based on correct knowledge that 'I' am not the body gives rise to processes which are free from afflictions. As the sequence of such fluctuations might terminate the assumption of the body, *i.e.* of the chain of births and deaths and thus of incorrect knowledge, these are called harmless or beneficial modifications conducive to the elimination of the operation of the Guṇas. When through the final discriminative knowledge, nescience is destroyed, the state of mind arising therefrom is the Akliṣṭa *par excellence*. The mediate cognition of the distinction between Puruṣa and Buddhi through verbal instruction, study and contemplation without any actual realisation of the same, is also an Akliṣṭa-vṛtti, but only in a secondary sense.

(4&5) It might be urged that it is hardly possible for creatures with a preponderance of 'harmful' Vṛttis to have at all any 'beneficial' ones, or for the latter to prove effective in the welter of the 'harmful' modifications of the mind. In reply, the commentator explains that the 'beneficial' modifications, though mixed with the harmful ones, remain distinct from them as a shaft of light coming into a dark room remains distinct from the surrounding darkness. The intervening period of practice of right conduct and detachment might be fruitful in giving rise to 'beneficial' modifications. In the same manner through the loopholes in the stream of 'beneficial' fluctuations, the 'harmful' ones might also creep in. As the overt modifications continue to exist as latent impressions, the 'beneficial' ones arising amongst the 'harmful' ones might gradually become stronger and eventually shut out the flow of 'harmful' fluctuations.

(6) Fluctuations whether harmful or 'beneficial' give rise to latent impressions of a corresponding nature. The retention in mind of any particular experience is called its Saṁskāra or latent impression or latency. In what follows it is being shown which Vṛttis are harmful and which are not. True knowledge (Pramāṇa) like Viveka-khyāti and valid cognition conducive to it is free from harm while the opposite is harmful. At the time of Viveka-khyāti or when a Nirmāṇa-chitta (see IV.4) is created, unreal knowledge (Viparyaya) like the I-sense and those modifications which lead to Viveka-khyāti are harmless, while, at other times these are harmful. Ideas or concepts which though ultimately unreal (Vikalpa), contribute to the acquisition of the final absolute knowledge, are harmless while their opposites are harmful.



The recollection (Smṛti) of discriminative knowledge and of those cognitions relating to Self which lead to such knowledge is harmless while the opposite one is harmful. The slumber (Nidrā) which is reduced by the practice of retaining discriminative knowledge in the mind and of recollection relating to Self, and which is conducive to the development of such knowledge, is harmless, whereas ordinary sleep is not so. The slumber, before and after which the thought of Self predominates or which gets reduced in intensity by such thought and which is just enough for health during spiritual practice, is harmless sleep.

(7) That which is, or exists, is never destroyed. That is why what looks like existing in a reasonable empirical view, will, as long as such outlook persists, continue to appear as existing. All phenomenal objects are mutable. They do not always exist in the same form. Their material assumes different forms, *e.g.* what is a clod of earth to-day becomes a pot tomorrow. In the pot the earth is not destroyed; only the earth has changed form and is existing in the form of a pot. Thus everything ordinarily visible is existing in one form or another. We cannot think of the total absence of anything. In this change the form in which the thing existed before is called the continuing cause of the subsequent form, as the earth is of the pot. When a thing is reduced to its causal substance then it is said to be destroyed. Therefore, 'destruction' means dissolution of a thing in its original causal substance. Thus in the ordinary view a liberated mind will be presumed to be existing as merged in its principal matrix, the Avyakta. From the spiritual standpoint, when the threefold misery, ceases effectively, then, there being no more chance of its being manifested, the mind lapses and looks like having disappeared. The mind then remains in a state which is the equilibrium of the three Guṇas, only the cause of misery, *viz.* the co-relation of the Self and the object, disappears for good.

In the Dhyāna or contemplation known as Dharmamegha the mind abides in its real nature, *viz.* as pure Sattva, is free from the incubus of Rajas and Tamas principles; while in Kaivalya or the state of final isolation or liberation the mind merges into its constituent cause. Freedom of the mind from the incubus of Rajas and Tamas does not mean freedom from those principles, but freedom from such functioning on their part as stands in the way of discriminative knowledge.



भाष्यम्—ताः क्लिष्टाश्चाक्लिष्टाश्च पञ्चधा वृत्तयः—

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

Those harmful and harmless modifications are of five kinds, namely —

### **Pramāṇa, Viparyaya, Vikalpa, Sleep And Recollection (1). 6.**

(1) It might be urged that when dreamless sleep is being counted as a fluctuation of the mind, why are not waking state and dream state being so counted? Why are not volition etc. also mentioned? In reply, it is to be stated that the waking state is occupied mainly with Pramāṇa, though Vikalpa etc. are also present; while a dream state is primarily one of Viparyaya, though Vikalpa, recollection and Pramāṇa might also form part of it. The states of waking and dream have not been mentioned separately as by the mention of the other four, viz. Pramāṇa, Viparyaya, Vikalpa and Smṛti (recollection) as well as by the fact that the stoppage of such fluctuations will bring about a stoppage of the waking state and dream state, they have been included automatically. Similarly, volition has not been specifically mentioned because it arises through modifications of cognition and stops with the shutting out of such modifications. By the five false cognitions, volition has also been implied, as resolutions are formed through attachment, hatred, aversion, etc. In reality the author of the Sūtra has mentioned only the fundamental modifications which should be controlled. That is why the feelings or states of fluctuations like happiness or misery have not been included. Happiness or sorrow cannot be controlled by itself; it is to be eliminated by shutting out valid cognition etc. which give rise to them.

In the Yoga philosophy the word Vṛtti has been used technically to imply cognition or conscious mental states. Of them, Pramāṇa is correct cognition, Viparyaya is incorrect cognition, Vikalpa is the cognition of a thing which does not exist and which is other than Pramāṇa and Viparyaya; Nidrā or dreamless sleep is indistinct awareness of the state of suppression; and Smṛti or memory is the awareness again of previous cognitions. The dominantly active or inert states of the mind are always associated with cognition which prevails over all types of fluctuations; hence the stoppage of cognitive modifications leads to the cessation of all mentation. Therefore the fluctuations to be controlled in Yoga are the cognitive fluctuations or Pratyayas. Yogin attain the arrested state of mind by stopping the cognitive



fluctuations. The Vṛttis in Yoga mean the variations of Prakhyā or the Sattva-element of the mind. Chitta or the mind is the internal power which cognises, wills and retains by blending together the knowledge relating to sound, touch, light, taste and smell brought in by the five sense-organs, the experience relating to movement of objects brought in by the organs of action, the perception of inertness of outside elements by the five Prāṇas or the vital forces of the body and the perception of pleasure and pain as inherent in the internal organs. The following examples will make the idea clear. You see an elephant. The eyes only see a black mass; its other properties are not known by the eyes. Knowledge about its power of carrying loads, its power of movement, its mode of life, its toughness, its trumpets had been gathered before by your appropriate sense-organs and retained in the mind. The inner faculty which combines all these fragments of knowledge after the elephant is seen and produces the concept that it is an elephant, is Chitta. The feeling of satisfaction or pleasure that you may have at the sight of the elephant is also an action of Chitta or mind-stuff and is only a reappearance of the feeling of pleasure which you have experienced before.

By its movements or fluctuations the existence of the mind is felt; the absence of fluctuations can only mean the lapse of Chitta. The modifications of the mind can be divided into several main heads according to the three constituent principles or Guṇas. Out of them only the principal controllable ones have been mentioned by the author of the Sūtras as being five in number so far as Yogic practice is concerned. All students of this science should particularly remember the following points, regarding Chitta : Chitta or the mind is the internal organ with three functions, *viz.* cognition (*i.e.* knowing), conation (*i.e.* willing), and retention. Retention is the subliminal or latent impression. The feeling or impression of things seen, of things retained in the mind (as memory), of things willed, of pleasure or pain acutely felt, are modifications of the mind, known as Pratyayas. Conation or willing being a cognised or conscious function is also of the nature of Pratyaya. Saṁskāras or latent, *i.e.* subliminal impressions are unconscious functions. Thus mind has two properties, *viz.* Pratyaya and Saṁskāra. Of these, Pratyaya is called Chitta-vṛtti or the modification of the mind. In this science the fluctuations or modifications taken collectively are ordinarily known as Chitta or mind. Since the fluctuations are cognitive by nature of knowledge, they are the transformations of Buddhi which is the transformation of Sattva. That is why the words Chitta and Buddhi have been used in the same sense at many places. That Buddhi or intellect is not the Buddhi as a Tattva or principle. Similarly, 'Chitta-vṛtti' or



'modification of the mind' has been designated 'Buddhi-vṛtti' or modification of Buddhi. The words 'Chitta' and 'Manas' have been used in the same sense in many places, but really speaking, Manas is the sixth sense. In other words, the awareness that is necessary for the internal effort, for the setting in motion of the external senses and for the inner awareness of mental states is the work of the mind. Mental perception is due to that awareness just as visual knowledge is due to the eye. Thus mind, the instrument of cognition, is the internal centre of the organs of knowledge and action, while Chitta-vṛtti or modification or fluctuation of the mind is nothing but knowledge itself. The specific knowledge of things cognised, done or retained by the mind is Chitta-Vṛtti. It should be remembered that this is the ancient division of the mind.

भाष्यम्—तत्र—

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

इन्द्रियप्रणालिकया चित्तस्य बाह्यवस्तूपरागात्तद्विषया सामान्यविशेषात्मनोऽर्थस्य विशेषावधारणप्रधाना वृत्तिः प्रत्यक्षं प्रमाणम्। फलमविशिष्टः पौरुषेयश्चित्तवृत्तिबोधः। बुद्धेः प्रतिसंवेदी पुरुष इत्युपरिष्ठादुपपादयिष्यामः।

अनुमेयस्य तुल्यजातीयेष्वनुवृत्तो भिन्नजातीयेभ्यो व्यावृत्तः सम्बन्धः, यस्तद्विषया सामान्यावधारणप्रधाना वृत्तिरनुमानम्। यथा, देशान्तरप्राप्तेर्गतिमच्चन्द्रतारकं चैत्रवत्, विन्ध्यश्चाप्राप्तिरगतिः।

आप्तेन दृष्टोऽनुमितो वार्थः परत्र स्वबोधसंक्रान्तये शब्देनोपदिश्यते, शब्दात्तदर्थविषया वृत्तिः श्रोतुरागमः। यस्याऽश्रद्धेयार्थो वक्ता न दृष्टानुमितार्थः स आगमः प्लवते, मूलवक्तरि तु दृष्टानुमितार्थे निर्विप्लवः स्यात् ॥ ७ ॥

Of these,

**Perception, Inference And Testimony Constitute The Pramāṇas (1). 7.**

Perception is that modification of the mind which is caused by its contact (2) with an external object through the sense-channel and which is concerned mainly (3) with the special

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features of the object that is characterised by the special as well as by certain general features. The outcome (4) of this perceptual modification is the Self's awareness of this modification as undistinguished from the Self. That the Self is the reflector of Buddhi (5) will be established later on.

Inference is that kind of mental modification which is based on the general characteristics of a knowable and is concerned with the entity (*viz.* the mark) (6) that is present in the instances where the probandum occurs and is absent from the instances where the probandum does not occur. For example, the moon and the stars have motion as Chaitra (name of a person) has, for they, like him, change their position; the Vindhya Hills do not change its location and so it has no motion.

The mental modification arising from hearing the words of a reliable person who desires to convey his cognition to the hearer is *Āgama-pramāṇa*, *i.e.* authoritative testimony to the hearer (7). That testimony may be false, *i.e.* cannot at all be a *Pramāṇa*, if the person communicating the knowledge is not trustworthy or is deceitful or is one who has neither seen nor experienced what he seeks to communicate. That transferred cognition which has its basis in the direct experience of the first authoritative exponent or in his correct inference is genuine and perfectly valid (8).

(1) *Pramā* is uncontradicted knowledge about a real object. The instrument of *Pramā*, *i.e.* the way of getting correct knowledge is *Pramāṇa*. *Pramāṇa* is making sure of a real thing which was unknown before; in other words, *Pramāṇa* is the process of *Pramā* in regard to an unknown thing. This definition of *Pramāṇa* might give rise to the doubt that when the absence of fire is established by an inference, then the definition of *Pramāṇa* cannot cover that inference. In reply it has to be stated that cognition of a non-existent thing is really the cognition of existent things other than that one and is just a '*Vikalpa*'. The absence of a thing is in reality some other positive thing and is asserted only in relation to something present. About the knowledge of non-existence it has been said in the *Śloka-vārttika* by Kumārila Bhaṭṭa, that it is formed mentally and



independently of the senses by perceiving a positive entity and then remembering that which is asserted to be absent. For example, when we do not see a pot in a place, we first see a vacant and illuminated place, and then we form an idea in the mind that the pot is absent. In fact, no knowledge can be formed without reference to an object. All the knowledge that we have of things that exist is mainly of two kinds, viz. *Pramāṇa* and experience. Of these, *Pramāṇa* relates to things which are outside the sense-organs or accepted as outside the sense-organs. Perception, inference and testimony—all these *Pramāṇas* are characterised by this feature. Experience relates to what occurs inside the sense-organs, e.g. cognition of memories, of pleasure, etc. Realisation of something not known before is also called *Pramā*; its instrument is called *Pramāṇa*. The definition of *Pramāṇa* distinguishes it from memory. In this science of Yoga, certain experiences have been taken to be mental 'perception' and thus included in the category of *Pramāṇa*. Recollection is not, however, mental perception because it is the feeling again of things felt before. Therefore, *Pramāṇa* and recollection are different.

(2) Mental fluctuations vary with differences in the external objects. That is why these objects affect or modify the mind. When the mind comes into contact with an object through the sense-channel, then the mind is affected or changed. Each modification of the mind-stuff is one piece of knowledge. *Chitta* comes into contact with objects through six sense-channels. The five external sense-organs and the sixth internal one, called *Manas*, are the channels recognised by the science of Yoga. Through the external sense-channels we get only an inchoate elementary sensation, which is just a form of reception. For example, what we get through the ear is only an inchoate sensation, e.g. the cawing sound. Then with the help of the other functions of the mind we ascertain that it is the voice of the crow. This complete knowledge is mental perception.

In the perception of mental objects, we get adequate knowledge of cognition, i.e. by collecting the experience imparted by the senses we become aware of the cognition. The sensation of pleasure etc. is inchoate mental knowledge. The full knowledge thereof which follows is the adequate knowledge of a mental object. Like the action of external sense-organs, the mind receives the impressions first; next when the mind-stuff is affected thereby, i.e. other mental functions like memory etc. co-operate, then mental perception takes place. Thus in all mental perceptions, reception comes first and then comes the full perception. Therefore, the correct awareness of a thing outside the senses is *Pramāṇa*. This definition is applicable to all direct perceptions.



(3) The feature and form of external objects are called their Viśeṣa (special characteristics). Every object has its peculiar properties of sound, touch, etc. different from those possessed by others; they are called their feature (Mūrti) while Vyavadhī is their special form. Take the case of a piece of brick. Its colour and shape cannot be exactly described by howsoever large a number of words we may use; but when we see it we can at once have the exact cognition. That is why direct apprehension mainly relates to Viśeṣa, *i.e.* form and feature. The word 'mainly' has been used to imply that some awareness of the general features is present therein, though knowledge of the special properties and features predominates. That which is present in many things is called Sāmānya or generality. Words like fire, water, etc. are used in a general sense. On account of nature and shape, fire may be of many kinds though their general name is 'fire'. Existence is a common feature of all things. In direct apprehension knowledge of such general features is also present in a modified form. In the following instances of inference and verbal communication, however, the awareness is only of the general features, because they are established by words, signs, etc. It cannot be said that in the case of 'Chaitra (name of a person) exists'—a case established by inference or verbal communication—we have an instance of the knowledge of a particular object; because if Chaitra had been seen before, the mention of the word 'Chaitra' will only bring the recollection (which is not a Pramāṇa) of Chaitra. The knowledge of 'existing at a certain place' will only fall under the category of Pramāṇa. If Chaitra was not seen before, the statement will not convey any particular information about Chaitra. Inference or verbal communication can only convey general and partial information.

(4) Outcome = Result of the perceptual process. Vijñāna-bhikṣu says it is the 'effect of Vṛtti as Karaṇa'. In illustrating the expression, 'the self's awareness of this modification', he says that it is like the cognition of 'I am knowing the pot.' But that kind of cognition might be of two kinds. In direct apprehension, the perception is—'This is a pot' or 'The pot exists.' But as it contains a reference to the knower, it can be analytically expressed in words as 'I am seeing the pot.' Again, while seeing a pot one feels 'I am seeing a pot.' The first awareness, *viz.* of 'the pot exists' is primarily unreflective perception and the second one, *viz.* of 'I am seeing the pot' is predominantly reflective perception. The first, 'This is a pot' or 'The pot exists' is direct perception. In that direct perception there function three ideas—'I', 'the pot' and 'seeing', but when the pot is being seen then it is felt only that the pot exists; and the Seer, the act of seeing



and the object seen are not felt separately. The knowledge of 'I am the Seer' being absent, and the presence only of the pot being felt, the Seer implied in the ego and the apprehended 'pot' appear to be undifferentiated. This has been stated already in the 4th Sūtra. The mental modification due to direct perception may last for a moment and may be followed by the stream of similar states. But when the perceptual modification concerning 'a pot' arises, then it is not differentiated as 'I am seeing the pot,' there is only the feeling that the 'pot' is present. In knowing the pot, the Seer behind it is present; that is why the Seer can be said to exist in an undifferentiated form in the awareness of the pot, though as a matter of fact they are really different.

This can be understood in another way. All knowledge is a transformation of Ahaṁkāra or the cognition of 'I' and 'mine'. Of these, perceptual knowledge is the transmutation of the I-sense due to the action of an external object. Therefore, knowledge of a pot is only a modification of the I-sense. But the Seer is included in the 'I', that is why in the perception of the pot, the transmutation of the I-sense in the shape of knowledge of the pot and the Seer are undifferentiated. Of course, by reflection and reasoning we can understand the difference between the Seer and the pot, but that is not possible in a mental fluctuation like the unreflective perception relating to the pot.

'The Self's awareness' means the manifestation of the knowledge of which Puruṣa or the knower is the witness. It may be urged that if the Puruṣa is the illuminator of various modifications then he must have variety or he must be subject to change. This contention would have been valid if variability could affect Puruṣa. But this is not so. It is only the senses and the mind which are subject to variations. If objects are analysed one comes upon only subtle activity which is appearing and disappearing every moment. Under its influence Buddhi or the pure I-sense is also undergoing subtle change from moment to moment. Puruṣa is the illuminer of the momentary phases of the mutation of Buddhi. Buddhi is co-existent with mutation and Puruṣa is what remains when such mutation ceases. That is why that mutation cannot reach Puruṣa. This is really how a Yogin realises the principle of Puruṣa. First, he realises Tanmātra, *e.g.* the light Tanmātra, taste Tanmātra, out of the various gross elements, *i.e.* the variety in colours or in tastes etc. Then gradually by deep meditation he realises the disappearance of those principles in the I-sense. By realising that the subtle principles of Tanmātra are nothing but variations of the I-sense, he arrives at the pure awareness of the 'I' as a principle or category and then with discriminative knowledge he realises the Puruṣa principle. Thus by



gradually shutting out subtle and yet more subtle mutations he is established in that principle, *i.e.* gets a clear idea of that principle.

(5) 'The Self is the reflector of Buddhi,' this description is of a deep import. Reflection generally means change of direction of a ray of light after striking a surface like that of a mirror. Similarly, 'reflection' here implies a change or seeming change in the character of a perception or cognition caused by its contact with some other reagent. The perception or cognition, at a given moment of Buddhi is reflected at a later moment as ego. The root cause of this reflection is Puruṣa. To be able to think 'I exist' is also the result of such reflection. For all lower physical sensations or perceptions of objects, the centre of reflection is Buddhi or the organs below it. But the reflector of Buddhi, which is the highest form of the phenomenal Self, is beyond Buddhi; that is the immutable Consciousness or Puruṣa. This idea of reflection is the way of reaching the Puruṣa principle. After realising the principle of the pure I-sense by force of concentration, its reflector the Puruṣa principle has to be realised by a process of meditation. This really is Viveka-khyāti or final discriminative knowledge.

(6) Concomitance and non-concomitance are the two kinds of relationship in an inference. Concomitance means agreement in presence or agreement in absence, while non-concomitance implies non-agreement in presence or absence. Broadly speaking, having realised the nature of these kinds of relationship and having known one of the two related things, to know the rest is inference. When non-existence of something is inferred, it implies the knowledge of the existence of some other things; this has been explained before. Cognition of a non-existent or negative thing has no place in this science.

(7) The knowledge from sentences composed of the cases and verbs gives their purport but does not necessarily give the assurance of its absolute certitude. In every case there may not be a correct cognition. In some instances doubts arise and in some others the doubts are dispelled through inference. For example, 'So and so is reliable, when he says it, it must be true.' From study also one can make sure. This is inferential proof. From this many think that Āgama or verbal testimony is not a separate source of valid knowledge. But it is not so. Some men are found naturally to possess the power to find out what is in another mind, or can communicate his own thought to another. They are called thought-readers. They also possess the power of thought-transference. Telepathy is of this class. If you think that a book is in such and such a place, that thought will at once rise in their mind, *i.e.* they will come to have a knowledge



of the existence of the book in that place. How does the cognition come to the thought-readers? Not by direct perception. The words uttered mentally by one person and the sure knowledge arising out of their meaning affects the other mind and produces similar knowledge in that mind. That must be admitted to be a cognition different from direct perception or inference. With ordinary men this power of thought-reading not being fully developed they cannot comprehend what is in another mind unless the words are uttered. We generally express our thoughts by words; that is why we have to express the thoughts by words if we wish to impress others by it. There are men whose sure knowledge of things seen or experienced by them will not carry conviction with you, but there are others whose words as soon as uttered will impress you. They possess such power that their ideas conveyed to you through their words get fixed in your mind. Famous orators are like that. People, whose words are accepted without question, are called *Āpta* or reliable persons. When the word uttered by an *Āpta* conveys his sure knowledge to your mind and produces a similar sure knowledge therein, it is called *Āgama* or verbal testimony. All the *Sāstras* were originally taught by such persons who had realised the various ultimate principles. That is why these are called *Āgamas*. But that is not strictly so, because in cognition by verbal communication there must be a speaker and a listener. As inference and direct perception might be faulty at times, so if there is any error in the *Āpta*, his communication would be erroneous. Only verbal knowledge, *i.e.* the meanings of uttered words, is not an *Āgama* or transferred cognition. In an *Āgama-pramāṇa* an unknown thing is made known with the help of the words used by an *Āpta*. Abhinava Gupta has called it transfer of power through affection. According to Plato, "No philosophical truth could be communicated in writing at all, it is only by some sort of immediate contact that one soul could kindle the flame in another (*Burnet*)."

(8) Just as a faulty premise leads to an invalid inference, defect in the senses to defective perception, so verbal communication is also liable to be defective.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

भाष्यम्—स कस्मान्न प्रमाणम्? यतः प्रमाणेन बाध्यते, भूतार्थविषयत्वात् प्रमाणस्य, तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टम्, तद्यथा द्विचन्द्रदर्शनं सद्विषयेणैकचन्द्रदर्शनेन बाध्यत



इति। सेयं पञ्चपर्वा भवत्यविद्या, अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशा इति, एत एव स्वसंज्ञाभिस्तमोमोहो महामोहस्तामिस्रः अन्धतामिस्र इति, एते चित्तमलप्रसङ्गेनाभिधास्यन्ते ॥ ८ ॥

### Viparyaya Or Illution Is False Knowledge Formed Of A Thing As Other Than What It Is. (1). 8.

Why is Viparyaya not Pramāṇa? Because that is demolished by correct knowledge of a thing which exists in reality. In other words, the object of Pramāṇa is true, which is not so in illusory cognition. False cognition is sublimated by correct knowledge, e.g. the illusion of seeing the moon double is contradicted by the valid knowledge of one moon. This wrong knowledge or Viparyaya that causes affliction has five parts. They are nescience, Asmitā or egoism, attachment, hate and fear of death—the five 'Kleśas'. They are also known technically as Tamas, Moha, Mahāmoha, Tāmisra and Andhatāmisra. These will be explained in connection with the impurities of the mind.

(1) Viparyaya is knowing a thing as different from what it really is; Vikalpa is based on words suggesting a non-existing thing; deep (dreamless) sleep is based on obscurity or inertia; recollection is based on only matters felt before. Fluctuations of mind thus vary according to the basis on which they are founded. Pramā is the mental power which exhibits a real thing. Knowledge derived through concentration is the highest form of Pramā. Delusion (or knowing a thing as different from what it is ) which is shut out by Pramā, is commonly known as Viparyaya or false cognition. Nescience etc. are the five forms of false cognition. Their common feature is misconception and these can all be shut out by correct knowledge. Viparyaya is the general name for all forms of incorrect knowledge. Kleśas like nescience etc. though classed as Viparyaya are really technically so called in relation to spirituality when the total extinction of all miseries is dealt with. Any misapprehension can be called a Viparyaya, but those misconceptions which Yogins consider to be the roots of miseries and eliminable, are regarded as Viparyayas of the nature of affliction (Kleśa).



शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ६ ॥

भाष्यम्—स न प्रमाणोपारोही, न विपर्ययोपारोही च, वस्तुशून्यत्वेऽपि शब्द-  
ज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते, तद्यता चैतन्यं पुरुषस्य स्वरूपमिति, यदा चित्तिरेव  
पुरुषस्तदा किमत्र केन व्यपदिश्यते, भवति च व्यपदेशे वृत्तिर्यथा चैत्रस्य गौरिति। तथा  
प्रतिषिद्धवस्तुधर्मो निष्क्रियः पुरुषः, तिष्ठति वाणः स्थास्यति स्थित इति गतिनिवृत्तौ  
धात्वर्थमात्रं गम्यते। तथा अनुत्पत्तिधर्मा पुरुष इति, उत्पत्तिधर्मस्याभावमात्रमवगम्यते न  
पुरुषान्वयी धर्मः, तस्माद्विकल्पितः स धर्मस्तेन चास्ति व्यवहार इति ॥ ६॥

**The Modification Called 'Vikalpa' Is Based On Verbal Cognition  
In Regard To A Thing Which Does Not Exist. (It Is A Kind  
Of Useful Knowledge Arising Out Of The Meaning Of A  
Word But Having No Corresponding Reality.) (1). 9.**

Vikalpa does not fall within the category either of Pramāṇa or of false cognition (Viparyaya); because though there is no reality behind Vikalpa, yet it has its use through the power of verbal cognition. For example, 'Chaitanya (Consciousness) is the nature of Puruṣa.' Now what is here predicated and of what, seeing that Consciousness is Puruṣa itself? There must always be a statement of the relationship of one to another in predication, as in the phrase 'Chaitra's cow' (2). Similarly, Puruṣa is inactive and devoid of characteristics of matter. (To cite a temporal example—) 'The arrow is not moving. It will not move. It did not move.'—Here absence of motion brings out only the meaning of the verb used (*sthā* = to remain stationary). In the phrase 'Puruṣa has the character of not being created,' no positive quality relating to Puruṣa is being indicated but the mere lack of the property of being created is implied. That is why that characteristic is regarded as 'Vikalpa' and the term is used to indicate an idea which has no existence beyond the word.

(1) There are expressions and words which have no answering reality. From hearing those words or expressions, an ideation takes place in our minds. That is Vikalpa-vṛtti or modification due to vague notion. Those creatures who express their ideas through language have to depend largely on such notions. 'Ananta' (infinite) is an expression conveying a vague

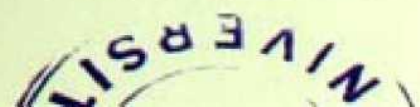


notion. We use that word often and understand its import to some extent. It is, however, not possible to comprehend the real significance of that word. We can understand the significance of 'finite' and from that an insubstantial and vague ideation takes place in our mind through the word 'infinite'. The words 'infinite', 'innumerable', etc. are also used in a different sense, *e.g.* whose limit cannot be reached by measurement, or whose measure cannot be arrived at by counting. In this sense 'infinite' and 'innumerable' are not verbal delusion or vague ideation. But if we take 'infinite' as the measure of a totality, then it will be a verbal delusion because the moment we speak of a whole, we will be thinking of a 'finite' thing. When Yogins attempt to gain correct knowledge of internal and external matter through wisdom acquired by concentration, then they have to give up Vikalpa-vṛttis, because these are all ultimately unreal. Essential cognition or knowledge filled with truth (Ṛtambharā Prajñā, Sūtra I.48) is antagonistic to Vikalpa *i.e.* cognition of things that have no existence beyond the word. In reality until imaginary cognition disappears from the thought process, real Ṛta or realised truth cannot be perceived.

Vikalpa can be divided into three parts—vague notion of things, vague notion of action and vague notion of nothingness. Example of the first is 'Chaitanya is the nature of Puruṣa.' In this, although the two are the same, for usage their separate mention is an instance of Vikalpa. When a non-agent of an action is used as an agent, then it is an instance of Vikalpa of action. Modification of the mind arising out of words or expressions indicative of nothingness is vague notion relating to nihility. For example, 'Puruṣa is devoid of the property of being created.' Void is an unreality; by it no real object can be predicated; that is why the modification of the mind caused by such expression does not relate to something real. So long as we go on thinking with the help of words, the Vikalpa or vague cognition will continue.

The word 'Vikalpa' has various meanings; for example, (i) as explained above, modification caused by verbal delusion or vague cognition, (ii) in the sense of *vā*, *i.e.* 'or' as in 'Īśvara-praṇidhānād-*vā*' in Sūtra I.23, (iii) manifested world, as in Vedāntic 'Nirvikalpa-samādhi', (iv) imposition of an imaginary concept as in the case of the image of 'I' in I-sense.

(2) The phrase 'Chaitra's cow' creates a definite impression in the mind; the expression 'Chaitanya is the nature of Puruṣa,' although it has no significance in reality, creates a similar impression in the mind through the usage of words. Because it is a little difficult to understand, the





commentator has given several examples of Vikalpa-vṛtti. In fact, it is not possible to follow the significance of Nirvitarka and Nirvichāra Samādhi unless Vikalpa-vṛtti is understood clearly. Viparyaya or false cognition has not usefulness but Vikalpa or vague notion always serves a purpose.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

भाष्यम्—सा च संप्रबोधे प्रत्यवमर्शात् प्रत्ययविशेषः। कथं, सुखमहमस्वाप्सं प्रसन्नं मे मनः प्रज्ञां मे विशारदीकरोति, दुःखमहमस्वाप्सं स्त्यानं मे मनो भ्रमत्यनवस्थितं, गाढं मूढोऽहमस्वाप्सं गुरुणि मे गात्राणि क्लान्तं मे चित्तमलसं (अलमिति पाठान्तरम्) मुपितमिव तिष्ठतीति। स खल्वयं प्रबुद्धस्य प्रत्यवमर्शो न स्यादसति प्रत्ययानुभवे, अदाश्रिताः स्मृतयश्च तद्विषया न स्युः। तस्मात् प्रत्ययविशेषो निद्रा। सा च समाधावितर-प्रत्ययवन्निरोद्धयेति ॥ १० ॥

**Dreamless Sleep Is The Mental Modification Produced  
By Condition Of Inertia As The State Of Vacuity or Negation  
(Of Waking And Dreaming). 10.**

Since we can remember when we wake up that we had been sleeping, sleep is called a mental modification, as indicated in the feelings expressed by phrases such as 'I slept well, I am feeling cheerful, it has cleared my brain' or 'I slept poorly; on account of disturbed sleep, my mind has become restless, and is wandering unsteadily,' or 'I was in deep sleep as if in a stupor, my limbs are heavy, my brain is tired and languid, as if it has been stolen by somebody else and lying dormant.' If during sleep there was no cognition of the inert state, then on waking, one would not have remembered that experience. There would not also have been recollection of the state in which the mind was in sleep. That is why sleep is regarded as a particular kind of mental state, and should be shut out like other cognitions when concentration is practised (1).



(1) When one is awake, the sense-organs, the organs of action and the seat of thinking (a particular part of the brain), all work actively. In the dream-state the sense-organs and the organs of action become inactive, only the seat of thinking goes on acting. But in dreamless sleep all the three become inactive. The feeling of insensibility that comes on the body immediately before sleep, is inertia or Tamas. In nightmare sometimes the sense-organs become active but the organs of action remain inactive. One can partly hear and see but cannot move one's limbs as though they are frozen. This frozen feeling is Tamas referred to above. The mental modification which is subject to that Tamas is sleep. Since activity is stopped in sleep under the influence of inertia caused by Tamas, it is a sort of calmness but it is exactly opposite to the clamness of concentration. State of sleep is neither voluntary nor transparent calmness while concentration is both. Sleep is like calm but turbid water while concentration is like calm and clear water.

With the help of examples the commentator has brought out the threefold composition of sleep due to the three Guṇas and its nature as a Vṛtti. In some instances of sleep there is an indistinct feeling which produces the memory of sleep. As a matter of fact, for inducing sleep we only recollect the feeling of sleep experienced before. Compared to waking and dreaming, sleep is a Tāmasa modification. From the Śāstras also we know that sleep is a Tāmasa attribute. It has been said before that modification of the mind is a sort of cognition. In deep sleep an inert, obscure feeling comes over the organs of the body and the mental modification caused thereby, is only a knowledge thereof. In waking and dreaming, mental modification, *i.e.* Pramāṇa etc. arises, but in deep sleep there is no such modification. Sleep is a state relating to the power of retention, or in other words, the languid sensation in the body causing an obscure feeling in the organs is sleep and the knowledge of that feeling is the mental modification or the Chitta-vṛtti called sleep.

To stop the mental modification due to sleep, the first things to be practised is constant clamness of the body. By that, sleep, which is the reaction for making up the loss due to bodily waste, becomes unnecessary. Even when the body remains calm, one-pointedness and Smṛti-sādhana (or cultivation of constant remembrance according to the prescribed method) are necessary for resting the brain. That is the chief practice for overcoming sleep and is called Sattva-samsevana (cultivation of self-cognition). Constant watchfulness directed towards self-knowledge, *e.g.* 'I won't forget myself,' is called Samprajanya. Only such steady and unobstructed practice all day



and night long can lead to conquest of sleep, and single-mindedness towards this leads to Samprajñāta-yoga. Only after attaining and then superseding the latter can one attain Asamprajñāta concentration.

As under ordinary conditions some extraordinary powers manifest themselves in some persons, so also some persons may attain sleeplessness (not insomnia). But as this is not accompanied by stoppage of other mental fluctuations, it cannot be regarded as Yoga. When practising Smṛti-sādhana, some people get deep sleep or their minds stop fluctuating. Their heads droop, some stay erect but they breathe like one is sleep. Often an indistinct sense of felicity prevails due to absence of any effort in the system and there is no recollection of anything else. These have to be got rid of through Sattva-saṁsevāna mentioned before.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

भाष्यम्—किं प्रत्ययस्य चित्तं स्मरति, आहोस्विद् विषयस्येति। ग्राह्योपरक्तः प्रत्ययो ग्राह्यग्रहणोभयाकारनिर्भासस्तथाजातीयकं संस्कारमारभते। स संस्कारः स्वव्यञ्जकाञ्जन-स्तदाकारामेव ग्राह्यग्रहणोभयात्मिकां स्मृतिं जनयति। तत्र ग्रहणाकारपुर्वा बुद्धिर्ग्राह्याकारपुर्वा स्मृतिः सा च द्वयी भावितस्मर्तव्या चाऽभावितस्मर्तव्या च स्वप्ने भावितस्मर्तव्या, जाग्रत्समये त्वभावितस्मर्तव्येति। सर्वाः स्मृतयः प्रमाण-विपर्यय-विकल्पनिद्रास्मृतीनामनुभवात् प्रभवन्ति। सर्वाश्चैता वृत्तयः सुखदुःखमोहात्मिकाः सुखदुःखमोहाश्च क्लेशेषु व्याख्येयाः। सुखानुशयी रागः, दुःखानुशयी द्वेषः, मोहः पुनरविद्येति। एताः सर्वा वृत्तयो निरोद्धव्याः। आसां निरोधे संप्रज्ञातो वा समाधिर्भवति असंप्रज्ञातो वेति ॥११॥

**Recollection Is Mental Modification Caused By Reproduction  
Of The Previous-Impression Of An Object Whithout  
Adding Anything From Other Sources (1). 11.**

Does the mind remember the process of knowing which took place before or the object which produced the knowledge (2)? Though knowledge is of an object, yet it reveals both the nature of the object and the process of knowing and produces latent impressions of the same kind. These latencies manifest themselves when excited (3) by extrenal cause and assume in



recollection the form of the object as well as of the process of knowing. Of these, the reappearance in the mind of a thing taken in before is called recollection, while the display of the power of original cognition is named 'Buddhi' or Pramāṇa. Of the two, in Buddhi the cognitional aspect appears to be prominent, while in memory or recollection the object-aspect attains prominence. Memory is of two kinds, *viz.* remembrance of things only imagined (*i.e.* unreal) and of things not imagined (*i.e.* real). In a dream-state memory of real things appear. (4) while in a waking state memory of real things appear. All memories arise out of impressions whether of right cognition, misapprehension, vague ideation, deep sleep or of former memory. The foregoing fluctuations are of the nature of pleasure, pain or stupefaction (5). These will be explained in connection with Kleśas or afflictions. Attachment follows pleasure, aversion follows pain, while stupefaction is nescience. All these fluctuations must be shut out. When they are eliminated, then will be reached concentration—Samprajñāta or Asamprajñāta as the case may be.

(1) Asampramoṣa = Desisting from taking things which are not really one's own. In recollection a previous experience is only reproduced without stealing from, *i.e.* accretion from, anything else.

(2) When we remember a pot do we remember only the object or the knowledge (*i.e.* the sensation of knowing or the process of knowing the pot)? In reply, the commentator affirms that both are remembered. Though knowledge is influenced by the object, *i.e.* takes after the character of the object, yet it also includes the act of knowing. In other words, only the knowledge of the pot does not arise, but it is mixed with the experience: 'I am knowing the pot.' Remembrance of a thing experienced before, unalloyed by anything else, is Smṛti; but in that recollection of the object a new awareness : 'I am knowing this' is also present. The word 'new' here does not refer to the thing experienced before, but the process of knowing which was taking place anew in the mind is referred to. When in recollection there is such a remembrance, it must be admitted that both are present in it, *viz.* (a) knowledge of the object experienced before and



(b) the new mental process of knowing. Of these two, the first is the knowledge of a thing experienced before and the second of something not experienced before. The first is memory or recollection and the second is knowledge in the shape of *Pramāṇa* or correct new apprehension.

In all experiences there is an object as well as the process of knowing. Both these produce latent impressions and therefore both give rise to cognition. Of these, the modification arising out of the latent impressions of the object is recollection while that of the process of knowing is an action—a mental action, *i.e.* faculty of knowing. Therefore, that latent impression is of the faculty of knowing. The mental action arising out of the faculty of knowing is not exactly the same as before but a new knowledge which is *Pramāṇa*.

(3) The term '*Swavyaṅjakāñjana*' used by the commentator means coloured by the cause of its own manifestation.

(4) *Bhāvita-smartavya*=Recollection of an experience, roused or imagined, of unreal cognition. For example, the imagined conception of 'I have become a king' brings in its train thoughts of palace, throne, etc. in a dream. In a waking state there is chiefly knowledge of real thoughts and objects.

(5) In fact, the sensation or feeling in which there is no capacity for clear knowledge of pleasure or pain, is stupefaction. For example, after severe pain there is a feeling of numbness devoid of the sense of pain. Stupefaction is predominantly *Tamas* in quality; that is why it is akin to nescience. All comprehensions in the mind are associated either with pleasure, pain or *Moha* (delusion). Therefore, these can be called fluctuations of the state of the mind relating to cognition. Attachment, hate and fear, all give rise to actions of the mind, hence they are modifications of the state of the mind relating to conation. Waking, dreaming and deep sleep are modifications relating to the state of retention.

भाष्यम्—अथासां निरोधे क उपाय इति—

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

चित्तनदी नाम उभयतोवाहिनी, वहति कल्याणाय, वहति पापाय च। या तु केवल्यप्राग्भारा विवेकविषयनिम्ना सा कल्याणवहा। संसारप्राग्भारा अविवेकविषयनिम्ना



पापवहा। तत्र वैराग्येण विषयस्रोतः खिलीक्रियते, विवेकदर्शनाभ्यासेन विवेकस्रोत उद्घाट्यते।  
इत्युभयाधीनश्चित्तवृत्तिनिरोधः ॥ १२ ॥

What are the means of stopping them?

**By Practice And Detachment These Can Be Stopped. 12.**

The river of mind flows in both directions—towards good and towards evil. That which flows down the plane of Viveka or discriminative knowledge ending in the high ground of Kaivalya or liberation, leads unto good; while that which flows up to the plateau of cycles of re-birth down the plane of non-discrimination leads unto evil. Among these, the flow towards sense-objects is reduced by renunciation, and development of a habit of discrimination, opens the floodgate of discriminative knowledge. The stopping of mental modifications is thus dependent upon both (1).

(1) Practice and renunciation are the commonest means of attaining Mokṣa or salvation. All other methods are included in them. These two principles of Yoga have been quoted in Śrīmad Bhāgavad Gītā. The commentator has mentioned only the practice of discriminative knowledge because it is the principal means. One will get as much benefit as one practises. Concentration with strong mental, moral and physical discipline is the aim of practice. One should not be deterred on account of the difficulties in the way but proceed steadfastly. Many, finding the path of practice difficult and being unable to subdue the tumult of the inner nature, try to find solace in the idea 'I am being impelled by God to follow the path of attachment.' But it should be remembered that whether under God's direction or otherwise, the result of practising evil is bound to be misery, while the practice of good would lead to happiness. In fact, the development of the feeling : 'I am doing everything at the bidding of God' is also a matter of practice. If this feeling prevails in one's all actions, then there would be justification for such an attitude and it would be a blessing. But if it is used for justifying actions under the promptings of violent passions, then what else other than dire misery can be expected?



तत्र स्थितौ यत्रोऽभ्यासः ॥ १३ ॥

भाष्यम्—चित्तस्य अवृत्तिकस्य प्रशान्तवाहिता स्थितिः, तदर्थः प्रयत्नः वीर्यमुत्साहः  
तत्सम्पिपादयिषया तत्साधनानुष्ठानमभ्यासः ॥ १३ ॥

**Exertion To Acquire Sthiti Or A Tranquil State Of Mind  
Devoid Of Fluctuations Is Called Practice. 13.**

Absence of fluctuations or undisturbed calmness of the mind (1) is called Sthiti or tranquillity. The effort, the energy and the enthusiasm, *i.e.* the repeated attempt for attaining that state, is called practice.

(1) The continuity of the mind devoid of all fluctuations is called Praśānta-vāhitā. That is the highest state of tranquillity of the mind; the other forms of calmness are only secondary. As the practice improves, the tranquillity also increases. With one's aim fixed on Praśānta-vāhitā the effort to hold on to whatever placidity has been attained by one is called practice. The greater the energy and enthusiasm with which the effort is made, the sooner will the practice be established. In the Muṇḍaka Upaniṣad it is stated : "This Self is realised not by one who has no energy, nor by one who is subject to delusion, nor by knowledge devoid of real renunciation, but when the wise man exerts himself in this way (*i.e.* with energy, knowledge and renunciation), his soul reaches the abode of Brahman."

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

भाष्यम्—दीर्घकालासेवितो निरन्तरासेवितस्तपसा ब्रह्मचर्येण विद्यया श्रद्धया च सम्पादितः  
सत्कारवान् दृढभूमिर्भवति, व्युत्थानसंस्कारेण द्रागित्येव अनभिभूतविषय इत्यर्थः ॥ १४ ॥

**That Practice When Continued For A Long Time Without Break  
And With Devotion Becomes Firm In Foundation. 14.**

Continued for a long time and constantly practised in a devoted way, *i.e.* with austerity, continence, learning and



reverence, it is said to have been done with earnest attention and it gets firmly established. In other words, in that state the calmness which is aimed at in practice is not easily overcome by any latent impressions of the fluctuating state (1).

(1) The word 'constantly' implies practice, daily and, if possible, every moment. Practice which is not broken by its opposite habit of restlessness, is constant practice. Tapasyā is giving up of worldly pleasure by strong mental, moral and physical discipline. Learning refers to knowledge of truth. When these are done, the practice will no doubt be a reverent one. It is said in the Chhāndogya Upaniṣad : "That which is done with proper knowledge, with devotion and in conformity with the scriptures, *i.e.* done in the proper method, becomes more forceful."

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

भाष्यम्—स्त्रियः अन्नपानम् ऐश्वर्यम् इति दृष्टविषयवितृष्णस्य, स्वर्गवैदेह्यप्रकृति-  
लयत्वप्राप्तावानुश्रविकविषये वितृष्णस्य दिव्यादिव्यविषयसंप्रयोगेऽपि चित्तस्य विषयदोषदर्शिनः  
प्रसंख्यानबलाद् अनाभोगात्मिका हेयोपादेयशून्या वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

**When The Mind Loses All Desire For Objects Seen Or  
Described In the Scriptures It Acquires A State  
Of Utter Desirelessness Which Is Called Detachment. 15.**

When the mind becomes indifferent to things seen, *e.g.* women, food, drinks, power etc. and does not hanker after objects or states promised in scriptures such as going to heaven or having the 'discarnate' state (1) or of dissolution into primordial matter, or even when in the presence of such things the mind finds out their defects and by virtue of the acquisition of discriminative knowledge (2) maintains complete freedom from their influence and is indifferent to good or evil, it is said to have reached a controlled state of Buddhi without Vikalpa



(3) called *Vasīkāra-samjñā* and this is *Vairāgya* (detachment).

(1) 'Discarnate' state and dissolution into primordial matter will be explained in the notes to *Sūtra* I. 19.

(2) *Prasamkhyāna*=Attainment of *Viveka-khyāti* or ultimate discriminative knowledge. *Anābhoga*=opposed to *Ābhoga* which denotes the state of a mind fully engrossed in a matter as happens, for instance, to a mind in concentration. In a disturbed state of the mind it is occupied with ordinary affairs which breed trouble. In objects to which we are fully attached or in which we willingly engage ourselves, we get *Ābhoga*. When the attachment disappears the mind is freed from their incubus. Then we hardly think of them, nor are we inclined towards them.

(3) When through discriminative knowledge one comes to realise the power of worldly things in breeding the three-fold misery, then one realises that enjoyment of worldly objects is similar to being scorched by fire. The difference between getting to know about the demerit of things through study and reflection alone and the wisdom through discriminative knowledge is like the difference in experience between hearing that fire burns and actually getting burnt. When through this knowledge the demerit of everything is realised and a complete state of detachment prevails in the mind, that state is technically called the state of *Vasīkāra* which is *Vairāgya* (detachment).

The *Vasīkāra* stage of mind is not reached at once. There are three other antecedent states of detachment. (1) *Yatamāna*, (2) *Vyatireka* and (3) *Ekendriya* are the three previous stages. To go on attempting not to indulge in sensuous enjoyments is *Yatamāna* detachment. When that becomes successful to some extent, *i.e.* when attachment towards some things disappears altogether and in respect of others it becomes feeble, then by a process of elimination, a spirit of renunciation can be maintained partially, that is known as *Vyatireka* abnegation. When by practice that is mastered, when the sense-organs are completely weaned away from objects and only the tendency to attachment remains in the mind, then it is called *Ekendriya*. *Ekendriya* means that which resides in one sense-organ—here, the mind. Later when the adept *Yogin* has no longer to control his tendency to attachment, when naturally his mind and his senses remain aloof from worldly objects and even from supermundane matters, then that is called the state of *Vasīkāra* which is *Vairāgya* or complete detachment. That is a state of absolute indifference to the things of the world.



तत् परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

भाष्यम्-दृष्टानुश्रविकविषयदोषदर्शी विरक्तः पुरुषदर्शनाभ्यसात् तच्छुद्धि-प्रविवेका-  
प्यायितबुद्धिर्गुणेभ्यो व्यक्ताव्यक्तधर्मकेभ्यो विरक्त इति, तद्व्यं वैराग्यं, तत्र यदुत्तरं  
तज्ज्ञानप्रसादमात्रम्। यस्योदये प्रत्युदितख्यातिरेवं मन्यते 'प्राप्तं प्रापणीयं, क्षीणाः क्षेतव्याः  
क्लेशाः, छिन्नः श्लिष्टपर्व भवसंक्रमः, यस्य अविच्छेदाज्जनित्वा म्रियते मृत्वा च जायते,'  
इति। ज्ञानस्यैव परा काष्ठा वैराग्यम् एतस्यैव हि नान्तरीयकं कैवल्यमिति ॥ १६ ॥

**Indifference To The Guṇas Or The Constituent Principles  
Achieved Through A Knowledge Of The Nature Of  
Puruṣa Is Called Paravairāgya (Supreme Detachment). 16.**

Through the practice of the effort to realise the Puruṣa-principle, the Yogin having seen the faulty nature of all objects visible or described in the scriptures, gets a clarity of vision and steadiness in Sāttvika qualities. Such a Yogin edified with discriminative knowledge (1) and with sharpened and chastened intellect becomes indifferent (2) to all manifest and unmanifested states of the three Guṇas or constituent principles (3). There are thus two kinds of detachment. The last one is absolute clarification of knowledge (4). When detachment appears in the shape of clarified knowledge, the Yogin, with his realisation of the nature of Self, thinks thus : 'I have got whatever is to be got; the afflictions which have to be eliminated have been reduced; the continuous chain of birth and death, bound by which men are born and die, and dying are born again, has been broken.' Detachment is the culmination of knowledge, and Kaivalya (or liberation) and detachment are inseparable.

(1) & (2) 'Praviveka' means the highest form of knowledge. Only the attainment of an arrested state of mind does not bring about Kaivalya or liberation. When the arrested state of mind, which is usually broken through natural causes or on account of latent impression, is no longer broken, then it is called the state of liberation. For achieving such



uninterrupted arrested state of mind, detachment is necessary. For detachment, knowledge of the constituent principles (Puruṣa is also a principle) is necessary. After withdrawing the mind from objects through *Vasīkāra*, concentration in an arrested state of the mind through the knowledge about Puruṣa has to be practised. When the knowledge of the nature of Puruṣa dawns, the mind becomes free from thoughts of worldly objects, and is only occupied with matters relating to discrimination. Those who withdraw their minds from external objects by detachment (*Vasīkāra*) and concentrate on the unmanifested or the void as the final principle not noticing at the same time the distinction between Puruṣa and 'Buddhi' are not on the right path. Since they have failed to discover the distinction between Puruṣa and 'Buddhi', their state of concentration is not complete and does not bring them towards the final state of 'Nirodha' or ultimate dissolution of the mind. This is due to the fact that while their abnegation might be complete in respect of worldly things, it is incomplete in regard to unmanifested things. That is why they rise again after being merged in Prakṛti or the ultimate constituent principle, because not having realised the distinction between unmanifested Prakṛti and Puruṣa, their knowledge remains incomplete. From that subtle seed of ignorance they rise or are born again. That is why Yogins first practise *Vasīkāra*, then the act of contemplating on Puruṣa followed by a realisation of the difference between the conscious-like Buddhi and the alseobute knower Puruṣa and thus become averse to the unmanifested and all the mutations thereof, *i.e.* become indifferent to the three Guṇas whether in their manifest or unmanifested (like void) state.

(3) Attachment is a function of Buddhi or the inner senses. Hence non-attachment is also its function. In *Pravṛtti* or attachment we get predilection, while in *Nivṛtti* or detachment we get aloofness or cessation. That Buddhi which brings about a realisation of the Puruṣa-principle is called *Agryā Buddhi* or the highest form of intellect. *Kātha Upaniṣad* says : "Subtle-minded sages realise Him through *Agryā Buddhi*" When knowledge of the nature of Puruṣa is acquired, then there is no more inclination in the satisfied mind to be engrossed in the unmanifested Prakṛti or the void; on the other hand, it develops a desire to engage itself in the contemplation of the Puruṣa-principle and thus get perpetual peace or be submerged in its constituent cause. A complete separation from the Guṇas and their mutations then arises. *Para-vairāgya* or the highest detachment and un-adulterated knowledge of the Puruṣa-principle are inseparable. Only by that means *Kaivalya* or liberation, in the shape of complete cessation of the mind, is attainable.



(4) Jñānaprasāda or clarification of knowledge indicates the highest purification of knowledge. Man's knowledge is directly or indirectly conducive to elimination of misery. That knowledge which brings about final and entire cessation of all sorrows is the highest form of knowledge. Then there cannot be anything higher to know. By Para-vairāgya or supreme renunciation sorrows can be prevented fully and finally; that is why it is the last stage of knowledge or its extreme purification. Moreover, it is absolute knowledge. There is no sense of attachment in it, and without attachment consequent tendency to action being absent, the mind will be placid and nothing but knowledge of the Puruṣa-principle will be there. Consequently, there will be nothing but purified knowledge without any tinge of attachment. When the state of mind is free from the tendency to activity and of inertia, that is illumination of knowledge. By the words 'I have got whatever is to be got' etc., the commentator has indicated detachment and refinement of knowledge only. Regarding Para-vairāgya, Kāṭha Upaniṣad says : "The wise, knowing of the eternal bliss, do not look for the immutable in ephemeral things."

भाष्यम्—अथ उपायद्वयेन निरुद्धचित्तवृत्तेः कथमुच्यते सम्प्रज्ञातः समाधिरिति?—

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥ १७ ॥

वितर्कः चित्तस्य आलम्बने स्थूल आभोगः, सूक्ष्मो विचारः, आनन्दः ह्लादः, एकात्मिका संविद् अस्मिता। तत्र प्रथमश्चतुष्टयानुगतः समाधिः सवितर्कः। द्वितीयो वितर्कविकलः सविचारः। तृतीयो विचारविकलः सानन्दः। चतुर्थस्तद्विकलः अस्मितामात्र इति। सर्वे एते सालम्बनाः समाधयः ॥ १७ ॥

What is Samprajñāta-samādhi of the mind whose fluctuations have been arrested by the two methods (practice and detachment) mentioned before? (1)

**When Concentration Is Reached With The Help Of Vitarka, Vichāra, Ānanda And Asmitā, It Is Called Samprajñāta-Samādhi. 17.**

When the concentrated mind (2) is filled with the grosser form of perceptibles, *i.e.* realises them, then it is called Vitarka.



Similarly, Vichāra concentration relates to subtle objects (3). The third, Ānanda, is the feeling of felicity—a blissful feeling filling the mind (4). Asmitā is I-sense or awareness of individual personality (5). Of these, in the first, *viz.* Savitarka-samādhi there is the presence of all the four objects. The second, *i.e.* Savichāra-samādhi is free from Vitarka (6). The third, *i.e.* Sānanda-samādhi is free from Vichāra (7). The fourth is Asmitā-mātra or pure I-sense, and it is free even from the sense of bliss (8). All these states of concentration have, however, an object concentrated upon (9).

(1) The description of Samprajñāta concentration given in the commentaries on the first Sūtra should be recalled in this connection. The successful concentraion attained in the habitually one-pointed state of the mind which brings knowledge cutting at the root of all afflictions is called Samprajñāta-yoga. Those Samādhis or concentrations which bring forth such realisable knowledge have four distinct divisions. The object of contemplation marks their differences, while the classification of the knowledge derived therefrom, *viz.* Savitarka and Nirvitarka or Savichāra and Nirvichāra, is based both on the object contemplated upon and on the nature of the contemplation (see Sūtra I. 41-44).

(2) If the modification of the mind caused by the verbal delusion (Vikalpa), consisting in the mingling of the name of an object, the object itself and its knowledge relates to any gross matter, then it is called Vitar-kānvayī or depending on Vitarka. The things which we see around us like cow, pot, blue, yellow etc. which are taken in by our sense-organs, are gross objects. As a matter of fact, when sound, colour etc. taken in by the senses are mingled and presented to our mind as a single entity, what we perceive is a gross object. A cow, for example, is a conglomeration of several features perceptible by our senses which are comprehended as a single entity. When such gross matter along with the words indicating it becomes the object of concentration then that is called Savitarka-samādhi, while when there is no such Vitarka, it is called Nirvitarka-samādhi. Both are Samprajñāta-samādhi relating to Vitarka.

(3) When concentration relating to gross objects is mastered, full insight is obtained of subtle principles by a special process of mental analysis with the help of the knowledge gained during the state of concentration. This is Savichāra-samprajñāta. Analytic thinking cannot be



conducted without the help of words; that is why this Savichāra-samādhi is also characterised by the vagueness due to mingling of words *viz.* name of the object, the object itself and its knowledge, even though it be in respect of subtle objects. Meditative analysis is its special feature. It is, therefore, free from gross objects. Subtle matter and subtle faculties of reception are the objects of this concentration. As in such concentration subtle objects of contemplation are realised by Vichāra or analysis, it is called Savichāra. This and Nirvichāra are cases of concentration related to Vichāra (analysis). It is the kind of meditative analysis through which we have to pass in arriving at Prakṛti from Vikṛti or its modifications. Similarly, knowledge of Heya (things to be avoided), Heyahetu (causes of avoidables), Hāna (avoidance), Hānopāya (means of avoidance) which dawns through concentration, is also attained by analysis. As the fundamental principles and subtle Yogic ideals are realised through such thinking, the concentration on subtle objects is called Vichārānugata-samādhi.

(4) Concentration on bliss is free from Vitarka and Vichāra. It is not in respect of gross or subtle things. The object or basis of this concentration is a particular feeling of Sāttvika happiness felt all over the mind and the senses due to a particular state of calmness. The body is the receptacle of the mind, the sense-organs, organs of action and the Prāṇas or vital forces. Consequently, that sense of happiness is like a natural feeling of tranquillity or Sāttvika calmness of the whole body. Thus Sānanda-samādhi (or concentration on the felicity of mind) really relates to the sense-organs or instruments of cognition. That peace, *i.e.* inactivity of the bodily organs, gives more happiness than their being engaged in action is known from his kind of Samādhi. A Yogin who has realised this bliss, quietens his sense-organs in this manner and thus conserves his energy.

Through a special kind of Prāṇāyāma (breath control) or by concentration on vital parts of the body, the body becomes calm when a feeling of bliss pervades the body. If concentration is practised on that feeling alone, a feeling of bliss gradually comes over all the sense-organs. That is the practice of Sānanda-samādhi. There is not so much dependence on spoken words as in the case of Vitarka, because it is a matter of feeling, of bliss felt. Nor is there any need in it for thinking as in the case of approach to Tanmātras from the Bhūtas, not even of subtle Bhūtas which is the basis of concentration where Vichāra prevails. That is why this concentration on bliss is free from Vitarka and Vichāra. Spoken in terms of Samāpatti, it is the subject of Nirvichārā Samāpatti or engrossment free from reasoning. It is said in the scriptures that the happiness that is



derivable from making the senses free from the influence of their corresponding worldly objects by constant practice and lumping them up in the mind is not comparable to anything obtainable from heavenly or worldly things attainable through personal exertion.

(5-8) Concentration with Vitarka and Vichāra is dependent on and relates to knowable objects. Concentration based on a feeling of felicity relates to the organs of cognition, while that based on pure I-sense relates to the knower. As the latter relates only to the cogniser, *i.e.* to conceptions like 'I am the cogniser of the bliss,' and thus concerns only the 'I', it is free from the touch of bliss. This implies a state beyond the feeling of bliss and not the lack of it. Being of the nature of peace (quiescence) it is a more coveted state than bliss. In Sānanda-dhyāna or meditation with the blissful feeling as its basis, the feeling of happiness or bliss pervades the organs. In concentration based on the I-sense, the object of concentration is not the feeling of bliss but its recipient. This is the difference between Sānanda-samādhi and Sāsmīta-samādhi. Puruṣa or pure Consciousness is not the object of any concentration. Asmitā-mātra or pure I-sense is the object of this concentration. This I-sense is called Grahītā or the cogniser. It is manifested with the help of Puruṣa. The object concentrated upon in Sāsmīta-samādhi is not the real Puruṣa but its imitation—the mutative ego or the Mahat. In the Sāṃkhya philosophy it is called the Mahat-tattva. It is Buddhi shaped after Puruṣa, a feeling of 'I know myself,' a sort of feeling of identity between the pure Consciousness and Buddhi.

Buddhi-tattva or the principle of Buddhi is the first phenomenon to be manifested. However subtle the knowledge might be, existence of knowledge implies a knower. When knowledge disappears, *i.e.* the mind gets into an arrested state, then the knower-knowable relationship or the ego terminates, and the Puruṣa abides in himself.

The author of the Sūtra has said that Asmitā-kleśa is the identification of Puruṣa with Buddhi. There is a subtle connection between Puruṣa and Buddhi and when that is eliminated through Viveka-khyāti, Buddhi disappears. Therefore, Sāsmīta-samādhi or concentration on the pure I-sense is the ultimate realisation of the principle of I-sense, that is, of the 'I' of common usage, the receiver.

(9) In Samprajñāta-samādhi the mind is not entirely arrested but is in a partially arrested state. Therefore, it is inevitable that it will require a basis (object) of concentration.



भाष्यम्—अथासंप्रज्ञातसमाधिः किमुपायः किंस्वभावो वेति?—

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

सर्ववृत्तिप्रत्यस्तमये संस्कारशेषो निरोधश्चित्तस्य समाधिः असंप्रज्ञातः, तस्य परं वैराग्यमूपायः। सालम्बनो हि अभ्यासस्तत्साधनाय न कल्पते इति, विरामप्रत्ययो निर्वस्तुक आलम्बनीक्रियते, स च अर्थशून्यः, तदभ्यासपूर्वं चित्तं निरालम्बनमभावप्राप्तमिव भवतीति एष निर्वीजः समाधिरसंप्रज्ञातः ॥ १८ ॥

What is the means of attaining Asamprajñāta-samādhi and what is its nature?

**Asamprajñāta-Samādhi Is The Other Kind Of Samādhi Which Arises Through Constant Practice Of Para-Vairāgya Which Brings About Disappearance Of All Fluctuations Of The Mind Wherein Only The Latent Impressions Remain. 18.**

When all fluctuations cease, the arrested state of mind with only the latencies (1) in them is known as Asamprajñāta-samādhi. Supreme detachment is the means of attaining it, because it cannot be attained when an object is the basis of concentration. Complete cessation of fluctuations (2) emanates from Para-vairāgya or supreme detachment which is free from any material cogitation. It is totally devoid of all objects and its practice makes the mind independent of any object, and non-existent as it were. This kind of Nirvīja or objectless Samādhi (3) is Asamprajñāta-samādhi.

(1) Saṁskāra-śeṣa=Where only the latencies persist. There is no cognised modification in the arrested state, but only the latent impression of a break in cognition. Mind has two functions, cognition and retention. In an arrested state there is no cognition, but since cognition might reappear, it must be admitted that the latent impression of fluctuation exists in the mind. Therefore, the expression 'Saṁskāra-śeṣa' implies the state of the latent impressions both of fluctuations and of the arrested state. The latency of the arrested state means the cessation of the latencies of fluctuations. Saṁskāra-śeṣa, therefore, is that state wherein the latency of arrested state renders the latencies of fluctuations inoperative.



(2) The means of attaining such cessation is the practice, *i.e.* constant awareness in mind, of the idea of supreme detachment. How cessation of fluctuation can be brought about by supreme detachment is explained below. In Samprajñāta-yoga, one reaches the pure I-sense gradually, after having mastered the antecedent principles beginning from gross matter. Then focusing on the idea that 'I' do not want even the pure I-sense, if the mind acquires a momentum for the arrested state, fluctuations will no longer arise in the mind. Then the mind would appear to be a void. That is called the 'moment' of arrested state, in other words, the interval between two states of fluctuations. That is the state in which the Seer abides in himself. Then the pure Consciousness is not arrested but the knowledge of non-self disappears; consequently, the knower of non-self, *viz.* the I-sense, also disappears.

(3) Nirvīja-samādhi (*i.e.* without an object to meditate upon) is not necessarily Asamprajñāta-samādhi. Concentration with an object is not always Samprajñāta-samādhi. Samprajñāta means the constant awareness of the knowledge acquired through concentration in a one-pointed state of the mind. Similarly, Asamprajñāta-samādhi is that wherein concentration is attained in a habitually arrested state of the mind after having realised abiding knowledge by Samprajñāta. Then non-receptivity becomes the habit of the mind. This difference should be noted carefully. Asamprajñāta-samādhi leads to Kaivalya or the state of liberation, but Nirvīja-samādhi does not always lead to liberation. This point has been amplified in the next Sūtra.

The exact nature of a habitually arrested state of the mind has to be understood clearly. Shutting out states of knowledge is an arrested state. This is of two kinds : (i) an arrested state in which the latencies remain and which assert themselves when the opportunity arises, and (ii) in which there is not even those latencies and the arrested state is perpetual. In the former case again two states are possible : (a) When there is a break in the process of knowing an object and that knowledge passes on to the state of latent impression. This is happening every moment and is part and parcel of the fluctuating state of the mind. This is not noticeable. (b) Arresting, through concentration, the process of knowing. This is known as Nirodha concentration.

In Sabhaṅga-nirodha as the above class (i) is called, only the intake of knowledge is stopped but the latencies remain and they appear and disappear. In the state of complete stoppage of fluctuating knowledge and the latencies for all time to come, the mind dissolves itself into its constituent principles and this is known as the state of Kaivalya or liberation; with



the elimination of the latencies all knowledge is shut out, and the mind resolves itself into its constituent principles. In a state of fluctuation, latent impressions are rousing cognitive modifications and cognition is receding to latencies in quick succession. In this process, the disappearance of cognition is hardly noticeable, and it seems that the flow of cognised modification is continuous. When through the practice of concentration, the rise of the latent impression is completely stopped, and the flow of the disappearance of modifications continue, then that is called Nirodha-samādhī, or concentration in an arrested state of the mind.

भाष्यम्—स खल्वयं द्विविधः, उपायप्रत्ययो भवप्रत्ययश्च, तत्र उपायप्रत्ययो योगिना-  
भवति—

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ २६ ॥

विदेहानां देवानां भवप्रत्ययः, ते हि स्वसंस्कारमात्रोपयोगेन (-मात्रोपभोगेन इति पाठान्तरम्) चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति, तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति यावन्न पुनरावर्तते अधिकारवशाच्चित्तमिति ॥ २६ ॥

That (Nirvīja) Samādhī is of two kinds, viz. that attained by (prescribed) effort (1) and that through Bhava or nescient latencies which bring about the cycle of births. Of these, the Yogins adopt the prescribed means of practice.

**While In The Case Of The Videhas Or The Discarnates  
And Of The Prakṛtilayas Or Those Subsisting In Their  
Elemental Constituents, It Is Caused By Nescience Which  
Results In Objective Existence. 19.**

In the Videhas or discarnate Devas (2) it is caused by objective existence, because they live in a state which is like Kaivalya (the state of liberation) with a mind functioning only so far as its own residual latencies are capable of, and who live through the state of life brought about by their latent impressions.



Similarly, the Prakṛtilayas (3), or those whose minds retaining latent impressions (4) remain resolved in Prakṛti (primary constituent principle), remain in a state like that of Kaivalya, until by force of those latent impressions their minds assert themselves in fluctuation.

(1) Effort=The means like devotion etc. prescribed in the next Sūtra (I.20) for attainment of, or as the means of bringing about, discriminative knowledge. The word 'Bhava' has been variously explained by different commentators. It refers, however, to those subtle subliminal impressions of nescience which are responsible for discarnate existence as a Deva etc. Birth is only resurgence of self under the influence of previous latent impressions, its existence for a limited period and its destruction afterwards. The life of Devas, or of those who are in their elemental principles, can therefore be called birth. In the Sāṃkhya-sūtras it has been stated that those who are in their elemental state emerge again as submerged men do from water. Therefore, Bhava is that latent impression of nescience which is responsible for birth. What is the reason for a discarnate's birth? It is the non-realisation of the Self or Puruṣa as distinct and separate from Prakṛti and its mutations. The discarnates attain that state by force of the impressions of their concentration. Thus the subtle latent impression of nescience involving rebirth is the Bhava of the discarnates etc. Subtle nescience means that which is neither gross like the nescience of those who have not experienced concentration nor completely destroyed by realisation of discriminative enlightenment. The Bhava of ordinary sentient beings is the unattenuated latent impressions of nescience in the shape of afflictive Karmāśaya or latencies inspiring continued activity.

(2) Discarnate Deva=When a Yogin, having realised through concentration the true nature of the gross elements, delights in abandoning their pursuit and considers merely such abnegation to be the highest attainment and having grown indifferent to sights, sounds, etc. completely shuts them out, his organs dry up for want of contact with knowables, because the organs cannot remain manifest for a moment without contact with their corresponding objects. Thus having shut out all contacts with sensory objects, *i.e.* having acquired non-afflictive latencies, such Yogins, when they give up their bodies, resolve their organs into the constituent elements and get into a state of objectless concentration and thus enjoy a state analogous to the state of Kaivalya or liberation for a limited period according to the strength of their latencies. These are the discarnate Devas. On the other hand, Yogins who without trying to shut out all contacts with



objects, remain satisfied with the contemplation of the constituent principles relating to the organs of reception and the felicity experienced thereby, go into different Lokas or heavenly abodes when they give up their mortal existence and enjoy the pleasure of contemplation during the period of their divine existence. Not having realised the supreme Puruṣa, the discarnate Devas carry within them the germ of A-darśana or non-awareness of the ultimate truth and thus they are born again and fail to secure perpetual peace.

(3) Prakṛtilaya=Merging into Prakṛti the primary constituent principle. According to Achārya Gauḍapāda the expression 'Vairāgyāt Prakṛtilayah' (merging into elemental principles through detachment) means that those who practise detachment but have not acquired the knowledge of the constituent principles, on account of their ignorance, merge after their death into one or other of the main principles, viz. Pradhāna, Buddhi, Ahaṁkāra and the five Tanmātras. Of these, Prakṛtilaya mentioned in this Sūtra should be taken to mean submergence into Pradhāna or the primary constituent principle because the mind can only be lost in this, i.e. the concentration can only then be 'seedless' or objectless.

(4) When the mind acquires Viveka or discriminative enlightenment its tendency to fluctuation ceases, i.e. by such knowledge the inclination to experiences which keeps the mind alive or in a state of fluctuation, is burnt out altogether. Its other name is Charitārthatā or complete attainment of the desired object. Experience and liberation are the two objectives of Puruṣa. With the acquisition of discriminative enlightenment, the objectives are fulfilled. Until such knowledge is acquired inclination to modifications does not cease and the mind goes on fluctuating in accordance with the natural law.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

भाष्यम्—उपायप्रत्ययो योगिनां भवति। श्रद्धा चेतसः संप्रसादः, सा हि जननीव कल्याणी योगिनं पाति, तस्य हि श्रद्धाधानस्य विवेकार्थिनः वीर्यमुपजायते, समुपजातवीर्यस्य स्मृतिरुपतिष्ठते, स्मृत्युपस्थाने च चित्तमनाकुलं समाधीयते, समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते, येन यथावद् वस्तु जानाति, तदभ्यासात् तद्विषयाच्च वैराग्याद् असंप्रज्ञातः समाधिर्भवति ॥ २० ॥



**Others (Who Follow The Path Of The Prescribed Effort) Adopt The Means Of Reverential Faith, Energy, Repeated Recollection, Concentration And Real Knowledge (And Thus Attain Asamprajñāta-Samādhi). 20.**

Yogins adopt this means. Tranquillity that is experienced by the mind through reverential faith (1) sustains a Yogin like a loving mother. This kind of faith gives a seeker after discriminative knowledge, energy (2) which brings him the (sustained) memory (3) which makes the mind undisturbed and collected and conducive to concentration (4). In such a mind dawns the light of discriminative knowledge, by which the Yogin understands the real nature of things. By retaining such knowledge and by cultivating detachment towards all knowables he thus attains Asamprajñāta-samādhi (5).

(1) Śraddhā=Tranquillity (with a feeling of reverence) of the mind or certitude in the desire for the object of pursuit. In many cases the knowledge obtained from the Śāstras or from preceptors merely satisfies one's curiosity. Such knowledge for satisfying one's curiosity, is not Śraddhā. Knowledge accompanied by tranquillity is Śraddhā. From such an attitude, a tendency arises to find out more and more the good points about the object of reverence and thus love for the object is generated.

(2) Enthusiasm leading to sustained effort is Vīrya\* or energy. When the mind is tired and wants to drift to a different subject, the power which can bring it back to devotional practice is called Vīrya. Where there is Śraddhā there is Vīrya. As in physical culture when a man wants to lift a heavy weight, he practises it by gradually lifting progressively heavier weights, so when one gives up laziness and practises discipline of the organs his energy is increased. By referring to seekers after discriminative knowledge, it is implied that the Śraddhā and Vīrya mentioned here relate to the means for attainment of Kaivalya. There may be Śraddhā and Vīrya for other objects but they do not bring about Yoga or the state of liberation.

(3) Smṛti=Memory or repeated recollection is the principal item in devotional practice. This practice may be termed Smṛti-sādhana. It consists in recalling the feeling experienced at the time of contemplating an object

\* It is difficult to find an exact equivalent of Vīrya in English. It denotes a combination of energy, fortitude and stamina.



and in feeling that it is being remembered and will be remembered. When this is achieved memory is retained firmly in the mind which is the only means of getting into the habitual state of one-pointedness of mind. One-pointedness is attained when the memory becomes permanently established.

God and the various constituent principles are the objects of contemplation. Smṛti is to be practised on them. The method of Smṛti-sādhana relating to God is as follows :

First, try to remember the co-relation between the name indicative of God and God Himself. When the repetition, either mental or oral, of the indicative name (which is OM and called Praṇava) brings before the mind the conception of an eternally emancipated God, then will the memory of co-relation be properly fixed. Then imagine that such a God is residing within your inner self and go on repeating the indicative name, remembering at the same time that you are repeating the name with the recollection of God and that you will continue to remember it. In the preliminary stage remembrance of God by the indicative name might be replaced by a more descriptive, wordy Mantra.

Similarly, when practising contemplation on the various Tattvas or principles, *i.e.* Bhūta-tattva, Tanmātra-tattva, Indriya-tattva, Ahankāra-tattva and Buddhi-tattva (respectively the principles of gross elements, subtle monads, the organs, the I-sense and the pure I-sense), their peculiar features should be envisaged and recollected for purposes of Smṛti-sādhana. The highest practice relates to constant remembrance of the discrimination between Puruṣa and Prakṛti, the pure Consciousness and the knowable. While practising this, the thoughts arising in the mind should be kept before the mind as it were, *i.e.* your thought-process should always be the subject of your scrutiny and no extraneous idea, *i.e.* nothing other than that which is being thought of, should be allowed to crop up therein, and you should go on watching what your mind is receiving. This is the chief means of cleansing your mind, *i.e.* for attaining self-purification. This is the best form of Smṛti-sādhana.

Without Smṛti-sādhana pure Consciousness cannot be realised. Cultivation of memory can be practised in the midst of all actions, even while walking, sitting or lying down. If when we are engaged in worldly pursuits, we can keep in mind the object of spiritual contemplation and carefully notice that it is never absent from the mind, we may be said to be working, established in a Yogic state.

In Smṛti-sādhana we must always watch what is rising in the mind, and abandoning the disturbed state must keep the mind undisturbed and



in a volitionless state. That is the correct way of purifying the mind and attaining tranquil knowledge. When the memory becomes firmly established, *i.e.* when one never ceases to be aware of one's self, the Samādhi that ensues from being engrossed in self only, is real Samprajñāta-yoga.

For purposes of developing and preserving memory, careful practice is necessary. When through practice, watchfulness becomes a habit then is memory established. In the Buddhist texts too prominence has been given to memory (Smṛti). These also point out that without memory and its careful development, mind cannot be arrested at will. In Bodhi-charyāvatāra it has been said that constant watchful observation of the body and the mind, in whatever state they may be at different times, is Samprajanya. This kills self-forgetfulness, reveals the slightest fluctuation of the mind and gives the power to stop such fluctuation. It thus enables one to concentrate on constituent principles, especially those pertaining to one's own self. It might be questioned that this habit of watching the different fluctuations of the mind is not one-pointedness but multi-pointedness. In reply it can be said that though in respect of the knowables it is multi-pointed, in respect of the instrument of reception it is one-pointed, because the intellect is then occupied with one thought only, *viz.* 'I shall be watchful and shall remain watchful.' This is the basic one-pointedness, and on its attainment the achievement of one-pointedness in respect of the knowables also becomes easy. By attaining one-pointedness only in respect of knowables, one-pointedness in respect of the reflector of the mind (the superior Self) may not be achieved.

While practising this, the Yogin does not cease to have knowledge of outside objects, but he goes on observing things with a disinterested mind. Things which are coming to the mind are not escaping his notice and he is noticing the impressions that are being left on the ego through the senses. In this way when the mind-stuff is purified and the organs become quiet or inactive, *i.e.* lose their distinctive features, then the outside objects fail to make any impression on the ego. In that state the fact of not noticing any object is not forgetfulness but full remembrance of self or I-sense free from the impact of unwanted objects and this is real Samprajñāta-yoga or true concentration. As the self-remembrance becomes purer and subtler, the realisation of the subtle principles is achieved more and more. Devotees should carefully understand the difference between not noticing outside objects under the stress of agitated thoughts, and shutting out their knowledge at will by sterilising the senses as described above. Again, voluntary stoppage of the action of the organs and shutting out contact with their objects is not stopping fluctuations of the mind. The



mind can then still remain steeped in the thought of objects. In such a condition, by recollection of self and careful introspection the mind has to be purified and freed from volitions. Then the mind has to be moulded into homogeneity and stopped from functioning.

It should, however, be remembered that this sort of stoppage of fluctuations of mind or Nirodha-samādhi or arrested state of mind does not necessarily mean the attainment of the goal. The Bhava-pratyaya-nirodha referred to in the previous Sūtra, is an arrested state of mind of this category. The completely arrested state of mind, which is effected after acquiring discriminative enlightenment, *i.e.* Smṛti about the Seer, the reflector of the ego, is the state leading to attainment of Kaivalya or liberation.

(4) Śraddhā leads to Vīrya. People who have no reverential faith in their objectives cannot apply any energy to attain them. By fixing the mind repeatedly on a subject, notwithstanding the attending discomfort, memory or recollection thereof is obtained. When it gets fixed, it leads to concentration. Concentration brings forth supreme knowledge, through which true knowledge of things to be avoided arises and thus Kaivalya is attained. This is the way of Mokṣa or liberation. Whatever be the devotional path followed, no one can side-track these general methods. Lord Buddha said in the Dhammapada that all sorrows can be cured through good conduct, reverential faith, enthusiasm, remembrance, concentration and correct knowledge.

(5) What we conceive of as a performer, knower and supporter of things other than the self, is what is known as Mahān Ātmā. It is the pure I-sense, when one speaks of being the doer, the knower and retainer of a thing or an object. The fact that the I-sense which is a phase of Buddhi is not Puruṣa (or metempiric Self or pure Consciousness) has to be realised first in a mind, made calm and clear through concentration; then by shutting out therefrom all other knowledge the ability to remain absorbed in the knowledge about Puruṣa, is Viveka-khyāti or discriminative enlightenment. Through Viveka, Buddhi ceases to act, *i.e.* Nirodha-concentration ensues. It also brings about the knowledge of discernment such as omniscience. When by renouncing even that power and practising Nirodha-concentration, the arrested state of mind becomes habitual through force of latent impression thereof, it is called Asamprajñāta-samādhi. It is so called because in that state all Samprajñāna or knowledge, even discriminative enlightenment, is shut out.



भाष्यम्—ते खलु नव योगिनः मृदुमध्याधिमात्रोपाया भवन्ति, तद्यथा मृदूपायः, मध्योपायः, अधिमात्रोपाय इति। तत्र मृदूपायोऽपि त्रिविधः मृदुसंवेगः, मध्यसंवेगः, तीव्रसंवेग इति। तथा मध्योपायस्तथाधिमात्रोपाय इति। तत्राधिमात्रोपायानाम्—

तीव्रसंवेगानामासन्नः ॥ २१ ॥

समाधिलाभः समाधिफलं च भवतीति ॥ २१ ॥

Yogins (of previous Sūtra) are of nine kinds according as their methods of practice are slow, moderate and speedy. These methods have again three degrees each, viz. of gentle ardour, of medium ardour and of intense ardour (1). Of those speedy methods,

### Yogins With Intense Ardour Achieve Concentration And The Result Thereof, Quickly. 21.

(1) The word 'Samvega' is a technical term in the science of Yoga. We find it in Buddhist literature also. It means not only detachment, but also aptitude combined with a feeling of reverence in devotional practice and the resultant ardour to hasten forward. It is like gathering momentum as you proceed. Endowed with latent impression of detachment and full of enthusiasm and energy, when the devotee constantly engages himself with intensity in attaining the path of liberation, he acquires momentum as he advances.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

भाष्यम्—मृदुतीव्रः, मध्यतीव्रः, अधिमात्रतीव्र इति, ततोऽपि विशेषः, तद् विशेषान्मृदुतीव्रसंवेगस्यासन्नः, ततो मध्यतीव्रसंवेगस्यासन्नतरस्तस्मादधिमात्रतीव्रसंवेगस्याधिमात्रोपायस्यासन्नतमः समाधिलाभः समाधिफलं चेति ॥ २२ ॥



**On Account Of The Methods Being Slow, Medium And Speedy,  
Even Among Those Yogins Who Have Intense Ardour,  
There Are Differences. 22.**

The difference is of varying degrees, *viz.* mild, medium, and deepest ardour. On account of this difference, the attainment of concentration and its results by Yogins with mild ardour is imminent, with medium ardour more imminent and with deepest ardour the most imminent (1).

(1) Sāttvika Śraddhā or Śraddhā (reverential faith) which is established as the chief means for practising concentration is the quickest method. So for energy. The most intense form of energy is to give up all other pursuits and to be occupied in bringing about concentration of mind. Constant remembrance (knowledge) of the constituent principles, i.e. of realities, and of God is the best form of knowledge. Of concentrations, Samprajñāta is the highest form amongst the Savīja types while amongst the Nirvīja ones, Asamprajñāta is the best. These are the best means of attaining Kaivalya or liberation which is the principal object of concentration.

भाष्यम्—किमेतस्मादेवासन्नतमः समाधिर्भवति, अथास्य लाभे भवति अन्योऽपि कश्चिदुपायो न वेति—

ईश्वर-प्रणिधानाद्वा ॥ २३ ॥

प्रणिधानाद् भक्तिविशेषाद् आवर्जित ईश्वरस्तमनुगृह्णाति अभिध्यानमात्रेण, तदभिध्यानादपि योगिन आसन्नतमः समाधिलाभः फलं च भवति इति ॥ २३ ॥

Does concentration become imminent from this (earnest desire to concentrate on principles) alone, or is there any other means?



**From Special Devotion To Īśvara Also (Concentration Becomes Imminent). 23.**

Through a special kind of devotion (1) called Īśvara-praṇidhāna, on the part of the devotee, Īśvara inclines towards him and favours him with grace for fulfilment of his wish. From such grace (Abhidhyāna) (2) also a Yogin obtains concentration and its result, the attainment of the state of liberation, becomes imminent.

(1) Previously it has been stated that the mind can be made one-pointed through contemplation on Grāhya (knowables), Grahana (instruments of reception) and Grahita (receiver), and it has been indicated that therewith Samprajñāta-yoga can be practised. There is yet another way, for making the mind one-pointed or stable. Praṇidhāna is a special form of devotion. It consists in feeling the existence, in the innermost core of the heart, of God as described later and to rest content by surrendering oneself to Him. To feel always that I am doing everything as if (though not in reality) being prompted by Him is, what is known as surrendering everything to God. The saying, "Whatever I do, willingly or unwillingly, I am offering its fruits, whether happiness or misery, to you" means that 'I do not want either happiness or sorrow nor shall be perturbed by either. Everything is being done by you.' To make oneself disinterested in everything one should follow this devotional practice. This frame of mind banishes all egotistic feelings and brings about a perpetual faith in God.

(2) Abhidhyāna : Being touched by his devotion, God desires that the wishes of a whole-hearted and dependent devotee may be fulfilled. Naturally God's grace would be directed towards conferment of the highest benefit on the devotee, viz. attainment of Mokṣa or the state of liberation and not worldly pleasures, which it is best not to seek from God. Worldly pleasures or misery arise out of one's action. From Īśvara-praṇidhāna spiritual knowledge is obtained through God's grace. Through contemplation on God, as on a liberated being, the mind in the normal course also becomes calm and thereby concentrated. From knowledge derived through such concentration, the spiritual needs of a Yogin are met. He does not have to wait for special favour from God; while Yogins who surrender all the fruits of their labour to God and seek knowledge from Him, get it through His grace.



भाष्यम्—अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति?—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

अविद्यादयः क्लेशाः, कुशलाकुशलानि कर्माणि, तत्फलं विपाकस्तदनुगुणा वासना आशयाः। ते च मनसि वर्तमानाः पुरुषे व्यपदिश्यन्ते स हि तत्फलस्य भोक्तेति, यथा जयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्यते। यो ह्यनेन भोगेन अपरामृष्टः स पुरुषविशेष ईश्वरः। कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः, ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्ताः, ईश्वरस्य च तत्सम्बन्धो न भूतो न भावी यथा मुक्तस्य पूर्वा बन्धकोटिः प्रजायते नैवमीश्वरस्य, यथा वा प्रकृतिलीनस्य उत्तरा बन्धकोटिः संभाव्यते नैवमीश्वरस्य। स तु सदैव मुक्तः सदैवेश्वर इति। योऽसौ प्रकृतसत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः स किं सनिमित्तः? आहोस्विन्निर्निमित्त इति। तस्य शास्त्रं निमित्तम्। शास्त्रं पुनः किन्निमित्तम्? प्रकृतसत्त्वनिमित्तम्। एतयोः शास्त्रोत्कर्षयोरीश्वरसत्त्वे वर्तमानयोरनादिः सम्बन्धः। एतस्मात् एतद्भवति सदैवेश्वरः सदैव मुक्त इति।

तच्च तस्यैश्वर्यं साम्यातिशयविनिर्मुक्तं, न तावद् ऐश्वर्यान्तरेण तदतिशय्यते, यदेवातिशयि स्यात्तदेव तत्त्यात्, तस्माद् यत्र काष्ठाप्राप्तिरैश्वर्यस्य स ईश्वरः। न च तत्समानमैश्वर्यमस्ति, कस्माद् द्वयोस्तुल्ययोरेकस्मिन् युगपत् कामितेऽर्थे नवमिदमस्तु पुराणमिदमस्तु इत्येकस्य सिद्धौ इतरस्य प्रकाम्यविधातादूनत्वं प्रसक्तं, द्वयोश्च तुल्ययोर्युगपत् कामितार्थप्राप्तिर्नास्त्यर्थस्य विरुद्धत्वात्। तस्मात् यस्य साम्यातिशयविनिर्मुक्तमैश्वर्यं स ईश्वरः, स पुरुषविशेष इति ॥ २४ ॥

Now, who is this Īśvara, other than Puruṣa and Prakṛti? (1)

**Īśvara Is A Particular Puruṣa Unaffected By Affliction, Deed, Result Of Action Or The Latent Impressions Thereof. 24.**

Kleśa or affliction (=nescience etc.), good or bad deeds and the result thereof as well as the subliminal impressions of the result of action, though subsisting in the mind, are imputed to Puruṣa. That is why Puruṣa (Self or Ātmā) is imagined to be experiencing them just as victory or defeat gained or suffered by the soldiers in the field is attributed to their commander.



The special Puruṣa, who, on account of His eternal liberation, is unaffected even by the touch of enjoyment or suffering, is called Īśvara. There are many Puruṣas who have attained the state of liberation, cutting asunder the threefold bondage (2). Īśvara had no such bondage in the past nor will He have any in future. Liberated persons are known to have had a previous state of bondage (3), but Īśvara's case is not like that. The Prakṛtilīnas have the possibility of bondage in future, but in the case of Īśvara there is no such possibility. Īśvara is always free and always supreme. The question, therefore, arises whether this perpetual supremacy of Īśvara, on account of the excellence of His Self (4), is something of which there is proof, or is it something without any proof? The reply is : 'The scriptures are its proof.' What is the proof of the genuineness of the scriptures? Their genuineness is based on supreme wisdom. The Śāstras and their sublime wisdom which are present in the mind of Īśvara and His pre-eminence are eternally related to each other (5). For these reasons Īśvara is always Īśvara, *i.e.* omniscient and always liberated.

His pre-eminence is never equalled nor excelled. The commentator explains it by saying that the excellence of Īśvara is the highest excellence unsurpassable by anybody else's and without any equal. That is why the person whose eminence has reached the limit is Īśvara. There is no pre-eminence equal to His, because if there were two persons with equal eminence but contradictory desires—one wishing a thing to be new and the other wishing the same thing at the same time to be old—then the fulfilment of the directives of one will impair the equality of power of the other or if both are equally powerful, their directives will be inoperative. For that reason (6) the Puruṣa whose excellence has no equal or is never excelled is Īśvara and He is that special Puruṣa.

(1) It should be clearly understood that Īśvara is neither the Puruṣa principle nor the Pradhāna principle but is made up of both. He is a



particular Being and His godly attributes are based on the ultimate constituent principles. In fact, such attributes witnessed by Puruṣa, as have from time without beginning attained perfection in the forms of omniscience and omnipotence, are godly attributes. Yogins desirous of spiritual attainment concentrate only on such pure and perfect aspects of God and practise special devotion to Īśvara.

(2) The three forms of bondage are Prākṛtika, Vaikārika and Dākṣiṇa. In the case of those who remain merged in elemental principles the bondage is Prākṛtika. In the case of the discarnates, the bondage is Vaikārika because they cannot reach the basic constituent principles. Their minds, when they reappear, are concerned only with the modifications of the elemental principles. The third is the bondage of those who receive sacrificial gifts because they are attached to objects of enjoyment here and hereafter.

(3) It is known that Ṛṣis like Kapila and others were not free to start with but were liberated afterwards; some Prakṛtilīna beings who are now apparently liberated will have to reappear with superior attributes. It is quite different in the case of Īśvara, as He has no such bondage and will never have any. In the past or future, as far as we can see or think of, the Being in respect of whom we can trace no bondage, is Īśvara.

(4) God is most sublime and has unsurpassable excellence. On account of His eternal discriminative enlightenment He has the eternal attributes of omniscience and omnipresence. We can only conjecture the existence of God but we know from the Śāstras that in the beginning some one propounded the spiritual knowledge. Ṛṣis like Kapila were the original teachers of the religion of salvation. These Ṛṣis, as we know from the Upaniṣad, got their knowledge from Īśvara. Ṛṣis propounded the Śāstras; these have thus been derived from God. From Īśvara came the Śāstras and from Śāstras the knowledge of Īśvara; this cycle of cause and effect goes on eternally.

(5) Supreme spirituality signified by the qualities like eternal freedom, omniscience attributed to Īśvara and the excellent religion of liberation are eternally related to each other like cause and effect.

(6) There are many persons who have special powers. Īśvara is One such, but His special feature is that no one has as much power as He has, nor can anybody else's power exceed His; that is why He is called Īśvara.



भाष्यम्—किंच—

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियग्रहणमल्पं बहु इति सर्वज्ञबीजम्, एतद्धि वर्द्धमानं यत्र निरतिशयं स सर्वज्ञः। अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य सातिशयत्वात् परिमाणवदिति, यत्र काष्ठाप्राप्तिः ज्ञानस्य स सर्वज्ञः स च पुरुषविशेष इति। सामान्यमात्रोपसंहारे कृतोपक्षयमनुमानं न विशेषप्रतिपत्तौ समर्थमिति तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्यन्वेष्ट्या। तस्या त्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनं ज्ञानधर्मोपदेशेन कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति। तथा चोक्तम् 'आदिविद्वान् निर्माणचित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रम् प्रोवाच' इति ॥ २५ ॥

Besides,

**In Him The Seed Of Omniscience Has Reached Its Utmost Development Which Cannot Be Exceeded. 25.**

The supersensuous knowledge, vast or little, that is found in any being, in respect of the past, present and future (affairs), singly or collectively, is the seed of omniscience (1). When this sort of supersensuous knowledge in a person goes on increasing and reaches a stage which cannot be exceeded that person is called omniscient. (The argument is as follows:)

The seed of omniscience has grades of development and thus is capable of increasing from more to still more. The person in whom it has reached its highest point is a particular being who knows everything.

Inference which is concerned with proving certain general features proves that an omniscient Being exists and there it ends; and it cannot give any specific information about Him. Therefore, His description etc. are to be ascertained from Āgama or the Śāstras. Although He has no need of His own, the motive of His action is to be found in His compassion for living beings, in His desire to save, at the time of the dissolutions



of the universe, through His instructions in knowledge and piety, men who are caught up in the vortex of worldly existence (*i.e.* cycle of birth and death). For this sort of compassion, His inclination (2) is necessary. Pañchaśikha has said in this connection : "The first enlightened one, the great Ṛṣi (Kapila), through compassion, assumed a created mind and instructed the enquiring Āsuri the Tantra (Sāṃkhya philosophy)."

(1) Here the method of inferring the existence of Īśvara is being shown.

(a) If an immeasurable thing is divided into parts, then the parts would be innumerable. For example, if immeasurable time is divided into measured hours, the result will be innumerable hours.

(b) If the parts of an immeasurable thing are taken as progressively increasing then in the end it would be a thing bigger than which nothing exists, *i.e.* nothing bigger than that can be conceived. That is the greatness more than which does not exist.

(c) The basic ingredient of our cognitive faculty is Prakṛti which is immeasurable. In every created being the power of knowledge that is seen, whether less, more or still more, is but a modified form of that immeasurable omniparous cause. According to (a) above, the parts of an immeasurable thing must be innumerable. Therefore, the faculties of knowledge, or the individual selves must be innumerable.

(d) From a worm to man, the faculty of knowledge goes on increasing; so it is progressive (*i.e.* not fixed). From (b) above, it would appear that the parts of an immeasurable thing going on increasing becomes so big that nothing can exceed it. The constituent cause of the variable faculty of knowledge is limitless (Prakṛti). Therefore, the extent of knowledge will ultimately reach a stage more than which there would be none.

(e) The particular Being whose power of knowledge is so excessive, so non-pareil, is Īśvara.

From the Sūtra and the commentary only a general idea of Īśvara is derived, *i.e.* only this much comes to be known that there is a Being of that description. From the Śāstras, *i.e.* from the sayings of those who have realised Him through special devotion (Pranīdhāna) the particulars of Īśvara are to be gathered.

(2) Ordinary human mind goes on fluctuating continually and



involuntarily under the influence of previous latent impressions. It cannot be stopped even if someone wants to stop it. When a Yogin after having acquired discriminative enlightenment can bring the mind to an arrested state by extinguishing the latent impressions, he can, if necessity arises, shut out the working of the mind for a specified period, after which the arrested state will cease and the mind will reappear. Being freed from latent impressions of nescience, the mind will emerge, not uncontrolled as in the case of an ordinary being, but with correct knowledge for the benefit of the Yogin. Such a mind will also arise or disappear at the bidding of the Yogin, except in the case of a Yogin who shuts out his mind for ever, there will be no chance of a created mind to appear.

That liberated persons can work with such created minds is the finding of the Sāṅkhya philosophy. The commentator has quoted Pañchaśikha in support of this view. Īśvara also favours creatures in this way. Yogins assume a created mind only when the need for it arises. 'I shall liberate the creatures from the snares of birth and death by giving them proper knowledge' is the incentive for the emergence of Īśvara's created mind. In the opinion of the commentator, Īśvara assumes such a mind at the time of dissolution of this creation.

भाष्यम्—स एषः

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

पूर्वे हि गुरवः कालेन अवच्छेद्यन्ते, यत्रावच्छेदार्थेन कालो नोपावर्तते स एष पूर्वेषामपि गुरुः। यथा अस्य सर्गस्यादौ प्रकर्षगत्या सिद्धस्तथा अतिक्रान्तसर्गादिष्वपि प्रत्येतव्यः ॥ २६ ॥

He is

**The Teacher Of Former Teachers, Because With Him There Is No Limitation By Time (To His Omnipotence). 26.**

The former teachers of knowledge and of piety are limited by time, but He to whom time as a limiting factor is not applicable, was the teacher of the former teachers. As He was present with His full powers in the beginning of the present



cycle of creation, so was He at the beginning of the past creations.

तस्य वाचकः प्रणवः ॥ २७ ॥

भाष्यम्—वाच्य ईश्वरः प्रणवस्य। किमस्य संकेतकृतं वाच्यवाचकत्वम्, अथ प्रदीपप्रकाशवदवस्थितमिति। स्थितोऽस्य वाच्यस्य वाचकेन सह सम्बन्धः। संकेतस्तु ईश्वरस्य स्थितमेवार्थमभिनयति, यथा अवस्थितः पितापुत्रयोः सम्बन्धः संकेतेनावद्योत्यते—अयमस्य पिता अयमस्य पुत्र इति। सर्गान्तरेष्वपि वाच्यवाचकशक्त्यपेक्षस्तथैव संकेतः क्रियते सम्प्रतिपत्तिनित्यतया नित्यः शब्दार्थसम्बन्ध इत्यागमिनः प्रतिजानते ॥ २७ ॥

### The Sacred Word Designating Him Is Praṇava Or The Mystic Syllable OM. 27.

Īśvara is indicated by the mystic syllable. Is this relationship a matter of convention or is it always necessarily existing as between the lamp and the light? The relationship between a word and its object is always there, and the convention in reference to Īśvara expresses what is inherent in Him. For example, the relationship between the father and the son exists and is indicated by the words 'this is that person's father, that is this person's son.' In other creations too convention dependent on the relationship between the denoting words and the object denoted has been in use (1). Sages, who know the Śāstras, say that on account of similarity of usage, the relationship between a word and the object indicated by it is eternal (2).

(1) There are many things (*viz.* perceivables) which are denoted by names, *i.e.* uttered sounds, but absence of such a name does not interfere with knowing the things. There are other things again which are only understood by the thought raised by the expressed word. Those names are also conventional but the significance of those words is the setting-up



of a current of thought. The example of the first kind is Chaitra, Maitra (names of persons), etc. Even if those names are not there, there would be no difficulty in knowing them. The example of the second kind of words is 'father', 'son', etc. The word 'father' indicates a person of whom a son is born. 'Maitra is Chaitra's father,' in this phrase the name 'Chaitra' will indicate only the existence of a person known as Chaitra. Looking at Chaitra without knowing his name will also bring similar knowledge. If Chaitra has been seen before, mention of the name will bring up the recollection of Chaitra. Even if the name is forgotten, he can be remembered and kept in mind. But the relationship between Chaitra and Maitra, *i.e.* what is meant by the word 'father', cannot be thought of without the use of the symbolic word, *i.e.* language. The meaning of the word 'father' is the result of a thinking process. As the presence of a lamp indicates illumination, so the utterance of the word 'father' indicates the relationship. Unless there is a thought-process or a symbol thereof, the full significance is not understood.

Īśvara is also the product of a similar thought-process. Unless certain faculties implied by words are thought of, no conception can be had of Īśvara. The thought-process associated with Īśvara has been symbolised by the word OM. Although words and their meanings are invariably related, the same words cannot always have the same meanings, because men might change the convention from time to time. According to commentators, the word OM has been used to imply Īśvara not only in this creation but also in previous creations. The symbol has been re-introduced in this creation by omniscient persons or by persons who have recollection of their previous births. The particular reason why in the Śāstras framed by Ṛṣis the word OM is so much liked is that there is no other word which can bring about calmness of mind as this word can.

Consonants cannot be pronounced in prolonged continuity, vowels however can be so pronounced. The syllable OM is comparatively easy to pronounce. When this word is uttered mentally, a sort of effort moves from the throat to the brain which Yogins utilize towards contemplation. Continuity of thought in the mind cannot be mastered without continuity in the utterance of words. Thus the symbol OM is useful in all respects.

(2) Sampratipatti=similarity of usage. It has been stated before that a particular meaning can be conveyed by different words as men wish, but it is imperative that ideas which are to be understood through verbal thought-process, should be indicated by symbols or words. [See in this connection comments on Sūtra III. 17 (2) (H).]



भाष्यम्—विज्ञातवाच्यवाचकत्वस्य योगिनः—

तद्वपस्तदर्थभावनम् ॥ २८ ॥

प्रणवस्य जपः प्रणवाभिधेयस्य च ईश्वरस्य भावना। तदस्य योगिनः प्रणवं जपतः प्रणवार्थश्च भावयतश्चित्तमेकाग्रं सम्पद्यते। तथा चोक्तम् 'स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमामनेत् (स्वाध्यायमासते)। स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते' इति ॥ २८ ॥

Yogins having understood the relationship between the verbal symbol and the thing expressed will

**Repeat It And Contemplate Upon Its Meaning. 28.**

Repetition of the symbol (OM) and contemplation on its object—Īśvara—bring one-pointedness (1) to the mind of the Yogin who is engaged in repeating the symbol and contemplating on its meaning. It has been said : "Through contemplative repeating of Mantras, Yoga should be consolidated and through Yoga chanting of Mantras improved. Through the glory of such chanting and of such Yoga, the supreme soul is revealed (2)."

(1) The verbal concept which has to be formed in order to comprehend the meaning of God has been symbolised by the syllable OM. Consequently, if the import of OM is correctly remembered, thought of God will dawn on the mind. When with the utterance of the word OM the significance of Īśvara is fully brought to the mind, it will be clear that the relationship between the symbol and the object has been clearly comprehended. A devotee has to practise carefully at first this method of raising the thought of the relationship. This is done by repeating the word OM and recollecting simultaneously its significance. Then when the symbol and its import come naturally to the mind, Īśvara-praṇidhāna mentioned before can be taken to be well established.

The principles of Grahītā (receiver) and Grahana (instruments of reception) are parts of oneself; so they can be felt or realised. Therefore, although at first a verbal concept is necessary for their realisation, they can be thought of without reference to words. Nirvitarka and Nirvichāra



contemplations (detailed later in I.43 and 44 Sūtras) are of that nature. But to form a concept of God, who is outside the I-sense, help of words is necessary. That concept is again the recollection of certain words implying qualities—One who is free from affliction, activity, etc. But for the purpose of concentrating on Him, thinking of such diverse qualities will not be helpful.

What we can think of or feel as an entity, is one or other of the three principles of receiver, instrument of reception, and object received, *i.e.* knowable. In other words, it must be thought of either as gross knowables such as light, sound, etc. or as subtle instruments of reception, *e.g.* Buddhi, I-sense, etc. Therefore, to conceive a thing outside of us, we have to think of it as endowed with colour, sound, etc. or if we conceive it as part of ourselves, *i.e.* if we think of it as residing within us, we cannot help thinking of it as part of our Buddhi, I-sense, etc. Therefore, to think of God as an outside object, we have to think of Him as endowed with form, etc. The beginners in Yoga system adopt this method.

Buddhi, I-sense, etc. are realised as parts of oneself, because we cannot ascertain or realise someone else's Buddhi, I-sense, etc. If, therefore, God has to be thought of as part of oneself He has to be thought of as 'I am He.' This method is supported by the Śāstras.

In effect, the process of Īśvara-praṇidhāna has to be practised inside the heart. The inner part of the chest wherein one feels pleasure if there is love or happiness, and sadness, if there is unhappiness or fear, is called the heart. As a matter of fact, the location of the heart has to be determined by following the feeling. It cannot be located by analysing the body anatomically. The feeling of attachment, etc. produces a reflex action which is cognised in the heart, but we cannot locate where the mental modification takes place. That is why it is easier to get to the cogniser by meditation on the region of the heart. That region is the centre of the I-sense related to one's body. The brain is no doubt the centre of mental actions but if mental fluctuations are stopped for a time, it can be felt that the sense of ego is going down to the heart. When by meditation on the region of the heart, the subtle I-sense is realised and it is pursued upward into the brain, then can the subtlest centre of 'I' be located. Then the heart and the brain become one and the same.

Beginners who find it easier to practise Īśvara-praṇidhāna with a God having a figure should imagine a luminous figure of God inside their hearts. As a liberated person is calm in mind and is blissful in face on account of his highest attainment, so should the contemplated holy figure in one's heart be imagined to be and it should be contemplated that one is fully associated with that figure. In repeating the mystic syllable OM,



one should think oneself to be within the emblem—calm, restful and felicitous.

When after some practice the mind of the devotee becomes somewhat calm and carefree and he is able to rest in a feeling of godliness, then a transparent white limitless luminous sky should be imagined by him within his heart. Then knowing that the omnipresent God is pervading that space, the devotee should contemplate that his I-sense, *i.e.* his whole self is in the God who is present in his heart. The next step would be to merge his mind in the mind of the Īśvara residing in the void-like space within his heart and rest in a state of contentment, without any care or thought. In the Muṇḍaka Upaniṣad the method has been beautifully described as follows : “Brahman or the God within the heart, is the target; the mystic syllable OM is the bow; and the self or ego is the arrow. With an undistracted mind one should hit the mark and be completely absorbed by getting the self into Brahman.” In other words, one should contemplate that one is completely within the God in one’s heart.

When the above process of meditation is mastered the devotee has a sort of blissful feeling in his heart. Then he should recollect that the blissful feeling, arising out of a sense of staying in God, is ‘I’ and he should bring his mind to a state of calmness and blissfulness after the mind of God. If this is practised with ardent devotion, carefully and continuously, the ultimate result of Īśvara-praṇidhāna, *viz.* realisation of one’s own Self is achieved (see next Sūtra).

In repeating the mystic syllable OM, the ‘O’ is pronounced comparatively short and ‘M’ long—prolonged without break. It is better to repeat it mentally, instead of articulately.

In practising Īśvara-praṇidhāna it has, of course, to be done with reverence. When the remembrance of God brings happiness, the feeling of attachment arising out of that sense of happiness and of God’s greatness is reverence.

There is another way of repeating the mystic syllable. It is this. When ‘O’ is pronounced, bring to mind the reverential feeling and when the elongated ‘M’ is uttered continuously, persist in the reverential feeling. After getting into this way, if it is practised with breathing, it gives better result. In inhaling the normal breath, mentally utter ‘O’ and bring to mind a recollection of the object of reverence, then exhale slowly, mentally uttering ‘M’ continuously and continue in the feeling of the revered object.

By this sort of practice, *i.e.* repeating the mystic syllable with remembrance, the mind soon becomes one-pointed. From one-pointedness



comes Samprajñāta concentration and from that Asamprajñāta-yoga is achieved.

(2) The meaning of the verse quoted, is as follows : Through Svādhyāya, *i.e.* through recollection of the meaning of the mystic syllable during the process of repetition, get fixed in Yoga, *i.e.* make the mind one-pointed. When the mind gets one-pointed, the inner meaning of the Mantra (abbreviated token name) that is being repeated is realised. Then again go on repeating the Mantra, remembering its inner meaning. By that, when its still finer and purer significance becomes clear, then the repetition should be continued in the same way. In this way, with a gradual increase of Yoga through repetition and of repetition through Yoga, the process results in firmly establishing the best form of concentration.

भाष्यम्—किं चास्य भवति—

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

ये तावदन्तराया व्याधिप्रभृतयस्ते तावदीश्वरप्रणिधानान्न भवन्ति, स्वरूपदर्शनमप्यस्य भवति, यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवलोऽनुपसर्गस्तथायमपि बुद्धेः प्रतिसंवेदी यः पुरुष इत्येवमधिगच्छति ॥ २९ ॥

What else happens?

**From That Comes Realisation Of The Individual Self (1)  
And The Obstacles Are Resolved. 29.**

Obstacles like illness etc. are removed through Īśvara-praṇidhāna and the Yogin realises his own Self. As God is pure (free from piety or sin), blissful (free from afflictions like nescience), isolated (free from attributes like Buddhi etc.), and thus an unencumbered (free from possibility of birth, span of life and experience) Being, so is Puruṣa (2) who is the reflector of Buddhi of the devotee. This is how the individual Self is realised.



(1) The word 'Pratyak' is used in different senses. What is underlying everything, that is Īśvara, is Pratyak. The word also means ancient; therefore, ancient Being Īśvara is Pratyak. In the present case the meaning is different. Here Pratyak means knower of the opposite object. Vāchaspati Miśra explains the word as 'Knower of non-self as opposed to self'. That sort of consciousness is Pratyak-chetana, or Puruṣa. The word 'Puruṣa' when used by itself might refer to a free being, an unliberated person, Īśvara etc. But Pratyak-chetana means the true Self of a person who has nescience (and thus of one who is free from nescience also). This should be carefully noted. The consciousness which is opposed to objects, *i.e.* knowables, and is directed towards one's Self is Pratyak-chetana. Every Puruṣa with the adjunct of Buddhi or the enjoyer, observer, knower, is Pratyak-chetana. One's own Self is Pratyak-chetana.

(2) This has been explained fully in note (1) of Sūtra I.28. Īśvara by Himself is Consciousness only. So mind cannot remain in Him as He is not comprehensible as a perceivable object. Awareness is self-cognizant and does not admit of objective apprehension, as something external to us. What is external to self is knowable. If absolute Awareness is taken as a knowable then it would no longer be awareness in itself, it would be a thing occupying space and made up of light, sound, etc. In reality when thinking of God in the manner described above we come ultimately to our own Consciousness, that is conceiving God in the self. 'Realising the soul in the self' is practically the same. The significance of these expressions becomes clear by contemplating that Īśvara is free from all nescience, established in Himself and in His own Self. To understand a thing which is self-cognizant is to be like that thing. This is how Īśvara-praṇidhāna brings knowledge of one's own self.

The composer of the Sūtra has shown how Praṇidhāna of a Nirguṇa eternally liberated Īśvara can bring about salvation, as that is the principal item in the practice of Karma-yoga. It includes also the Praṇidhāna of the Saṅgu Īśvara. The Praṇidhāna of Saṅgu Īśvara or Hiranyagarbha was also in vogue amongst the Sāṃkhya-yoga sect. To get to the Nirguṇa Īśvara through the Saṅgu Īśvara and to go to the Nirguṇa ideal straight are in effect the same thing. The Saṅgu Īśvara of Sāṃkhya-yogins is a calm, absorbed Being engaged in the contemplation of Self. So His Praṇidhāna is conducive to attainment of concentration and discriminative knowledge or Viveka and this method may be helpful to some. Although the two methods divided the devotees into two sects, there was no difference of opinion regarding the aim. The result of thinking of a reposed, self-



cognizant, absorbed being inside the heart will be a similar feeling of those attributes in the devotee's heart and this will lead him eventually from knowables to the instruments of knowing by having a current of self-cognizance flowing through him. On realisation of the pure 'I' the Yogin gets a feeling as if he is in everything and everything is in him or that he is a manifestation of the Saguna Brahman.

भाष्यम्—अथ केऽन्तराया ये चित्तस्य विक्षेपकाः, के पुनस्ते कियन्तो वेति?—

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

नव अन्तरायाश्चित्तस्य विक्षेपाः सह एते चित्तवृत्तिभिर्भवन्ति, एतेषामभावे न भवन्ति पूर्वोक्ताश्चित्तवृत्तयः। व्याधिर्धातुरसकरणवैषम्यं, स्त्यानमकर्मण्यता चित्तस्य, संशय उभयकोटिस्पृग्विज्ञानं स्यादिदमेवं नैवं स्यादिति, प्रमादः समाधिसाधनानामभावनम्, आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः, अविरतिश्चित्तस्य विषयसंप्रयोगात्मा गर्हः, भ्रान्तिदर्शनं विपर्ययज्ञानम्, अलब्धभूमिकत्वं समाधिभूमेरलाभः, अनवस्थितत्वं यल्लब्धायां भूमौ चित्तस्याप्रतिष्ठा, समाधिप्रतिलंभे हि तदवस्थितं स्यात्। इत्येते चित्तविक्षेपा नव योगमला योगप्रतिपक्षा योगान्तराया इत्यभिधीयन्ते ॥ ३० ॥

What are those impediments which disturb the mind? What are these called and how many are these?

**Sickness, Incompetence, Doubt, Delusion, Sloth, Non-Abstention, Erroneous Conception, Non-Attainment Of Any Yogic Stage, And Instability To Stay In A Yogic State, These Distractions Of The Mind Are The Impediments. 30.**

These nine obstacles cause distraction of the mind. They arise with the fluctuations of the mind. When they are non-existent, the fluctuations do not arise. Sickness is disorder of the humours, secretions and the organs of the body\*. Incompetence or

\* The author was of the view that the word sickness has a wider connotation including, in the present day context of pressure of population, items like shortages of food, clothes and shelter which were not that critical in olden days.



listlessness is incapacity of the mind. Doubt is a kind of thinking touching on both sides, such as : 'It can be this or it cannot be this.' Delusion is not thinking of the processes for concentration. Sloth is disinclination arising out of heaviness of the body and the mind. Non-abstention arises out of thirst for or addiction to worldly objects. Erroneous conception is false knowledge. Non-attainment of any (Yogic) stage means not being firmly established in any of the Yogic states of concentration. Inability to remain in a state relates to failure to maintain the attained state (of concentration). When concentration is established, the mind-stuff remains firm in the attained state. These nine kinds of disturbance are called foes of Yoga or obstacles to Yoga (1).

(1) Destruction of the impediments and the mind being fully concentrated are the same thing. When the body ails, effort at Yoga or concentration cannot be made fully. Bodily disturbance and illness should be removed by wholesome and measured diet taken only after the food previously taken is digested. This is the sure way of killing illness. By special devotion to God, refinement and good sense will come which will prompt the Yogin to take good and limited quantity of food at proper intervals and he will take proper care of his health, so that he will never lose that good sense. In spite of a proper sense of duty, when on account of restlessness the mind cannot be kept engaged in devotional work like contemplation etc. that is incompetence. Unpleasant though it might appear, constant *Vīrya* will remove listlessness. If there is doubt, appropriate *Vīrya* is not possible. Without firmness and *Vīrya* it is not possible to get success in Yoga; for attaining that, one must get rid of doubts. By listening to instructions, by contemplation and by being in the company of a calm and sure-minded preceptor, doubts can be removed. Instead of thinking of the practice of concentration, to be engaged in worldly affairs through self-forgetfulness is delusion. Disinclination to engage oneself in devotional practice on account of dullness of body and mind is sloth. While in incompetence the mind roams about uncontrolled and cannot be applied to devotional practice, in sloth, the mind on account of a preponderance of *Tamas* (obtuseness) remains torpid—this is the difference between the two impediments. Moderation in diet, wakefulness and enthusiasm can conquer sloth. Remaining aloof from worldly affairs and giving up interest therein, remove non-abstention. Not knowing what is to be really forsaken



or removed and not knowing the means of doing it, to consider the lower stage to be higher and *vice versa* is called false or erroneous conception. There are various kinds of erroneous conception\*. Through profound devotion to God as well as to the preceptor and study of sacred scriptures, false conception is removed.

Non-attainment of stages of concentration such as *Madhumatī* etc. is referred to here. To get established in a stage, realisation of the 'principles' is necessary; otherwise there will be retrocession.

Through *Īśvara-praṇidhāna* the impediments mentioned above disappear, because whatever are antidotes to such obstacles are obtained through special devotion to God, whereby pure *Sāttvika* intellect is developed and the Yogin gradually gains powers with which he is able to resist such obstacles.

दुःखदौर्मनस्याङ्गमेजयत्व-श्वास-प्रश्वासा-विक्षेपसहभुवः ॥ ३१ ॥

भाष्यम्—दुःखमाध्यात्मिकम् आधिभौतिकम् आधिदैविकं च। येनाभिहताः प्राणिनस्तदुपघाताय प्रयतन्ते तददुःखम्। दौर्मनस्यमिच्छाभिघाताच्चेतसः क्षोभः। यदङ्गान्येजयति कम्पयति तदङ्गमेजयत्वम्। प्राणो यद्वाह्यं वायुमाचामति स श्वासः, यत् कौष्ठ्यं वायुं निःसारयति स प्रश्वासः, एते विक्षेपसहभुवो विक्षिप्तचित्तस्यैते भवन्ति, समाहितचित्तस्यैते न भवन्ति ॥ ३१ ॥

**Sorrow, Dejection, Restlessness Of Body, Inhalation And Exhalation Arise From (Previous) Distractions. 31.**

Sorrow is of three kinds—*Ādhyātmika* (arising within oneself), *Ādhibhautika* (inflicted by some other creature) and *Ādhidaivika* (through natural calamity). Sorrow is that which upsets creatures who try for its removal. Dejection is caused through non-fulfilment of desire or when wished-for things do not happen. The upsetting of bodily equilibrium or steadiness results in shakiness of the body. The ordinary process of taking in the breath and exhaling the same (1) is also associated with mental distraction. These disturbances generally take place in a distracted state of mind. They do not appear in a reposeful mind.

\* It is not the spiritual experience but its grading by the *Sādhaka* himself that may come under erroneous conception. e.g. experiencing effulgence or bliss in meditation, or gaining a little supernormal power often leads the *Sādhaka* to think that he has attained the state of Brahman. *Swāmi Dharmamegha Ārṇya* has elucidated further, 'Progress in Yoga comes gradually; hoping to reach the goal in no time is also a kind of erroneous conception.'



(1) The natural process of inhalation and exhalation is referred to here. When this is done unconsciously or unwillingly it is detrimental to concentration. But the regulated breathing, *i.e.* controlled inhalation and exhalation which is practised for bringing about concentration through Prāṇāyāma is not likely to produce disturbance or obstacles. In complete concentration, breathing generally stops but the flow of inner consciousness resulting from Prāṇāyāmic breathing continues and if recollection thereof is consciously maintained, it brings about concentration on that object.

भाष्यम्—अथ एते विक्षेपाः समाधिप्रतिपक्षास्ताभ्यामेवाभ्यासवैराग्याभ्यान्निरोद्धव्याः। तत्राभ्यासस्य विषयमुपसंहरन्निदमाह—

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

विक्षेपप्रतिषेधार्थमेकतत्त्वावलम्बनं चित्तमभ्यसेत्। यस्य तु प्रत्यर्थदियतं प्रत्ययमात्रं क्षणिकं च चित्तं तस्य सर्वमेव चित्तमेकाग्रं नास्त्येव विक्षिप्तम्। यदि पुनरिदं सर्वतः प्रत्याहृत्य एकस्मिन्नर्थे समाधीयते तदा भवत्येकाग्रमिति, अतो न प्रत्यर्थनियतम्। योऽपि सदृशप्रत्ययप्रवाहेण चित्तमेकाग्रं मन्यते तस्य यद्येकाग्रता प्रवाहचित्तस्य धर्मस्तदैकं नास्ति प्रवाहचित्तं क्षणिकत्वाद्, अथ प्रवाहांशस्यैव प्रत्ययस्य धर्मः स सर्वः सदृशप्रत्ययप्रवाही वा विसदृशप्रत्ययप्रवाही वा प्रत्यर्थनियतत्वादेकाग्र एवेति विक्षिप्तचित्तानुपपत्तिः। तस्मादेकमनेकार्थमवस्थितं चित्तमिति। यदि च चित्तेनैकेनानन्विताः स्वभावभिन्नाः प्रत्यया जायेरन् अथ कथमन्यप्रत्ययदृष्टस्यान्यः स्मर्त्ता भवेत्, अन्यप्रत्ययोपचितस्य च कर्माशयस्यान्यः प्रत्यय उपभोक्ता भवेत्? कथंचित् समाधीयमानमप्येतद् गोमयपायसीयं न्यायमाक्षिपति।

किं च स्वात्मानुभवापह्नवश्चित्तस्यान्यत्वे प्राप्नोति, कथं यदहमब्राक्षं तत्स्पृशामि यच्च अस्प्राक्षं तत्स्पृश्यामीति अहमिति प्रत्ययः सर्वस्य प्रत्ययस्य भेदे सति प्रत्ययिन्यभेदेनोपस्थितः, एकप्रत्ययविषयोऽयमभेदात्मा अहमिति प्रत्ययः कथमत्यन्तभिन्नेषु चित्तेषु वर्तमानः सामान्यमेकं सत्ययिनमाश्रयेत्? स्वानुभवग्राह्यश्चायमभेदात्माऽहमिति प्रत्ययः, न च प्रत्यक्षस्य माहात्म्य-प्रमाणान्तरेणाभिभूयते, प्रमाणान्तरं च प्रत्यक्षबलेनैव व्यवहारं लभते। तस्मादेकमनेकार्थमवस्थितञ्च चित्तम् ॥ ३२ ॥



These distractions which are antagonistic to concentration can be checked by practice and renunciation mentioned before. Of these, the object of practice is summed up by this Sūtra which says that—

**For Their Stoppage (i.e. Of Distractions) Practice Of (Concentration on) A Single Principle Should Be Made. 32.**

For the elimination of distractions, the mind should be fixed on one principle (1) for purposes of practice. For those who hold that the mind (2) is nothing but one state limited to one object (A) and is without a substrate—only a momentary impression and thus transitory—, the mind will always be one-pointed, for then there cannot be a distracted or disturbed mind. But the mind becomes one-pointed only when it is withdrawn from various objects and set on only one object. For this reason it is to be held that it is not occupied with one object only (B). Again, those who hold that the mind becomes one-pointed through the continuous flow of discrete but similar ideas, would have to say that one-pointedness is a character of the flow of such ideas. But that also cannot be true, because in their own view the mind itself is momentary and how in that case can there be a flow (of one mind)? If, on the other hand, it is held that one-pointedness is the characteristic of each component of a continuous flow of ideas,—flow whether of similar ideas or dissimilar ideas—then each component idea will be individually one-pointed. If that happens there will be no such thing as a distracted mind. Hence, the mind has to be regarded as one, as being occupied with many objects and as being a substrate of all modifications. Further, if ideas which are unrelated, distinct and totally different are born (C) without a common substrate, then how can one idea remember something cognised by another? Also, how can the state which holds within it the impressions of past actions be different from the state which enjoys the fruits of action? Howsoever the matter might be explained, it



would be no better than an exemplification of the logic of Gomaya-pāyasa (3).

Moreover, if each idea of the mind is considered to be uniquely different from every other idea, then that would mean the repudiation of the feeling of one's own self (D). How that would happen is being explained. In cognitions like the following, 'The 'I' that saw is the 'I' which is touching it and the 'I' that touched is the 'I' that is seeing it',—although the sensations of touch and sight are different, the feeling of the 'I' persists in an identical form. How can this sense of personal identity have any identity with the differing sensations of touch and sight? This self-same sense of ego is experienced by one through one's own feelings. The superiority of direct perception cannot be impugned by any other proof; the other proofs gain acceptance only when supported by perception. Therefore mind is one, takes in many objects and is stable, *i.e.* is not a void (baseless) but a continuous entity.

(1) The phrase 'a single principle or reality' has been differently interpreted by different commentators. Vāchaspati Miśra says it refers to Īśvara, Vijñāna-bhikṣu says it refers to some gross principle, whereas Bhojarāja says it refers to a specially selected principle. In fact, there is no indication here in respect of the object of contemplation but only in respect of the quality of contemplation. Whatever might be the object contemplated upon—Īśvara or anything else—that should be taken up as the sole principle. God can be contemplated upon in various ways and gradually, *e.g.* when we sing hymns in praise of God, keeping in mind the meanings thereof, the mind wanders to different objects depicting the glory of God. Practising on one principle is not like that. When God is thought of as present within oneself, or as an idea contemplated upon, then that kind of concentrated attention is called the meditation on one principle. Such practice is opposed to fluctuations, and by it, the fluctuations of the mind are removed. The same rule applies to the contemplation of other principles.

For practice of one principle, Īśvara and I-sense are the best. 'I am the observer of all the modifications that are taking place every moment in the mind'—a recollection of such an 'I' as a support of contemplation



is very soothing to the mind. This is what the Upaniṣads call the contemplation on I-sense.

If contemplation on God only had been intended, the author of the Sūtra would not have used the phrase 'one principle'. Further it has been said that through special devotion to God all obstacles are removed. Therefore, practice of contemplation on one principle is only a particular method. That which in the aggregate of all physical actions like breathing etc. gives rise to the recollection of one thought is called one principle. Such thought is best when it relates to God or to I-sense. It might relate to something else. As a matter of fact, when the object concentrated upon collectively becomes a sort of one idea in the mind, then that is adoption of one principle. By its practice the mind easily gets tranquil. When it is co-ordinated with inhalation and exhalation of breath, ordinary breathing turns into Yogic breathing and when that is mastered, one is not easily perturbed by afflictions. As it becomes a natural and pleasant support, it can remove sullenness. Further, as there is an underlying attempt to keep still, it decreases shakiness or restlessness of the body. In this way disturbance and its concomitants disappear and the mind becomes gradually tranquil.

(2) It is laid down that a disturbed mind should be made one-pointed. The commentator here controverts the opinion of those who hold that the mind is a momentary thing.

(A) Such people think that the mind comes into existence with a thought and disappears with it, and that it is only a state or a modification without any substratum and is wholly transitory.

(B) If the mind is transitory, there cannot be any justification for calling a mind disturbed, one-pointed, etc., because each mind is, on this view, separate and short-lived, and each must therefore be one-pointed as each mind has only one object to think upon.

(C) If the thoughts are separate and unconnected, the remembrancer or cogniser of one knowledge or action cannot be the same as of another. If it is urged that the latent impression of knowledge or action is retained and reappears in a subsequent thought then its existence in some form would be postulated which would be contrary to the basic proposition that mind comes into existence with a thought and disappears with it. Consequently, the Sāṃkhya view that knowledge is but the different states of the same basic entity, viz. the mind, appears to be correct.

(D) There is yet another argument in support of this view. 'The 'I' that saw is the 'I' that is touching' or 'The 'I' that touched is the 'I' that



is seeing'—this sort of identifying perception reveals the identity of the knower 'I' in all the experiences.

(3) It is fallacious to hold that cow-dung and milk-pudding are the same, because both of them come from the same source, *viz.* a cow.

भाष्यम्—यस्येदं शास्त्रेण परिकर्म निर्दिश्यते तत्कथम्?

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणाम्भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

तत्र सर्वप्राणिषु सुखसंभोगापन्नेषु मैत्री भावयेत्, दुःखितेषु करुणां, पुण्यात्मकेषु मुदिताम्, अपुण्यात्मकेषु उपेक्षाम्। एवमस्य भावयतः शुक्लो धर्म उपजायते, ततश्च चित्तं प्रसीदति प्रसन्नमेकाग्रं स्थितिपदं लभते ॥ ३३ ॥

The method of cleansing the mind prescribed in the Śāstras—what is it like?

**The Mind Becomes Purified By The Cultivation Of Feelings Of Amity, Compassion, Goodwill And Indifference Respectively Towards Happy, Miserable, Virtuous And Sinful Creatures. 33.**

Of these, a spirit of friendliness should be entertained towards those who have experienced happiness, a spirit of compassion towards those who are in distress, a spirit of good-will towards those who are treading the path of virtue and a spirit of (benevolent) indifference towards those who are steeped in vice (by overlooking their faults). This sort of thought gives rise to cleaner virtue and thus the mind becomes pure. A purified mind becoming one-pointed eventually attains serenity (1).

(1) We generally feel envious when we find people, in whom we are not interested or by whom our self-interest is jeopardised, to be happy; similarly a cruel delight is felt when we find an enemy to be unhappy or in distress. Reputation of a pious person of a different persuasion often excites jealousy and displeasure. When a person in whom we are not



interested is found to be leading a sinful life we feel sorry or angry or become cruel towards him. Such feelings of envy, cruel delight, malevolence or anger disturb the mind and prevent its attaining concentration. That is why if by cultivating feelings of amity etc., the mind can be kept pleasant and happy, free from any disturbing element, then it can become one-pointed and tranquil. When necessary the devotee should think of it in this way. First recall to mind the pleasure that you would feel when you find your friend to be happy. Then imagine that you would feel equally happy when you find your enemies and others happy, whose happiness you now envy. Similarly, when you delight at the distress of your enemies, remember how you would take compassion when your dear ones suffer and get into the habit of feeling equally compassionate towards your enemies. As you feel pleased with a person of your persuasion when he acts piously, you should feel equally happy when a person of a different persuasion behaves in a virtuous way. To overlook the lapses of others is indifference. It is not a positive thinking but restraining the mind from dwelling on the frailties of others. These four practices are called Brahmavihāra by the Buddhists and these, they say, lead to the Brahmaloaka.

प्रच्छेदनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

भाष्यम्—कौष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद् वमनं प्रच्छेदनम्, विधारणं प्राणायामः। ताभ्यां वा मनसः स्थितिं सम्पादयेत् ॥ ३४ ॥

**By Exhaling And Restraining The Breath Also  
(The Mind Is Calmed). 34.**

Exhaling or expulsion (1) is the ejection of the internal air through the apertures of the nose by a special kind of effort. Restraining or Prāṇāyāma is retention of the breath. The mind can also be calmed or stabilised by these methods.

(1) For calming the mind, it should be made to hold on to something. Therefore, practising breathing only without attempting to settle the mind, would never result in calmness. In fact, if Prāṇāyāma is practised without Dhyāna (deep meditation) the mind instead of becoming calm would get



more disturbed. That is why for every effort for control of breath, the mind should be made one-pointed with a particular thought with every inhalation. The Śāstras say that the breath should be attuned to a conception of the void. In other words, when exhaling, it should be supposed that the mind is vacant, has no thought in it. Exhalation with such thought calms the mind; otherwise not. The effort with which breath is exhaled has three steps. First, the effort to exhale it slowly; secondly, the effort to keep the body still and relaxed; and thirdly, the effort to keep the mind vacant or without any thought. This is how the breath is to be exhaled. Then, to remain as far as possible in that vacant state of the mind is Prāṇāyāma. In this method there is no effort to take in the breath, which will take place naturally, but it should be watched that the mind continues to remain vacant at that time also.

That the ego is disentangling itself from the body and the 'feeling of self' in the core of the heart is moving on to the wordless, thoughtless state of concentrated 'OM'—this thought is possible only at the time of exhalation and not at the time of inhalation. That is why no reference to inhalation has been made in the Sūtra. In exhalation and retention of breath, the nerves of the body get relaxed and the mind gets into a sort of vacant, inactive state which is not possible at the time of inhalation. To practise this method, the breath should be exhaled with prolonged and appropriate effort. The whole body and the chest should be kept still and inhalation and exhalation should be done by the movement of abdominal muscles. When this is practised assiduously for some time, a pleasant feeling or feeling of lightness spreads all over the body. Further practice is to be continued with this feeling, and when that is mastered, retention need not be practised after each exhalation but at intervals, which will not tire the devotee excessively. When the practice is advanced, gradually it might be easier to have retention after each exhalation.

The special feature of this practice is to arrive at a unification of exhalation and retention so that the two can be achieved in the same process, and no separate effort has to be made for each. At the time of exhalation the entire volume of internal air need not be ejected. When some air remains, the exhalation should be reduced and passed on to retention. Carefully mastering this, it should be watched that both the body and the mind remain still and in a vacant state, specially at the time of natural inhalation in none too fast a manner. When with practice, it can be continued for a long time without interruption, and can be done whenever wanted, then the mind gets settled without any fluctuation and this may



lead to the state of concentration (Samādhi). With breathing, in one effort, a disturbed mind can be easily anchored to a particular place internally; that is why it is one of the approved ways of achieving stability of the mind. This sort of Prāṇāyāma can be practised constantly, it is very suitable for attaining tranquillity.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

भाष्यम्—नासिकाग्रे धारयतोऽस्य या दिव्यगन्धसंबित् सा गन्धप्रवृत्तिः, जिह्वाग्रे दिव्यरससंबित्, तालुनि रूपसंबित्, जिह्वामध्ये स्पर्शसंबित्, जिह्वामूले शब्दसंबिदित्येताः प्रवृत्तय उत्पन्नाश्चित्तं स्थितौ निबध्नन्ति संशयं विधमन्ति समाधिप्रज्ञायां च द्वारीभवन्तीति। एतेन चन्द्रादित्यग्रहमणिप्रदीपरत्नादिषु प्रवृत्तिरुत्पन्ना विषयवत्येव वेदितव्या। यद्यपि हि तत्तच्छास्त्रानुमानाचार्योपदेशैरवगतमर्थतत्त्वं सद्भूतमेव भवति एतेषां यथाभूतार्थप्रतिपादन-सामर्थ्या तथापि यावदेकदेशोऽपि कश्चिन्न स्वकरणसंबन्धो भवति तावत्सर्वं परोक्षमिवापवर्गादिषु सूक्ष्मेष्वर्थेषु न दृढा बुद्धिमुत्पादयति। तस्माच्छास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवावश्यं कश्चिद्विशेषः प्रत्यक्षीकर्तव्यः। तत्र तदुपदिष्टार्थैकदेशस्य प्रत्यक्षत्वे सति सर्वं सुसूक्ष्मविषयमपि आ अपवर्गात् सुश्रद्धीयते एतदर्थमेवेदं चित्तपरिकर्म निर्दिश्यते। अनियतासु वृत्तिषु तद्विषयायां वशीकारसंज्ञायामुपजातायां चित्तं समर्थं स्यात्तस्य तस्यार्थस्य प्रत्यक्षीकरणायेति तथा च सति श्रद्धावीर्यस्मृतिसमाधयोऽस्याप्रतिबन्धेन भविष्यन्तीति ॥ ३५ ॥

**The Development Of Higher Objective Perceptions Called Viśayavatī (1) Also Brings About Tranquillity Of Mind. 35.**

The subtle perception of smell which one gets when concentrating on the tip of the nose is the higher smell-perception. Similarly, concentration on the tip of the tongue gives supersensuous taste, that on the palate supersensuous colour, that on the tongue supersensuous touch and that at the root of the tongue supersensuous sound. The awakening of these higher perceptions stabilises the mind firmly, removes doubts and forms the gateway to knowledge acquirable through



concentration. Such perceptions of the sun, the moon, the planets, jewels, or lamps etc. are also regarded as objective perceptions. The Śāstras, inference and verbal instructions of preceptors can no doubt produce veridical knowledge of things, yet until by the foregoing method an object is brought within the purview of one's own perception such knowledge would remain an indirect knowledge, and not helpful in producing firm conviction in respect of subtle things like the state of salvation, etc. That is why, for the removal of doubts in respect of instructions and knowledge acquired from teachers or the Śāstras, or by inference, some specific feature of the object must be definitely perceived. If a part of the knowledge acquired from the Śāstras is proved to be true by direct perception, then faith is developed in subtle matters like salvation, and that is why such training for purifying the mind has been prescribed. In the midst of unsettled modifications of the mind such special knowledge of smell, sound, etc. arising in the above-mentioned manner and *Vaśīkārasamjñā*, i.e. complete renunciation arising therefrom, the mind becomes capable of having a complete realisation of such matters. When that happens, faith, energy, remembrance and concentration come to the mind without any interruption.

(1) The term *Viśayavatī* or 'relating to objects' refers to objects of the senses. 'Higher sense-perception' indicates such modification of the mind as would produce perception of the supersensuous aspects of the objects of the senses. If the mind is fixed on the tip of the nose, a strange novel perfume pervades the air breathed, and this can be experienced easily.

The optic nerve is situated above the palate. On the tongue the sense of touch is most developed. The root of the tongue is closely related to the ear for purposes of articulation. Therefore, concentration on these points develops a finer power of perception of the sense-organs. When the eyes are shut after looking intently at the moon or the stars for some time, their image continues in the mind. Contemplating on that, higher perception thereof is produced, because these are included in the category of colour,



etc. This kind of supersensuous power is called Kasin by the Buddhists.

Unless such contemplation is practised continuously for a day or two, its effects are not realised. Practising this by slow degrees for some time before practising it more intensely in a state of fasting or on meagre diet at a place where there are no interruptions and with no other thought, by holding the mind concentrated on the tip of the nose, etc. the higher sense-perception is developed. That this sort of realisation induces deep faith in Yoga and a renunciation of earthly sounds, etc. has been clearly explained by the commentator.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

भाष्यम्—प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनीत्यनुवर्तते। हृदयपुण्डरीके धारयतो या बुद्धिसंविद् बुद्धिसत्त्वं हि भास्वरमाकाशकल्पं तत्र स्थितिवैशारद्यात् प्रवृत्तिः सूर्येन्दुग्रह-मणिप्रभारूपाकारेण विकल्पते, तथाऽस्मितायां समापन्नं चित्तं निस्तरङ्ग-महोदधिकल्पं शान्तमनन्तमस्मितामात्रं भवति, यत्रेदमुक्तम् 'तमणुमात्रमात्मानमनुविद्याऽस्मीत्येवन्ता-वत्सम्प्रजानीते' इति। एषा द्वयी विशोका, विषयवती अस्मितामात्रा च प्रवृत्तिर्ज्योतिष्मतीत्युच्यते, यया योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३६ ॥

**Or By Perception which Is Free From Sorrow And Is Radiant (1)  
(Stability Of Mind Can Also Be Produced). 36.**

The words within brackets above are implied in this Sūtra. Contemplation practised on the innermost core of the heart brings about knowledge of Buddhi. That Buddhi is resplendent and is like the Ākāśa (or boundless void). Proficiency in being able to stay long in that contemplation develops perception in that direction whereby Buddhi is perceived as resembling effulgent sun, moon, planet or as a luminous jewel. Similarly, the mind engrossed in the thought of pure I-sense (2) appears like a waveless ocean, placid and limitless, which is pure I-sense all over. It has been said in this connection : "By the reflective



meditation on the self or self in its pure atomic form, there arises the pure knowledge of 'I am'." This higher perception named Viśokā is twofold, one relating to objects, the other relating to pure I-sense. These are called Jyotiṣmatī (effulgent) and through them the mind of the Yogin attains stability.

(1) This experience is described as free from sorrow because when a very pleasant Sāttvika feeling is acquired, the mind always remains immersed in it. And it is described as radiant or effulgent because on account of Sāttvika enlightenment there is abundance of the light of knowledge. The light referred to here is not the optical light but the fine illumination of knowledge which manifests things that are subtle, covered from view or situated at a distance.

(2) The method of gradually reaching the contemplation of Buddhisattva or pure I-sense is first to imagine in the 'lotus', *i.e.* core of the heart, called the abode of Brahman, the presence of a limitless uninterrupted expanse of clear effulgence like the sky. Pure I-sense is not an object to be cognised (Grāhya) but is an instrument of cognition (Grahana); that is why only thinking of the luminous sky does not bring about the contemplation of Buddhisattva. Conception of the instrument of reception (Grahana) is mingled in the initial stage with a hazy idea of the cognisable object (Grāhya) and commonly, the effulgence in the heart remains objectively present in the contemplation of pure I-sense. Until the mind gets fully-fixed on Grahana, it goes on oscillating between the light and pure I-sense. This effulgence is therefore called the conceptual representation of pure I-sense. The Upaniṣad says that its size is that of a thumb (*i.e.* minute) and its appearance is like that of the sun. In the Śvetāśvatara Upaniṣad we have : "Brahma reveals himself in Yoga to one who first contemplates on an effulgence like that of the mist, smoke, sun, air, fire, fire-fly, lightning, crystal or moon."

Like contemplation on a visual form, contemplation on ideas of touch, taste, etc. might also be suggestive of the meditation on I-sense. In such a case the pleasant feeling of touch, etc. in the core of the heart might be adopted for leading on to the 'I' who is knower of that pleasant feeling. That contemplation can be conducted in the following manner :

First imagine in your heart a limitless, sky-like or transparent effulgence; then think that the self is within that, *i.e.* 'I am spread all over it.' Such thought brings ineffable bliss. The transparent, radiant sense of ego radiating



from the heart to infinity is called *Viśokā Jyotiṣmatī* or effulgent light free from sorrow. It is not pure I-sense but only a modification thereof. Pure I-sense is only *Grahaṇa*, but this sort of 'cognition of I' is not wholly so. Subtle things are revealed by it. Yogins focus this inner light emanating from the heart on the object which they want to know. Therefore in this kind of meditation, pure reception is not the principal thing but the particular object received. In the highest perception free from sorrow relating to pure I-sense, the principal thing is *Grahaṇa*; it is the engrossment in pure I-sense. When the method of objective contemplation relating to self is mastered, contemplation on I-sense alone excluding the objects in which 'I' had been supposed to be present has to be practised which will bring about a realisation of pure I-sense. In this way the idea of space is eliminated and only the idea of the cogniser of space—pure I-sense—remains, *i.e.* the *Sāttvika* faculty of sentience in a current of time becomes manifest, because then there is very little sense-activity but only the state of sentience.

There is another way of arriving at pure I-sense. The centre of the I-sense pertaining to the body and all the organs is the heart. Concentrating on the heart, suspending all movements of the body, the feeling of serenity felt all over the body should be contemplated upon. When such contemplation is mastered, the sensation referred to is found to be very pleasant. The cessation of the activities of all the organs results in an unspecified pleasant state. This unspecified sensation is the undiversified sixth sense, *viz.* I-sense, *Asmitā*. One can realise pure I-sense by concentrating on this ego or *Asmitā*. It should be remembered that the awareness of one's own self is also called *Asmitā*.

Both the methods really lead to the stabilisation of the mind on the same object. What that *Asmitā-mātra* or pure I-sense is, has been explained by the commentator by quoting the words of the sage *Pañchaśikha*. Pure I-sense can be called infinite from another point of view. Pure I-sense being the final stage of cognition in respect of reception is the illuminer of all objects. That is why it is infinite or all-prevading. As a matter of fact after contemplating this concept of infinity one has to go to the cogniser of that infinite conception, *viz.* pure I-sense.

Unless the exact nature of the contemplation on *Asmitā* is understood it is not possible to comprehend what the state of salvation is. That is why here it has been gone into in some detail. Practising this method of contemplation, each according to his capacity, the mind becomes tranquil. And having thus attained one-pointedness, *Samprajñāta* and *Asamprajñāta* Yogas are mastered.

In *Sūtra* I.17 the contemplation on the principle of I-sense has been



described. In this Sūtra the stabilisation of the mind with the help of the awareness of Asmitā in the form of radiance or the infinite sky or space has been spoken of.

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

भाष्यम्—वीतरागचित्तालम्बनोपरक्तं वा योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३७ ॥

**Or (Contemplating) On A Mind Which Is Free From Desires  
(The Devotee's Mind Gets Stabilised). 37.**

If a Yogin meditates on a passionless mind he also attains stability of mind (1).

(1) A mind full of passion or desires finds it easy to think of objects but finds it difficult to get into a carefree self-centred state, whereas a mind free from passion finds it easy to be unattached and free. Fully realising what that state is, if the mind is set thinking on it and the habit is assiduously cultivated then the mind gradually becomes tranquil.

If contact is established with a saint, free from desires, his carefree, non-desiring mien will give an idea of what the attitude of desirelessness is. Further, imagining the mind of Hiranyagarbha and others free from desires, if one's mind is set on its contemplation then the result will be the same.

If one's own mind can be freed from desires, and thus free from thought, and if that state of the mind can be mastered by practice, then also the mind becomes free from attachment to objects. This is really practising detachment.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

भाष्यम्—स्वप्नज्ञानालम्बननिद्राज्ञानालम्बनं वा तदाकारं योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३८ ॥



**Or By Taking As The Object Of Meditation The Images Of Dreams  
Or The State Of Dreamless Sleep  
(The Mind Of The Yogin Gets Stabilised). 38.**

The Yogin who adopts for purposes of contemplation the images of dreams or the state of dreamless sleep can also get stability of mind (1).

(1) In dream, external knowledge is shut out and the ideas in the mind appear as vivid. To adopt these vivified ideas and contemplating on them, is contemplating on the images of dream. This may be very suitable for people with a certain disposition. This can be done in three ways : (i) To form a mental image of the object contemplated upon and to think of it as real; (ii) when recollection is practised, then even in a dream one will be aware that one is dreaming. Then the desired object should be properly contemplated upon and on awakening and at other times effort should be made to maintain that state; (iii) when any good feeling or idea is felt in a dream, then immediately on awakening and thereafter that feeling should be contemplated upon. In every case a dreamlike state of shutting out the external objects should be adopted.

In dream, external cognition is shut out but mental images continue to be cognised. In deep dreamless sleep, however, both external and mental objects are obscured by Tāmasa feeling and a hazy idea of inactivity remains. Taking that inactive feeling as the object of contemplation this method is practised.

यथाभिमतध्यानाद्वा ॥ ३९ ॥

भाष्यम्—यदेवाभिमतं तदेव ध्यायेत्तत्र लब्धस्थितिकमन्यत्रापि स्थितिपदं लभत इति ॥ ३९ ॥

**Or By Contemplating On Whatsoever Thing One May Like  
(The Mind Becomes Stable). 39.**

Whatever is considered suitable (no doubt for purpose of Yoga) can be contemplated upon. If one can get the mind stabilised there, one can get stability elsewhere also (1).



(1) Such is the habit of the mind that if it can be stabilised for some length of time on any particular thing, it can be stabilised on other things also. If one can at will concentrate for an hour on a pot he can concentrate on a hillock for an hour also. Therefore on attaining stability of mind by practising meditation on any selected object, one can get engrossed in the Tattvas and gradually through their knowledge attain Kaivalya.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

भाष्यम्—सूक्ष्मे निविशमानस्य परमाण्वन्तं स्थितिपदं लभत इति स्थूले निविशमानस्य परममहत्त्वान्तं स्थितिपदं चित्तस्य। एवं तामुभयीं कोटिमनुधावतो योऽस्याऽप्रतिघातः स परो वशीकारस्तद्वशीकारात्परिपूर्णं योगिनश्चित्तं न पुनरभ्यासकृतं परिक्रमपिक्षत इति ॥ ४० ॥

**When The Mind Develops The Power Of Stabilising On The Smallest Size As Well As On The Greatest One, Then The Mind Comes Under Control. 40.**

Contemplating on subtle things the mind can attain stability on the minutest. Similarly, contemplating on the quality of greatness it can stabilise on the infinitely great which is limitless. Meditating between the two extremes, the mind acquires unimpeded power of holding on to whatsoever object it desires. This would be complete mastery over the mind. With that, the mind attains perfection and there is no further need for acquiring stability, nor is there any other call for purification by practice (1).

(1) Tanmātra is the minute atom or monad of gross elements like sound etc. It is the subtlest state of such gross matters. The sense-faculty and the power of cognising the Tanmātra are also subtle states.

Practising retention on any particular object, if the stabilised mind can be held on to any minute or great object, that state is called Vasīkāra or complete mastery. When the mind is brought under control, the process



of contemplation on any particular object is completed. There remains then only the attainment of Asamprajñāta concentration by practising the shutting out of all mental fluctuations. How mastery of the mind can be acquired has been described in the following Sūtra. This is done by the realisation of the minutest state and the highest state of the receiver, the instrument of reception and the object apprehended and being engrossed therein. With this in view the characteristics of Samāpatti or engrossment (true and balanced insight of a one-pointed mind) are now being mentioned.

भाष्यम्—अथ लब्धस्थितिकस्य चेतसः किंस्वरूपा किंविषया वा समापत्तिरिति? तदुच्यते—

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जना समापत्तिः ॥ ४१ ॥

क्षीणवृत्तेरिति प्रत्यस्तमितप्रत्ययस्येत्यर्थः। अभिजातस्येव मणेरिति दृष्टान्तोपादानम्। यथा स्फटिक उपाश्रयभेदात्तत्तद्रूपोपरक्त उपाश्रयरूपाकारेण निर्भासते, तथा ग्राह्यालम्बनोपरक्तं चित्तं ग्राह्यसमापन्नं ग्राह्यस्वरूपाकारेण निर्भासते, भूतसूक्ष्मोपरक्तं भूतसूक्ष्मसमापन्नं भूतसूक्ष्मस्वरूपाभासं भवति, तथा स्थूलालम्बनोपरक्तं स्थूलरूपसमापन्नं स्थूलरूपाभासं भवति। तथा विश्वभेदोपरक्तं विश्वभेदसमापन्नं विश्वरूपाभासं भवति। तथा ग्रहणेष्वपि इन्द्रियेष्वपि द्रष्टव्यम्। ग्रहणालम्बनोपरक्तं ग्रहणसमापन्नं ग्रहणस्वरूपाकारेण निर्भासते। तथा ग्रहीतृपुरुषालम्बनोपरक्तं ग्रहीतृपुरुषसमापन्नं ग्रहीतृपुरुषस्वरूपाकारेण निर्भासते। तथा मुक्तपुरुषालम्बनोपरक्तं मुक्तपुरुषसमापन्नं मुक्तपुरुषस्वरूपाकारेण निर्भासते। तदेवमभिजातमणिकल्पस्य चेतसो ग्रहीतृग्रहणग्राह्येषु पुरुषेन्द्रियभूतेषु या तत्स्थितदञ्जना तेषु स्थितस्य तदाकारापत्तिः सा समापत्तिरित्युच्यते ॥ ४१ ॥

What the nature of engrossment of a stabilised (1) mind is and in what objects it is engrossed are being described.



**When The Fluctuations Of The Mind Are Weakened The Mind Appears To Take On The Features Of The Object Of Meditation—Whether It Be The Cogniser (Grahītā), The Instrument Of Cognition (Grahāṇa) Or The Object Cognised (Grāhya)—As Does A Transparent Jewel, And This Identification Is Called Samāpatti Or Engrossment (2). 41**

‘Weakened fluctuation’ refers to the state of the mind when all modifications but one have disappeared therefrom. The case of a precious (flawless) gem has been taken as an example. As a transparent crystal influenced by the colour of an adjacent article appears to be tinged by it, so the mind resting on an object, and engrossed in it, appears to take on its nature (3). A mind set on subtle elements and being engrossed in them is coloured by the nature of such subtle elements, while a mind absorbed in gross elements is coloured by their gross nature. Similarly the mind occupied with the infinite variety in external objects gets engrossed in such variety and becomes the reflector thereof. The same holds good in respect of the instruments of reception, *viz.* the organs of one’s body. When the mind concentrates on the instruments of reception, it becomes occupied and tinged by them. When the mind is set thinking exclusively of the cogniser, it becomes engrossed in it and gets tinged with the nature of the cogniser—Grahītā. Likewise when the mind is occupied with the thought of a liberated soul, the mind displays the nature of such a soul. This sort of resting of the mind in and its shaping after the receiver, the instrument of reception and the object received, *viz.* the Grahītā (empiric self), the senses, and the elements, like a reflecting crystal, is called Samāpatti or engrossment.

(1) Set mind=one-pointed mind. When by practising Īśvara-praṇidhāna etc. the mind gets habituated in resting tranquilly on the desired object, it is said to be settled. The concentration attained in a habitually one-pointed mind is called engrossment or Samāpatti. That is how Samāpatti differs from simple concentration. The knowledge acquired in



such a state of engrossment is Samprajñāna or complete knowledge or Samprājñāta-yoga or concentration which gives complete and sustained knowledge. Buddhists also use the word 'Samāpatti' but in a different sense.

(2) The author has described in these Sūtras all possible types of engrossed mind.

Engrossment may be of three kinds according to the nature of objects contemplated upon—relating to the cogniser, relating to the instruments of cognition and relating to objects cognised. There is also difference due to the nature of the engrossment. Yogins, however, take the two together to avoid multiplicity and divide them into Savitarka, Nirvitarka, Savichāra and Nirvichāra. Their difference is shown in the table given below :—

Nature of engrossment	Nature of the object	Name of engrossment or Samāpatti
(1) Mixed up with word, its meaning <i>i.e.</i> the object and its cognition.	Gross (Grāhya <i>i.e.</i> knowables and Grahya <i>i.e.</i> instruments of cognition)	Savitarkā (concentration on gross objects with the help of words)
(2) DITTO.	Subtle (Grāhya, Grahya and Grahītā <i>i.e.</i> the cogniser)	Savichārā (concentration on subtle objects with the help of words)
(3) In a purified mind free of words and forgetful of its own self, as it were, only the object by itself is present.	Gross (Grāhya and Grahya)	Nirvitarkā (concentration on gross objects without the help of words)
(4) DITTO.	Subtle (Grāhya, Grahya and Grahītā)	Nirvichārā (concentration on subtle objects without the help of words, on bliss, and on pure I-sense)

Vitarka and Vichāra and matters relating thereto have been dealt with before. Now Nirvitarka will be dealt with. All sorts of Dhyāna, *i.e.* meditation which can be done by a mind which has not been arrested entirely will fall within one or the other of the engrossments mentioned in the table above, because there is nothing other than an object, instrument of cognition and the cogniser that can be contemplated.



(3) Samāpatti, i.e. the habituated state of engrossment of mind on the object contemplated upon through force of practice, has been fully explained by the author of the Sūtra as well as by the commentator. The latter has given examples of Samāpatti. Engrossment in respect of objects are of three kinds :—

(i) Those relating to worldly things—countless material objects like animals, pots, etc., (ii) those relating to the five gross elements and (iii) those relating to the five subtle elements, viz. sound-tanmātra, colour-tanmātra, etc. Engrossment or Samāpatti relating to instruments of cognition appertains both to the external and to the internal organs. Of these, the external organs are threefold—organs of perception, organs of action and the Prāṇas or vital forces. The internal organ, viz. the part of the mind which is the instrument of cognition is the master of the external organs. All these are the mutations of the three principal internal organs, viz. Buddhi (pure I-sense), Ahaṁkāra (mutative ego) and the part of the mind which is the repository of latencies.

Engrossment relating to the cogniser=aforesaid contemplation on pure I-sense. It has been said before, that in Savīja-samādhi or concentration on an object when it relates to the cogniser, that cogniser is not the Puruṣa principle but is the empiric self (i.e. Buddhi) which is identified with the Self. That is why it is the assumed or empirical seer. Until the mind and all the organs completely cease to function, the state of resting in Puruṣa cannot be attained. So long as the mind continues to be affected by its modifications there would, therefore, be the impure, empirical seer. 'I am the cogniser of knowledge'—this feeling is its true character. When cognition ceases completely, the Knower of that quiescent state who remains in his own self is Puruṣa, or the real Seer.

Apart from these, Īśvara-samāpatti or engrossment in God, engrossment in a liberated soul, etc. which might be possible, come under the three kinds of engrossment, relating to the cogniser, organs of cognition and the object cognised. The image of God, mind or I-sense, etc. which is adopted as the object for contemplation for purposes of engrossment will fall within the appropriate category enumerated above.

भाष्यम्—तत्र—

शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥ ४२ ॥



तद्यथा गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानमित्यविभागेन विभक्तानामपि ग्रहणं दृष्टम्। विभज्यमानाश्चान्ये शब्दधर्मा अन्ये अर्थधर्मा अन्ये विज्ञानधर्मा इत्येतेषां विभक्तः पन्थाः। तत्र समापन्नस्य योगिनो यो गवाद्यर्थः समाधिप्रज्ञायां समारूढः स चेच्छब्दार्थज्ञानविकल्पानुबिद्ध उपावर्तते सा सङ्कीर्णा समापत्तिः सवितर्केत्युच्यते ॥ ४२ ॥

Of them,

**The Engrossment, In Which There Is The Mixture Of Word, Its Meaning (i.e. The Object) And Its Knowledge, Is Known As Savitarkā Samāpatti (1). 42.**

To explain, the word 'cow', the object indicated by the word 'cow', the mental impression created by the word 'cow' implying its form, various uses, etc., although these are different, are generally taken together. When differentiated, the features of word, the object meant and ideation become distinct. When in the mind of a Yogin engrossed in the thought of a cow, there is the mingling of the word (cow), the object meant (the animal itself) and the idea of the cow, it is called Savitarkā Samāpatti.

(1) Engrossment and knowledge are inseparable. That is why the knowledge acquired in a particular state of concentration is called Savitarkā Samāpatti. The word 'Tarka' was used in ancient times in the sense of thought with the help of words. Vitarka is, therefore, a particular kind of Tarka. When in the knowledge acquired in Samādhi there is Vitarka it is called Savitarka-samādhi.

Tarka or thought with the help of words, when analysed, will show a mingling of words, the objects and the ideas produced thereby. Take the word or name 'cow'. The object is a quadruped animal. The idea about the animal takes place within us. It is not the same as the animal; neither has the name any identity with the knowledge about the cow nor with the animal itself, because any name might indicate an animal with such properties. Therefore, the three factors—the name, the object indicated and the knowledge thereof—are entirely distinct. But generally the name, the object indicated and the mental picture of the object are identified with



the knowledge of the object also. Therefore, in spite of the fact that there is no identity of the three factors, the confused idea of their sameness that follows the utterance of the name is called Vikalpa. Thus our ordinary thought is about the word, the object and the idea—all mixed up. Since in this process an unavoidable error in the shape of Vikalpa is present, it is imperfect cognition and is, therefore, not the higher and true Yogic perception.

It is, however, through this process that the Yogin's knowledge is gained initially. As a matter of fact the Yogic knowledge derived through meditation with the help of words is Savitarkā Samāpatti.

The author of the Sūtra has analysed this Samāpatti to indicate its difference from Nirvitarkā Samāpatti described later. When Savitarkā Samāpatti is practised in respect of 'cow', all knowledge regarding the cow will be obtained and it will come with the help of words, *e.g.* whose cow, what sort of a cow, etc. etc.

Of course, Yogins do not direct their contemplation to the acquisition of knowledge in respect of ordinary objects such as a cow. The main purpose of engrossment is to gain knowledge of Tattvas, through which detachment is developed, leading, gradually to the attainment of liberation.

भाष्यम्—यदा पुनः शब्दसंकेतस्मृतिपरिशुद्धौ श्रुतानुमानज्ञानविकल्पशून्यायां समाधिप्रज्ञायां स्वरूपमात्रेणावस्थितोऽर्थस्तत्स्वरूपाकारमात्रतयैव अवच्छिद्यते सा च निर्वितर्का समापत्तिः। तत् परं प्रत्यक्षं तच्च श्रुतानुमानयोर्वीजं, ततः श्रुतानुमाने प्रभवतः। न च श्रुतानुमानज्ञानसहभूतं तद्दर्शनं तस्मादसङ्कीर्णं प्रमाणान्तरेण योगिनो निर्वितर्कसमाधिजं दर्शनमिति। निर्वितर्कायाः समापत्तेरस्याः सूत्रेण लक्षणं द्योत्यते।

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

या शब्दसंकेतश्रुतानुमानज्ञानविकल्पस्मृतिपरिशुद्धौ ग्राह्यस्वरूपोपरक्ता प्रज्ञा स्वमिव प्रज्ञारूपं ग्रहणात्मकं त्यक्त्वा पदार्थमात्रस्वरूपा ग्राह्यस्वरूपापन्नेव भवति सा निर्वितर्का समापत्तिः। तथा च व्याख्याता। तस्या एकबुद्ध्यपक्रमो ह्यर्थात्मा अणुप्रचयविशेषात्मा गवादिर्घटादिर्वा लोकः। स च संस्थानविशेषो भूतसूक्ष्माणां साधारणो धर्म आत्मभूतः, फलेन व्यक्तेनानुमितः, स्वव्यञ्जकाञ्जनः प्रादुर्भवति, धर्मान्तिरोदये च तिरोभवति, स एष



धर्मोऽवयवीत्युच्यते, योऽसावेकश्च महांश्चाणीयांश्च स्पर्शावांश्च त्रियाधर्मकश्चानित्यश्च, तेनावयविना व्यवहाराः क्रियन्ते।

यस्य पुनरवस्तुकः स प्रचयविशेषः, सूक्ष्मं च कारणमनुपलभ्यमविकल्पस्य, तस्यावयव्यभावादतद्रूपप्रतिष्ठं मिथ्याज्ञानमिति प्रायेण सर्वमेव प्राप्तं मिथ्याज्ञानमिति, तदा च सम्यग्ज्ञानमपि किं स्याद् विषयाभावाद्; यद् यदुपलभ्यते तत्तदवयवित्वेनाघ्रातं (आम्नातं) तस्मादस्त्यवयवी यो महत्त्वादिव्यवहारापन्नः समापत्तेर्निर्वितर्काया विषयो भवति ॥ ४३ ॥

When, however, the memory (1) of the conventional meaning of words disappears, the knowledge gained through Samādhi becomes free of Vikalpa contained in the ideas formed through verbal instruction or inference. The true nature of the object contemplated upon is then revealed and this state is called Nirvitarkā Samāpatti or engrossment free from verbal thinking. It is the truest perception\* and is the root of inference and testimony which are derived from it (2). That perception does not arise from testimony or from inference. Consequently, the knowledge acquired by a Yogin in a state of Nirvitarka-samādhi is uninfluenced by any other mode of cognition than direct perception. The feature of this kind of engrossment is being given in the Sūtra.

**When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Only The Object (3) (On Which It Is Contemplating) Remains Illuminated. This Kind Of Engrossment Is Called Nirvitarkā Samāpatti. 43.**

When the memory of the conventional meaning of words and the knowledge derived from inference and testimony cease, the ensuing cognition seems to lose its nature as cognition and becomes, as it were, of the nature of the object. This is called Nirvitarkā Samāpatti. This has been explained (in the introduction to the Sūtra). The object contemplated upon in

\* Perception, inference and testimony constitute the Pramāṇas (vide Sūtra I. 7).



Nirvitarkā Samāpatti is cognised as a single unit, as an object which is real, and as an assemblage of particular atoms (4). Such assemblage (5) of all the constituent atoms represents their common characteristics and is inferred from the feel and the use of the manifested gross state. It appears in dependence on its causes. When a change in the characteristics takes place, the particular assemblage also disappears. Such assemblage of characteristics is called the 'whole', which is one, large or small, tangible, mutative and transitory, which render it usable in practical life.

Those who hold that the assemblage is not real and that its subtle components are also not perceivable in Nirvichāra-samādhi will have to conclude that in the absence of a 'whole', the cognition of an object is erroneous because it does not correspond to reality. In this way almost all cognitions will become erroneous. What then will be the fate of valid knowledge when there cannot be anything for its object? For whatever is knowable by the senses is pronounced to be a 'whole'. For these reasons it has to be concluded that there is a 'whole' which is usable as large, small, etc. and which forms the object of Nirvitarkā Samāpatti.

(1) If the distinction between Savitarka knowledge and Nirvitarka knowledge is understood first, then it will be easy to follow the commentary. Generally, with the mention of a name the object denoted by it is remembered, and with the remembrance of the object the name (either generic or individual) is also remembered. In other words, a name and the object indicated by it are thought of together, inseparably. But the name and the object are two different entities. It is only through conventional usage and the latent impression thereof that the blending takes place in memory. By practice one may think of an object without its denotative name and thus the mixing of an object with its name may be avoided. This is what is called 'purifying' the mind of the memory of words and their objects, mixed together. It is not very difficult to realise this.

Such knowledge without the use of words is the real knowledge of a thing, because with the help of words we regard many non-existing things



as existing. Take, for example, the expression 'Time is beginningless and endless.' This is taken as true. But 'beginningless' and 'endless' are negative conceptions. There is no possibility of directly perceiving them. Time, again, is merely of the nature of a container. 'Beginningless', 'endless', 'time' and other similar words give rise to merely verbal delusions but there is really no existing thing behind them which can be perceived. Thus knowledge based on words is in many instance delusive. Such knowledge is not *Ṛta* (a perceptual fact) but only a shadow of *Satya* (a conceptual fact). Knowledge from testimony and inference are cognitions with the help of words; therefore, truths established by them are not always realisable facts. For example, from the sayings of the sages and inference it is established that 'Brahman is real, is of the nature of Consciousness and is infinite.' 'Real' means existing in fact. No mental or sense-conception can be formed from such words as 'real', 'infinite', etc. So except the words themselves there is nothing in 'reality' or 'infinity', which can be established by sense-perception or be realised by meditation. As a matter of fact, those predicating words have no connection with Brahman, nor do they help one in realising Him.

Therefore, the knowledge that is derived from inference, testimony and ordinary direct perception and which is mixed with words, is not pure, unalloyed *Ṛta* free of *Vikalpa*. But *Nirvitarka* knowledge, *i.e.* knowledge gained without the help of words and taking on the form of the object itself is *Ṛta*, truly perceptual fact.

(2) Both *Nirvitarka* and *Nirvichāra* are knowledge of the same kind. *Ṛṣis* who realised the highest truths, having acquired them through such knowledge, communicated them to others with the help of words and that is how spiritual truths and principles have been enunciated in the *Śāstras* dealing with salvation which have come down to us.

(3) Mind devoid of reflective consciousness=Forgetting even that 'I am knowing'. *Svarūpa*=*Sva* and *Rūpa*. *Sva*=The instrument that is knowing (which is the sentient principle), and its *Rūpa* or nature. In other words, when on account of intense concentration on the object to be known, the notion 'I am the knower' or 'I am knowing' seems to be effaced, the knowledge revealing the object only, almost free from any reflection, is obtained.

When knowledge is acquired with the help of words etc., the impressions of the actions of other senses and instruments of cognition remain and prevent the complete effacement of reflective consciousness of self.

It might be urged that as *Samādhi* has been defined as 'the state that shines with the light of the object alone and is devoid, as it were, of



consciousness of self,' is not Savitarkā Samāpatti then Samādhi? No, Savitarkā Samāpatti is not merely Samādhi, it is also the state of retention of the knowledge acquired in Samādhi. Although in Samādhi there is no apparent knowledge of self, the knowledge of the object that is acquired may be with the help of words. In fact, when the mind is full of such knowledge assisted by words, that state is called Savitarkā Samāpatti. When the state of knowledge appears to be free from reflective consciousness, like the state in Samādhi devoid of the use of words, a collection of its latent impressions fills the mind and this is called Nirvitarkā Samāpatti. Thus the state of retention of impressions collected during concentration is Nirvitarkā Samāpatti and the recollection of such impressions with the help of words is Savitarkā Samāpatti.

Even when words are uttered, it might be Nirvitarka or Nirvichāra Dhyāna (meditation) free of Vikalpa, as for example, when the meaning of the words is not noticed but the words are uttered mechanically and conceived as sound only. Or, when the attention is given only to the effort made in uttering the word, it can be Dhyāna (meditation) of a knowable object without any Vikalpa. And if it is directed only to the cogniser or the instruments of cognition, then also it will be meditation without any Vikalpa even when uttering words.

(4) The knowledge of the gross object on which Nirvitarkā Samāpatti is attained is the highest truth in respect of that object. No gross object can be cognised better, because in that state all the senses are at rest and there is no Vikalpa.

'Cognition of an object as a single unit' means that the object is cognised as one. Although an object is the sum total of many components yet it is conceived as one. 'Separate entity' indicates that it is recognised as having a separate existence of its own. 'Assemblage or collection of particular atoms' implies that one object has a distinctive conglomeration of atoms, which can only be discovered by Nirvitarka concentration.

(5) 'Assemblage' is a particular combination of the constituent atoms peculiar to the object. For example, a pot is nothing more than the assemblage of particular atoms or monads of sound, colour, etc. comprising it and it follows that those atoms, *i.e.* the properties that are present in the atoms are present in the pot itself.

Therefore the substance 'pot' can be characterised as one, big or small, of tactile property, an object of the senses, liable to mutation and therefore not perpetual, *i.e.* liable to appearance or disappearance. All gross objects with characteristics as stated above are constantly being used



by us, and they can form the object of Nirvitarkā Samāpatti. The highest knowledge about them is obtained through Nirvitarka engrossment.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

भाष्यम्—तत्र भूतसूक्ष्मेष्वभिव्यक्तधर्मकेषु देशकालनिमित्तानुभवावच्छिन्नेषु या समापत्तिः सा सविचारेत्युच्यते। तत्राप्येकबुद्धिनिर्ग्राह्यमेवोदितधर्मविशिष्टं भूतसूक्ष्ममालम्बनीभूतं समाधिप्रज्ञायामूपतिष्ठते। या पुनः सर्वथा सर्वतश्शान्तोदिताव्यपदेश्यधर्मानवच्छिन्नेषु सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु समापत्तिः सा निर्विचारेत्युच्यते। एवं स्वरूपं हि तद्भूतसूक्ष्मम्, एतेनैव स्वरूपेणालम्बनीभूतमेव समाधिप्रज्ञास्वरूपमुपरजयति, प्रज्ञा च स्वरूपशून्येवार्थमात्रा यदा भवति तदा निर्विचारेत्युच्यते। तत्र महद्वस्तुविषया सवितर्का निर्वितर्का च, सूक्ष्मविषया सविचारा निर्विचारा च। एवमुभयोरेतयैव निर्वितर्कया विकल्पहानिर्व्याख्याता इति ॥ ४४ ॥

**By this (Foregoing) The Savichāra And Nirvichāra Engrossments, Whose Objects Are Subtle, Are Also Explained. 44.**

Of these (1) the engrossment that takes place in the gross forms of the subtle elements conditioned by space, time and causation is called Savichāra or reflective. In it also the object of contemplation is cognised as a single unit of a subtle element with manifested characteristics and its knowledge is acquired in the state of concentration. When, however, the Samāpatti or engrossment on subtle elements is unaffected by any mutation that might take place in them in time, *i.e.* past, present and future, (2) and refers to the object only as present, when it embraces all (possible) properties of the object, and all its spatial positions (*i.e.* not conditioned by space),—this sort of all-embracing engrossment is called Nirvichāra or supra-reflective. 'The subtle element is like this,' 'this is how it has been taken for concentration'—this sort of verbal reflection colours the knowledge acquired in Savichāra or reflective



concentration. And when the knowledge derived from it is free from reflective consciousness and is only of the object of engrossment it is Nirvichāra. Of the Samāpattis, those relating to gross (3) objects are either Savitarka or Nirvitarka and those relating to subtle objects are Savichara or Nirvichāra. This is how by establishing that Nirvitarka is free of Vikalpa, such freedom of both itself and Nirvichāra is explained.

(1) What is Savichāra has been explained before (I.41). What the commentator has said is being explained here. 'Of manifested properties' means the properties which are evident in the shape of pot, picture, *i.e.* not unmanifested, being quiescent. Therefore, to practise engrossment in the subtle elements, a manifest object has to be adopted.

Space, time and causation :—If the manifest form of an object is adopted for the purpose of realising its constituent subtle elements, the space occupied by the object will come within the range of the knowables and the realisation of the Tanmātras in it will be limited by the idea of space. This knowledge will, however, relate only to its characteristics manifest at a particular point of time and not to its past or future properties.

Causation is that characteristic of an object by adopting which a particular Tanmātra is realised. In other words, the process of perceiving a particular Tanmātra by reflecting on a particular property of an object, is arriving at it through the principle of causation.

In Savichāra Samādhi or reflective concentration, the object is cognised as a single unit, *i.e.* it is considered without any admixture. The knowledge acquired in Savichārā Samāpatti is influenced by Vikalpa with the help of which reflection is made. And the knowledge thus gained relates only to the different subtle elements present at the time of reflection.

(2) After having mentioned the subject of Nirvichārā Samāpatti, the commentator speaks of its true nature. That state of mind which has only the illumination of a subtle element as the object of cognition, dissociated from any ideas derived from words or reflective thought but associated with the latent impression of this kind of concentration, is known as Nirvichārā Samāpatti.

In this state the knowledge acquired is not confined to a particular space as in the case of Savichārā Samāpatti. Moreover, the knowledge is



not limited to the present time only but extends to the past, present and future simultaneously, and it is not determined by any single property of the object but reveals all its possible properties under all conditions. As Nirvitarkā Samāpatti is free from ideas created by Vikalpa, so is also Nirvichārā Samāpatti.

(3) Examples of all kinds of Samāpattis are given below:—

(First) Savitarka. Take the sun as the gross object of contemplation. If concentration on the sun is established, the mind will be full only of that, and all sorts of knowledge regarding it—its shape, distance, composition, etc. will be acquired. This knowledge will, however, be accompanied by verbal concepts, *e.g.* the sun is round, it is so far, etc. When the mind is full of such knowledge, it is said to be in the state of Savitarkā Samāpatti.

(Second) Nirvitarka. In concentrating on the sun, its luminosity will only be realised, and its other particulars would be shut out. When one meditates upon that luminosity to the exclusion of all other properties of the sun, being forgetful even of one's own self, as it were, one attains Nirvitarka knowledge. When the Yogin sees all gross objects in that light he finds that all external objects are nothing but a combination of the elements—light, sound, touch, smell and taste—and realises that the qualities which are imagined with the help of words as belonging to particular objects are nothing but illusory. The state of mind full only of such knowledge is called the state of Nirvitarka engrossment. This is the supreme knowledge pertaining to gross objects. When that state is attained, material possessions like wealth, family, etc. cease to have any charm and they always appear as mere combinations of light, sound, touch, smell, etc.

(Third) Savichāra. After realising the luminosity of the sun through Nirvitarka engrossment the Yogin apprehends the subtler state of that luminosity by a special process of calming the mind and the senses and that is the realisation of the light-Tanmātra or monad. Having first known from testimony and through inference that gross elements are made of Tanmātras, one has to proceed towards the realisation of the Tanmātras by reflecting on that knowledge and further quietening the mind. Savichāra engrossment is conditioned by words, objects and their knowledge all mixed together and is consequently affected by space, time and causation. In other words, the then location of the sun, the present or manifest condition of the sun and the present luminosity (not past and future) as observed by the eye—all these affect the knowledge derived by Savichārā Samāpatti.



When, however, the light-Tanmātra is realised, the Yogin perceives undifferentiated light monad shorn of its varities, *i.e.* different colours. Such is also the case with sound, touch, etc. The pleasure, pain or stupefaction derived from material objects are but due to their gross properties, because there is variety in such grossness, and it is the variety which causes feelings of pleasure, pain, etc. So, when the unvarying monadic state is realised, the pleasure, pain or stupefaction brought about by variety will disappear.

Tanmātra is not the only object of Savichārā Samāpatti. Other subtle objects like Ahaṁkāra or mutative ego, Buddhi or pure I-sense, and unmanifested Prakṛti (the three Guṇas or constituent principles in equilibrium) also serve as objects of Savichārā Samāpatti.

(Fourth) Nirvichārā. When proficiency is acquired in Savichārā engrossment and the memory is freed from verbal concepts, the concentration only reveals the subtle nature of the object concentrated upon. The mind is then full only of the object free from any verbal notion or Vikalpa, and this is called Nirvichārā Samāpatti or supra-reflective engrossment.

Unmanifested Prakṛti being the merged or potential state of all phenomena, cannot be an object of meditation because it cannot be directly apprehended. Hence there cannot be any Nirvichārā engrossment on Prakṛti. Prakṛtilaya means dissolution of Chitta into its causal substance but it is not Samāpatti. However, a Yogin whose mind has once merged into Prakṛti and who holds on after its re-emergence to the idea 'I have known Prakṛti' can have Savichārā knowledge of Prakṛti. This is Savichārā Samāpatti on Prakṛti.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

भाष्यम्—पार्थिवस्याणोर्गन्धतन्मात्रं सूक्ष्मो विषयः, आप्यस्य रसतन्मात्रं, तैजसस्य रूपतन्मात्रं, वायवीयस्य स्पर्शतन्मात्रम्, आकाशस्य शब्दतन्मात्रमिति। तेषामहंकारः, अस्यापि लिङ्गमात्रं सूक्ष्मो विषयः, लिङ्गमात्रस्याप्यलिङ्गं सूक्ष्मो विषयः, न चालिङ्गात्परं सूक्ष्ममस्ति। नन्वस्ति पुरुषः सूक्ष्म इति? सत्यं, यथा लिङ्गात् परमलिङ्गस्य सौक्ष्म्यं न चैवं पुरुषस्य, किन्तु लिङ्गस्यान्वयिकारणं पुरुषो न भवति हेतुस्तु भवतीति अतः प्रधाने सौक्ष्म्यं निरतिशयं व्याख्यातम् ॥ ४५ ॥



**Subtlety Pertaining To Objects Culminates In Alin̄ga (1)  
Or The Unmanifested. 45.**

The subtle form (2) of Kṣiti-element is the smell-Tanmātra, of Ap-element is the taste-Tanmātra, of Tejas-element is the light-Tanmātra, of Vāyu-element is the touch-Tanmātra, of Ākāśa-element is the sound-Tanmātra. The subtler form or constituent of Tanmātra is Ahaṁkāra and the still subtler form of the ego is the first manifested Mahān or Mahat-tattva. The subtler form of the first manifested or Mahān is the unmanifest or Prakṛti. There is nothing subtler than the unmanifest. If it is said that Puruṣa is subtler than that, the reply is 'That is true, but the subtlety of Puruṣa is not of the same kind as that of the unmanifest Prakṛti.' Puruṣa is not the material cause of the first manifest object, *viz.* Mahat, but its efficient cause (3). That is why it has been said that subtlety has reached its limit in Pradhāna or Prakṛti (which is the state of equilibrium of the three Guṇas or constituent principles).

(1) Liṅga is that which terminates or merges into its cause. That by which anything is indicated is an indicator or Liṅga. That of which there is no cause or which has not merged in any other substance and which is not indicative of anything else is Alin̄ga. Pradhāna or Prakṛti is Alin̄ga.

(2) The elements of Kṣiti, Ap, etc. have two states—(i) the aggregated gross state which is felt as various kinds of smell, sound, light, etc. and (ii) the subtle state without any such variety, *e.g.* smell monad, sound monad, light monad, etc. The Tanmātras are the minutest sensations of subtle objects received by the senses. The external cause of such perception is the ego of the Great or Divine Mind known as Bhūtādi. Sensations of sound, etc. are really modifications of the mind. Tanmātra is perceived along the flow of time only because there is no perceptible space in it. When perception is along a flow of time, there must be a perceptible activity of the mind. Therefore, knowledge of Tanmātra stems from the working of the mutative component of internal senses (Antahkaraṇa), *viz.* I-sense. Thus mutative ego or Ahaṁkāra is the subtler form of Tanmātra which is really the minute part or unit of sensation. The flow of mutations



or change of knowledge has to be adopted for contemplation to realise Ahaṁkāra. the subtler form of mutative ego is Mahat-tattva, or pure Asmitā, or pure I-sense. The subtler form of Mahat is Pradhāna or Prakṛti.

(3) Puruṣa does not suffer any such change as Prakṛti does. The latter is changed into Mahat, etc. But as Prakṛti does not suffer mutation unless overseen by Puruṣa, so Puruṣa is regarded as the instrumental or efficient cause of Mahat, etc.

ता एव सवीजः समाधिः ॥ ४६ ॥

भाष्यम्—ताश्चतस्रः समापत्तयो बहिर्वस्तुबीजा इति समाधिरपि सवीजस्तत्र स्थूलेऽर्थे सवितर्को निर्वितर्कः सूक्ष्मेऽर्थे सविचारो निर्विचार इति चतुर्थोपसंख्यातः समाधिरिति ॥ ४६ ॥

**These Are The Only Kinds Of Objective Concentrations. 46.**

The four varieties of engrossment described before have external matter as their objects (1); that is why in spite of their being concentrations they have to depend on something to develop. Two of them, Savitarka and Nirvitarka, relate to gross objects, while the other two, Savichāra and Nirvichāra, relate to subtle things.

(1) External matter—All knowable objects, *e.g.* the cogniser, the instruments of cognition and the knowables. As all the engrossments develop round external objects concentrated upon, they are called Samādhis with external objects.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

भाष्यम्—अशुद्धावरणमलापेतस्य प्रकाशात्मनो बुद्धिसत्त्वस्य रजस्तमोभ्यामनभिभूतः स्वच्छः स्थितिप्रवाहो वैशारद्यम्। यदा निर्विचारस्य समाधेर्वैशारद्यमिदं जायते, तदा योगिनो



भवत्यध्यात्मप्रसादो भूतार्थविषयः क्रमानुरोधी स्फुटप्रज्ञालोकस्तथा चोक्तम् 'प्रज्ञाप्रसादमारुह्याऽशोच्यश्शोचतो जनान्। भूमिष्ठानिव शैलस्थस्सर्वान्प्राज्ञोऽनुपश्यति' ॥ ४७ ॥

**On Gaining Proficiency In Nirvichāra, Purity In The Inner Instruments Of Cognition Is Developed (1). 47.**

When impurities which shade the illuminating nature of Buddhi are removed there is a transparent flow of quiescence free from the taints of Rajas and Tamas and this is called attainment of proficiency. When the Yogin gets such proficiency in Nirvichāra concentration, he achieves purity in his inner instruments of reception from which he gets the power of knowing things as they are, simultaneously, *i.e.* without any sequence of time, and in all their aspects; or in other words, he acquires the clear light of knowledge through power of realisation (2). It has been said in this connection (in the Mahābhārata) : "As a man on the hill-top sees the man on the plains, so one having ascended the palace of knowledge and becoming free from sorrow sees others who are suffering."

(1-2) Adhyātma-prasāda is being explained. Adhyātma=inner instruments of cognition. Their Prasāda=purity. When the touch of Rajas (activity) and Tamas (dullness) is removed, Sattva or the enlightening (sentient) faculty predominates in Buddhi, and that is Adhyātma-prasāda. Buddhi is the highest instrument of cognition; so with its purity all other senses become illumined. The sense of perception being then in the highest state of development, whatever is known at the time is the complete truth. That knowledge is not produced in quanta as ordinary knowledge is, but in that state all the properties and variations of the object to be known appear simultaneously. It has been stated earlier that knowledge derived from inference or from verbal communication, is knowledge of generalities. Direct cognition relates to particular aspects, and it attains the highest development in Samādhi. That is why the ultimate particulars are known by this process. The sages derived their knowledge in this way and



communicated it to others in the form of Śrutis (scriptures). These form the philosophy of salvation.

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

भाष्यम्—तस्मिन्समाहितचित्तस्य या प्रज्ञा जायते तस्या ऋतम्भरा संज्ञा भवति, अन्वर्था च सा, सत्यमेव विभर्ति न तत्र विपर्यासगन्धोऽप्यस्तीति, तथा चोक्तम् 'आगमेनानुमानेन ध्यानाभ्यासरसेन च। त्रिधा प्रकल्पयन्प्रज्ञां लभते योगमुत्तमम्' इति ॥ ४८ ॥

**The Knowledge That Is Gained In that State Is Called Ṛtambharā (Filled With Truth). 48.**

When the instruments of cognition are purified, the knowledge that appears in the engrossed mind is called Ṛtambharā (lit. full of unalloyed truth) justifying the name given to it. It retains and sustains truth alone with no trace of misconception. It has been said in this connection : "By study of religious books, by inference and by attachment to the practice of meditation, developing intense insight in these three ways, perfect Yoga (or seedless, *i.e.* objectless concentration) is acquired (1)."

(1) The Śruti, *i.e.* the Upaniṣads also say that realisation comes through listening, contemplating and concentrating. If one learns by listening only that Ātman (the Self) is different from Buddhi (pure I-sense), or that the principles are such and such or that this sort of state is Mokṣa (cessation of sorrow), he really does not get to know much. Similarly, if by inference only one comes to know about Puruṣa and other principles, there is thereby no chance of bringing about cessation of sorrow. But when one constantly thinks of, or meditates on such matters as 'I am not the body,' 'External things are sorrowful and therefore should be forsaken,' 'I shall not resolve on worldly affairs,' etc., and fully realises their essence, then one is on the right road to liberation. If, however, one comes to learn by reasoning



only that he is not the body and yet is affected by its distress or pleasure, there is hardly any difference between him and an ignorant man.

There cannot be any better knowledge of an object than what can be acquired by Nirvichāra Samādhi. That is why it is complete truth. Rta means realised, *i.e.* perfect truth.

भाष्यम्—सा पुनः—

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वाद् ॥ ४९ ॥

श्रुतमागमविज्ञानन्तत्सामान्यविषयं न ह्यागमेन शक्यो विशेषोऽभिधातुं कस्मात्? न हि विशेषेण कृतसंकेतः शब्द इति। तथानुमानं सामान्यविषयमेव, यत्र प्राप्तिस्तत्र गतिर्यत्राप्राप्तिस्तत्र न भवति गतिरित्युक्तम्, अनुमानेन च सामान्येनोपसंहारस्तस्माच्छ्रुतानुमानविषयो न विशेषः कश्चिदस्तीति न चास्य सूक्ष्मव्यवहितविप्रकृष्टस्य वस्तुनो लोकप्रत्यक्षेण ग्रहणञ्च चास्य विशेषस्याप्रामाणिकस्याभावोऽस्तीति समाधिप्रज्ञानिर्ग्राह्य एव स विशेषो भवति भूत-सूक्ष्मगतो वा पुरुषगतो वा, तस्माच्छ्रुतानुमानप्रज्ञाभ्यामन्यविषया सा प्रज्ञा विशेषार्थ-त्वादिति ॥ ४९ ॥

And that knowledge

**Is Different From That Derived From Testimony Or Through Inference, Because It Relates To Particulars (Of Objects). 49.**

What comes from other sources, like that derived from instructions received, relates to generalities. Such instructions cannot describe particular properties fully because words cannot describe particular features as they are not meant to signify such features. So also in the case of inference as has been said before (Sūtra I.7) that wherever there is change of position it is inferred that there is motion, where there is no such change there can be no inference of motion (1). Thus through inference, only general conclusions can be arrived at. That is why no object of verbal communication or inference can be a particular one.



Besides, a thing which is subtle, hidden from view or situated at a distance, cannot be known by ordinary observation. At the same time it cannot be said that a thing particular knowledge of which cannot be obtained by verbal communication, inference or ordinary observations does not exist. The knowledge of particulars relating to the subtler elements or the Puruṣa-like receiver (Mahān) is, however, obtainable by the enlightenment acquired through Samādhi. Therefore, this particular knowledge is different from the (general) knowledge derivable from verbal communication or inference.

(1) Knowledge is obtainable of only that much for which reason can be adduced, but not in respect of other parts. For example when we see smoke we know that there is fire, but the particulars regarding the nature or the form of the fire are not understood therefrom. Knowledge derived from verbal communication and inferential knowledge are acquired with the help of words. Words, specially those denoting qualities, are expressions of generality. So verbal knowledge is knowledge of a generality.

भाष्यम्—समाधिप्रज्ञाप्रतिलम्भे योगिनः प्रज्ञाकृतः संस्कारो नवो नवो जायते—

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

समाधिप्रज्ञाप्रभवः संस्कारो व्युत्थानसंस्काराशयं बाधते, व्युत्थानसंस्काराभिभवात्तत्प्रभवाः प्रत्यया न भवन्ति, प्रत्ययनिरोधे समाधिरुपतिष्ठते, ततस्समाधिप्रज्ञा ततः प्रज्ञाकृताः संस्कारा इति नवो नवसंस्काराशयो जायते, ततः प्रज्ञा ततश्च संस्कारा इति। कथमसौ संस्कारातिशयश्चित्तं साधिकारं न करिष्यतीति, न ते प्रज्ञाकृताः संस्काराः क्लेश-क्षयहेतुत्वाच्चित्तमधिकार-विशिष्टं कुर्वन्ति, चित्तं हि ते स्वकार्यादवसादयन्ति, ख्यातिपर्यवसानं हि चित्तचेष्टित-मिति ॥ ५० ॥

When knowledge is acquired through Samādhi, the Yogin gets new latent impressions of such knowledge.



**The Latent Impression Born Of Such Knowledge (1) Is Opposed To The Formation Of Other Latent Impressions. 50.**

The latent impressions of insight gained by concentration inhibit latent impressions of empirical life. When latent impressions of empirical life are subdued, no more cognised modification can emerge therefrom. When modifications are shut out, Samādhi or concentration is achieved. From that comes Samādhic knowledge which entails latent impressions of such knowledge. This is how new latent impressions grow. It might be questioned why such profusion of latencies does not dispose the mind to mutableness (2). The answer is that these latencies being destructive of affliction, do not create a disposition for mutableness. On the other hand, they disincline the mind from its tendencies (of producing modifications). Mental effort exists until the acquisition of discriminative knowledge (3).

(1) Impression formed and retained of any cognitive or conative activity of the mind is called Saṁskāra or latent impression. Recollection of the impression of (previous) knowledge is called memory and resurgence of the impression of an action is called automatic action. All knowledge and action take place with the assistance of latent impressions. For an ordinary mortal it is impossible to know or to do a thing, completely abandoning previous latent impressions.

Latent impressions are divisible into two classes : harmful and beneficial, *i.e.* those arising out of nescience and those pregnant with correct knowledge. As knowledge is antagonistic to nescience, the latent impressions of true knowledge destroy such impressions of nescience. Knowledge derived through Samprajñāta-samādhi is the acme of knowledge while discriminative enlightenment is its final stage. Therefore, the latent impression of knowledge derived through Samādhi is able to destroy the latent impression of nescience. When the latent impressions of nescience get feeble, the fluctuations of the mind also are enfeebled, because the fluxes of the mind are really caused by attachment, hatred and such other nescience.

It has already been said (Sūtra I. 16) by the commentator that knowledge culminates in detachment. That is how from the knowledge of the



fundamental principles derived through Samprajñāta-samādhi and Viveka-Khyāti or discriminative enlightenment, detachment becomes complete.

(2) Inclination towards mutation arises from the latent impressions in the mind. It might appear, therefore, that the latent impressions derived through Samprajñāta-yoga will also dispose the mind towards such mutation. That, however, is not the case. The latent impressions of Samprajñāta are really such impressions as prevent the reception of objects by mind, which results in misery. As Samprajñāta impressions get stronger, the working of the mind slows down to a stop.

(3) When Samprajñāta-yoga reaches its highest stage in Viveka-khyāti or discriminative enlightenment the activity of the mind ceases. Through that, on the realisation of the distinction between Buddhi, the receptacle of all sorrows, and Puruṣa, the immutable cogniser, the highest form of detachment is achieved and the mind ceasing to act, the Seer is said to be in a state of Kaivalya or liberation.

भाष्यम्—किञ्चास्य भवति—

तस्यापि निरोधे सर्वनिरोधान्निर्वीजस्समाधिः ॥ ५१ ॥

स न केवलं समाधिप्रज्ञाविरोधी प्रज्ञाकृतानां संस्काराणामपि प्रतिबन्धी भवति। कस्मात्; निरोधजः संस्कारः समाधिजान्संस्कारान्बाधत इति। निरोधस्थिति-काल-क्रमानुभवेन निरोधचित्त-कृतसंस्कारास्तित्वमनुमेयम्। व्युत्थाननिरोधसमाधिप्रभवैः सह कैवल्यभागीयैः संस्कारैश्चित्तं स्वस्याम्प्रकृतावस्थितायाम्प्रविलीयते, तस्मात्ते संस्काराश्चित्तस्याधिकारविरोधिना न स्थितिहेतवो यस्मादवसिताधिकारं सह कैवल्यभागीयैः संस्कारैश्चित्तं विनिवर्तते। तस्मिन्निवृत्ते पुरुषः स्वरूपप्रतिष्ठः अतः शुद्धमूक्त इत्युच्यते ॥ ५१ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके समाधिपादः प्रथमः ।

What else happens to such a mind?



**By The Stoppage Of That too (On Account Of The Elimination Of  
The Latent Impressions Of Samprajñāna) Objectless  
Concentration Takes Place Through Suppression  
Of All Modifications (1). 51.**

That objectless concentration is not only antagonistic to Samprajñāta-samādhi but is also opposed to the formation of latent impressions of that Samādhi, because latent impressions of Nirodha, which is complete stoppage of modification, or those of supreme detachment destroy the latent impressions of Samprajñāta-samādhi. From the knowledge of the duration of the time during which the mind had stopped its functioning, the existence of the latent impression of that arrested state can be inferred. In that state the mind merges in its constituent cause, the ever present Prakṛti, along with the latent impressions of Samprajñāta-samādhi as well as with such latent impressions as lead to Kaivalya or the state of liberation (2). That is why the latent impressions of such knowledge destroy the disposition to mutation and do not contribute to the continuance of the mind, because with the termination of such predilection the mind ceases to act as the latent impressions leading to salvation gather force. When the mind ceases to function, Puruṣa gets isolated in Himself, and that is why He is then called pure and liberated.

(Here concludes the chapter on Concentration being the first part of the Comments of Vyāsa known as Sāṃkhya-pravachana on the Yoga-philosophy of Patañjali.)

(1) The latent impressions acquired in Samprajñāta-samādhi, *i.e.* the latent impressions of knowledge obtained through Samprajñāta relate to principles or Tattvas. When knowledge is acquired of the true character of the principles and the difference between Puruṣa and the knowables and when the unworthiness of the knowables is completely realised then their knowledge as well as their latent impressions are considered worth renouncing. That is how the latent impression of Nirodha-samādhi or complete restraint is opposed to, *i.e.* shuts out, knowledge as well as the latent impressions acquirable in Samprajñāta. It might be argued that as



stoppage of cognition is not a form of knowledge, how can there be latent impression thereof. In reply it may be explained that Nirodha is nothing but a break in fluctuation, and its latent impression is of that break in fluctuation. The impressions of a broken line can be called the broken parts of a line or the broken parts of no-line. Complete renunciation can give rise to latent impressions, which only bring stoppage of mutation and thus stop the mind from fluctuating. There is always a break between the appearance and disappearance of modifications of the mind, which break is only lengthened in Nirodha-samādhi. Then the sentient, mutative and static principles do not die out but only the activity due to their non-equilibrium that was taking place on being overseen by Puruṣa ceases on account of the cessation of the cause (Avidyā or nescience) which brought about the contact with Puruṣa.

Asamprajñāta-nirodha or cessation of modifications, once it takes place, does not last for ever, but such Nirodha is prolonged by practice. Consequently there is latent impression thereof. Cessation of modifications of the mind through force of such latent impressions is called Nirodha-kṣaṇa, *i.e.* moment of arrested state. It is the state of inactivity of the mind based on Para-vairāgya or supreme detachment. When apathy towards knowables is fully established and when the mind is arrested with the determination never again to receive impressions, it does not reappear. Even when such power of arresting the mind is acquired, the Yogin who wants to do good to humanity with a Nirmāṇa-chitta (constructed mind), arrests the mind for a specified time, and his mind rises after that period as a constructed mind. It has been stated before that in the opinion of the Yoga school, Īśvara arrests the mind for a cycle and at the end of it favours His devotees with supreme knowledge and thus liberates them.

(2) The concentration which brings about the stoppage of fluctuations is Samprajñāta-samādhi. The latent impressions thereof have been referred to here. Latent impressions leading to the Kaivalya state are the latent impressions of the arrested state of the mind. The mind continues to be interested in objects as long as it has a disposition to enjoyment or is trying to achieve salvation. On the attainment of discriminative knowledge, the mind ceases to have any interest in objects.

The latent impressions of Samprajñāta destroy the latent impressions of the fluctuating state. Even when the latter is totally eliminated, the mind still retains discriminative enlightenment acquired in Samprajñāta-samādhi. On the attainment of the highest state of knowledge (vide Sūtra II. 27), there being nothing further to know, knowledge acquired in



Samprajñāta-samādhi and its latent impressions cease. Elimination of knowledge gained in Samprajñāta-samādhi is Nirvīja (*i.e.* objectless) concentration. When, in this way, fluctuations of the mind are totally arrested, the mind ceases to exist and this state is Kaivalya or liberation.

Thus supreme knowledge and latent impression of an arrested state are inimical to the inclination of the mind to reception of objects. And in the process the mind is eventually totally arrested—the fully arrested state of the mind being tantamount to the mind merging for ever into its constituent cause.

Although the Seer is beyond pleasure and pain and is immutable, still when the mind ceases functioning, the Seer is regarded as pure. That state being free from sorrow, the Seer is regarded as liberated. In fact, these epithets, pure and liberated, are used in reference to the state in which the mind is. The Seer is always a Seer. The mind is witnessed by Him when it is in a fluctuating state; when it ceases to function naturally it is not witnessed by Him any more. From this empirical standpoint Puruṣa is said to be either in bondage or liberated.



## BOOK II

## ON PRACTICE

भाष्यम्—उद्दिष्टः समाहितचित्तस्य योगः, कथं व्युत्थितचित्तोऽपि योगयुक्तः स्यादित्येतदारभ्यते—

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

नातपस्विनो योगः सिध्यति। अनादिकर्मक्लेशवासनाचित्रा प्रत्युपस्थितविषयजाला चाशुद्धिर्नान्तरेण तपः सम्भेदमापद्यत इति तपस उपादानम्, तच्च चित्तप्रसादन-मबाधमानमनेनासेव्यमिति मन्यते। स्वाध्यायः प्रणवादिपवित्राणां जपः, मोक्षशास्त्राध्ययनं वा। ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरावर्पणं तत्फलसंन्यासो वा ॥ १ ॥

The Yoga attained by a Yogin with an engrossed mind has been stated. This Sūtra introduces how a devotee with a distracted mind can also attain Yoga.

**Tapas (Austerity Or Sturdy Self-Discipline—Mental, Moral And Physical), Svādhyāya (Repetition Of Sacred Mantras Or Study Of Sacred Literature) And Īśvara-praṇidhāna (Complete Surrender To God) Are Kriyā-Yoga (Yoga In The Form Of Action) (1). 1.**

A man without self-discipline cannot attain perfection in Yoga. The impurities or the dross in the mind arising out of the snares of worldly objects which are harmful to Yoga, are coloured by the Vāsanās of actions and afflictions from beginningless time, and they cannot be got rid of or dissipated without the practice of austerities. That is why austerities have to be practised. It has been recommended that an undisturbed



course of self-purificatory conduct should be practised by Yogins since this leads to the cleanliness and purity of the mind.

**Svādhyāya**—Repetition of a sacred Mantra, *e.g.* the sacred syllable OM, or study of scriptures relating to Mokṣa or freedom from bondage.

**Īśvara-praṇidhāna**—Surrender of all actions to the great Master God, *i.e.* abandonment of all hankering after the fruits of action.

(1) Actions (physical) performed with the object of attainment of Yoga *i.e.* stability of mind, or actions which indirectly lead to Yoga are Kriyā-yoga. Such actions are principally of three kinds, *viz.* Tapas, Svādhyāya and Īśvara-praṇidhāna.

Tapas=Renunciation of sensuous pleasures, *i.e.* attempt to desist from actions which might bring momentary pleasures and putting up with the resulting hardship. That form of austerity which does not cause any pathological disturbance and which results in the non-performance of actions based on attachment and antipathy, is favourable to Yoga.

The descriptions of Tapas etc. are to be found in Sūtra II. 32.\*

Yoga in the form of action=Kriyā-yoga. In other words, action for the purpose of attaining Yoga is Kriyā-yoga. In fact, Tapas etc. like practice of silence, breath-control, surrender of the fruits of action to God are attempts to restrain natural afflictive actions. Svādhyāya is verbal and Īśvara-praṇidhāna is mental Kriyā-yoga. Ahimsā or non-injury etc. are not exactly actions but non-performance of action. The hardship involved therein comes within the category of Tapasyā.

भाष्यम्—स हि क्रियायोगः—

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

स ह्यासेव्यमानस्समाधिम्भावयति क्लेशांश्च प्रतनूकरोति। प्रतनूकृतान् क्लेशान्प्रसंख्या-

\* Tapas involves correct thinking, full control over one's turbid emotions, clear understanding of moral values and consequent purification of one's character.



नाग्निना दग्धबीजकल्पानप्रसवधर्मिणः करिष्यतीति, तेषान्तनूकरणात्पुनः क्लेशैरपरामृष्टा  
सत्त्वपुरुषान्यताख्यातिः सूक्ष्मा प्रज्ञा समाप्ताधिकारा प्रतिप्रसवाय कल्पिष्यत इति ॥ २ ॥

That Kriyā-yoga (should be practised)

### For Bringing About Samādhi And Minimising The Kleśas. 2.

When Kriyā-yoga is properly (1) performed, it conduces to the state of Samādhi and considerably attenuates all the Kleśas. The fire of Prasaṅkhyāna or discriminative knowledge sterilises the attenuated Kleśas like roasted seeds. When they are attenuated, they cannot obscure the realisation of the distinction between Buddhi and Puruṣa. Such realisation then lapses in the absence of the manifestation of the Guṇas.

(1) Impurities are destroyed by Kriyā-yoga. The impurities are the restlessness and the dullness of the senses, born respectively of Rajas and Tamas inherent in them. Therefore, with the elimination of impurities, Chitta turns towards Samādhi. Moreover, impurity is only an aggravated form of Kleśa; hence through its decrease, Kleśas are also attenuated.

When Kleśas become thin they become ready for extinction. Properly attenuated Kleśas are rendered unproductive by discriminative knowledge which goes by the names of Prasaṅkhyāna or Samprajñāna or Viveka. Just as a fried seed does not sprout, so Kleśa reduced by Samprajñāna to an unproductive state does not give rise to modifications of the mind. For example :—‘I am the body’ is an erroneous afflictive belief based on nescience. When through the force of Samādhi Mahat-tattva (pure I-sense) is realised, it is correctly seen that ‘I am not the body’. In the engrossed state the mind remains always established in that knowledge and the afflictive modification, viz. ‘I am the body’ becomes like a roasted seed; from the latent impression of the belief ‘I am the body’ another such modification does not arise and all feelings based on such a belief get extinguished for all time. The impression of the notion ‘I am the body’ is one born of Kleśa, while the impression of the notion ‘I am not the body’ is one born of true knowledge and is thus non-afflictive. The latter is also called Prajñā-saṁskāra. When with the knowledge of the distinction between Buddhi and Puruṣa the mind becomes inactive through supreme detachment, the latencies of Prajñā, which are but the sterilised states of the Kleśas,



also disappear (vide Sūtras I. 50 and II.10). While the attenuated state of Kleśas is obtained by Kriyā-yoga, their unproductive or subtle state is attained by Samprajñāna or true knowledge.

In the above example the knowledge 'I am not the body' is derived from Samādhi or concentration. The attenuation of Kleśas is a help in the process. The means of Samādhi and of attenuation of Kleśa is Kriyā-yoga, *i.e.* calmness of body and the senses through Tapasyā, the predisposition to realisation through Svādhyāya and tranquillity of mind through Īśvara-praṇidhāna.

भाष्यम्—अथ के ते क्लेशाः कियन्तो वेति?—

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥ ३ ॥

क्लेशा इति पञ्चविपर्यया इत्यर्थः, ते स्यन्दमाना गुणाधिकारं द्रढयन्ति परिणाममवस्थापयन्ति कार्यकारणस्रोत उन्नमयन्ति परस्परानुग्रहतन्त्रा भूत्वा (तन्त्रीभूत्वेति पाठान्तरम्) कर्मविपाकं चाभिनिर्हरन्तीति ॥ ३ ॥

What are those Kleśas and how many are they?

**Avidyā (Misapprehension About The Real Nature Of Things), Asmitā (Egoism), Rāga (Attachment), Dveṣa (Aversion) And Abhiniveśa (Fear Of Death) Are The Five Kleśas (Afflictions). 3.**

The afflictions are the five forms of wrong cognition (1). When they become active, *i.e.* become manifest, they strengthen the sway of the Guṇas, bring about change, set in motion the flow of cause and effect and in conjunction with one another bring about the fructification of action.

(1) The common feature of all the afflictions is erroneous cognition which is a source of pain. When Kleśas prevail, *i.e.* when the afflictive modifications grow, the activity of the Guṇas remains deep-rooted as the real nature of the self remains unseen. They, in their turn, set in motion the chain of mutations from Avyakta (unmanifested) to Mahat (pure I-sense) etc., *i.e.* the Guṇas change continually into Mahat, Ahaṁkāra, etc.



and the afflictions underlying the mutations bring about the fruition of actions.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

भाष्यम्—अत्राविद्या क्षेत्रं प्रसवभूमिरुत्तरेषामस्मितादीनां चतुर्विधकल्पितानां प्रसुप्ततनुविच्छिन्नोदाराणाम्। तत्र का प्रसुप्तिः? चेतसि शक्तिमात्रप्रतिष्ठानां बीजभावोपगमस्तस्य प्रबोध आलम्बने सम्मुखीभावः। प्रसंख्यानवतो दग्धक्लेशबीजस्य सम्मुखीभूतेऽप्यालम्बने नासौ पुनरस्ति, दग्धबीजस्य कुतः प्ररोह इत्यतः क्षीणक्लेशः कुशलश्चरमदेह इत्युच्यते। तत्रैव सा दग्धबीजभावा पञ्चमी क्लेशावस्था नान्यत्रेति, सतां क्लेशानां तदा बीजसामर्थ्यं दग्धमिति विषयस्य सम्मुखीभावेऽपि सति न भवत्येषां प्रबोध इत्युक्ता प्रसुप्तिर्दग्धबीजानामप्ररोहश्च। तनुत्वमुच्यते प्रतिपक्षभावनोपहताः क्लेशास्तनवो भवन्ति। तथा विच्छिद्य विच्छिद्य तेन तेनात्मना पुनः समुदाचरन्तीति विच्छिन्नाः, कथं? रागकाले क्रोधस्यादर्शनात्, न हि रागकाले क्रोधस्समुदाचरति, रागश्च क्वचिद्दृश्यमानो न विषयान्तरे नास्ति, नैकस्यां स्त्रियां चैत्रो रक्त इत्यन्यासु स्त्रीषु विरक्त इति, किन्तु तत्र रागो लब्धवृत्तिरन्यत्र भविष्यद्वृत्तिरिति, स हि तदा प्रसुप्ततनुविच्छिन्नो भवति। विषये यो लब्धवृत्तिः स उदारः।

सर्वे एवैते क्लेशविषयत्वं नातिक्रमन्ति। कस्तर्हि विच्छिन्नः प्रसुप्ततनुरुदारो वा क्लेश इति? उच्यते, सत्यमेवैतत्, किन्तु विशिष्टानामेवैतेषां विच्छिन्नादित्वम्। यथैव प्रतिपक्षभावनातो निवृत्तस्तथैव स्वव्यञ्जकाजनेनाभिव्यक्त इति। सर्व एवामी क्लेशा अविद्याभेदाः कस्मात्? सर्वेषु अविद्यैवाभिप्लवते। यदविद्यया वस्त्वाकार्यते तदेवानुशेरते क्लेशाः, विपर्ययासप्रत्ययकाले उपलभ्यन्ते, क्षीयमाणां चाविद्यामनु क्षीयन्तेति ॥ ४ ॥

**Avidyā Is The Breeding Ground For The Others Following It Whether They Be Dormant, Attenuated, Interrupted Or Active. 4.**

In the present context, Avidyā has been referred to as the breeding ground for those (other Klesās) mentioned thereafter, viz. Asmitā etc. in their dormant, attenuated, interrupted or active



condition (1). Of these, what is dormancy? It is that condition in which a Kleśa remains in the mind in a potential state. Such Kleśa awakens, *i.e.* manifests itself when it turns towards its object. In the case of one who has acquired discriminative knowledge, the seeds of affliction are sown and therefore even if the object comes before him, these do not sprout or become active. How can a roasted seed germinate? For this reason, the Yogin who has reduced his Kleśas is called proficient in the art of self-conquest and is regarded as being in his last bodily frame (2). It is in such Yogins that the afflictions reach the fifth state like burnt-up seeds, and not in others. In that state the seeds of Kleśa do indeed exist, but these lose their power of producing action and fail to germinate even when brought in proximity to appropriate objects (*i.e.* exciting causes). This is the account of dormancy or the absence of germination of a Kleśa on account of its parched condition.

Now attenuation is being spoken of. Kleśas get thin when these are overpowered by the contemplation of their opposites. When Kleśas occasionally get suppressed but come back again these are known as interrupted Kleśas. For example, when anger is not manifest at the time of attachment, it is not active. Again, when attachment is directed to one object it cannot be said to be non-existent in respect of another object. Chaitra being attached to one woman may not bear hatred to another. In such cases attachment is active for the present towards one and it can be active in the future in respect of others. In respect of the latter it is then either dormant, tenuous or interrupted. That which is manifest with reference to an object is called active. All these do not fall beyond the category of afflictions or Kleśas. Then why is Kleśa divided into dormant, attenuated, interrupted and active? That is true no doubt, but the division is based on the peculiarities of the different states. As these are held in check by contrary contemplation, so are these manifested by favouring causes. All Kleśas are but varieties of nescience,



because all of them are permeated by delusion. When an object is coloured by nescience, it is followed by the other Klesās (3). These are experienced whenever there is nescience and they dwindle away when nescience is attenuated.

(1) The four forms of Klesā like Asmitā etc. are really variations of Avidyā. They have four states *viz.* dormant, attenuated, interrupted and active. 'Prasupti' or dormancy is existence in the form of germ or latent power. A dormant affliction awakens with an appropriate stimulus. A Tanu or attenuated Klesā is one that is thinned by Kriyā-yoga. A Vichchhinna or interrupted Klesā is that which is suppressed by other Klesās. Udāra means active. At the time of anger, aversion is in operation and attachment is in abeyance. When by the practice of detachment, attachment is controlled then it is called attenuated. Existence in a latent state is dormancy. Untraceable or unseen latencies though not bearing fruit at present may become fruitful later. Hence these are regarded as dormant. The state of Klesā means a state when an afflictive mental modification is in operation.

A dormant Klesā is somewhat like a Klesā which has become like a parched seed, because both are unnoticeable. The dormant Klesā, however, shows itself whenever there is an occasion while the Klesā which has become like a parched seed will not appear even when the occasion is there. That is why the commentator has called the latter the fifth state of affliction. It is in reality entirely different from the four states mentioned before. As a burnt seed does not sprout again, so the Klesās burnt in the fire of knowledge cannot affect the Ātman again.

(2) When the Klesā becomes like a parched seed, then a Yogin becomes Jīvan-mukta (*i.e.* liberated though alive). Such a Yogin becomes free by subjugating the Chitta and that is why his present body becomes his last one as he is not born again.

(3) How attachment etc. are based on Avidyā will be shown later.

भाष्यम्-तत्राविद्यास्वरूपमुच्यते-

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

अनित्ये कार्ये नित्यख्यातिस्तद्यथा, ध्रुवा पृथिवी, ध्रुवा सचन्द्रतारका द्यौः, अमृता



दिवौकस इति। तथाऽशुचौ परमबीभत्से काये शुचिख्यातिरुक्तञ्च 'स्थानाद्वीजादुपष्टम्भा-  
त्रिस्यन्दान्निधनादपि। कायमाधेयशौचत्वात्पण्डिता ह्यशुचिं विदुः' इत्यशुचौ शुचिख्यातिर्दृश्यते  
नवेव शशाङ्कलेखा कमनीयेयं कन्या मध्वमृतावयवनिर्मितेव चन्द्रं भित्वा निःसृतेव जायते,  
नीलोत्पलपत्रायताक्षी हावगर्भाभ्यां लोचनाभ्यां जीवलोकमाश्वासयन्तीवेति, कस्य केनाभिसम्बन्धो  
भवति चैवमशुचौ शुचिविपर्यय-(र्यास) प्रत्यय इति। एतेनापुण्ये पुण्यप्रत्ययस्तथैवानर्थे  
चार्थप्रत्ययो व्याख्यातः।

तथा दुःखे सुखख्यातिं वक्ष्यति 'परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव  
सर्वं विवेकिनः' इति, तत्र सुखख्यातिरविद्या। तथाऽनात्मन्यात्मख्यातिर्वाह्योपकरणेषु चेतनाचेतनेषु  
भोगाधिष्ठाने वा शरीरे, पुरुषोपकरणे वा मनसि अनात्मन्यात्मख्यातिरिति। तथैतदत्रोक्तं  
'व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाभिप्रतीत्य तस्य सम्पदमनुनन्दति आत्मसम्पदं मन्वानस्तस्य  
व्यापदमनुशोचति आत्मव्यापदं मन्यमानः स सर्वोऽप्रतिबुद्ध' इति। एषा चतुष्पदा भवत्यविद्या  
मूलमस्य क्लेशसन्तानस्य कर्माशयस्य च सविपाकस्येति। तस्याश्चामित्रागोष्पदवद् वस्तुसतत्त्वं  
विज्ञेयं, यथा नामित्रो मित्राभावो न मित्रमात्रं किन्तु तद्विरुद्धः सपत्नस्तताऽगोष्पदं न  
गोष्पदाभावो न गोष्पदमात्रं किन्तु देश एव ताभ्यामन्यद्वस्त्वन्तरमेवमविद्या न प्रमाणञ्च  
प्रमाणाभावः किन्तु विद्याविपरीतं ज्ञानान्तरमविद्येति ॥ ५ ॥

Of these, the nature of Avidyā is being described—

**Avidyā Consists In Regarding A Transient Object As Everlasting,  
An Impure Object As Pure, Misery As Happiness  
And The Not-Self As Self. 5.**

To consider as permanent what is impermanent is Avidyā, e.g. to take the world or the sky with the moon and the stars as permanent, or again, the heavenly beings as immortal. Because of its place (of origin), of its germinal source (1), of its constituent factors, of its secretions, of its disintegration and of its adventitious purity, the body has been declared by the sages as something impure. Such a loathsome and unclean body is, however, regarded as pure; for example, in the description 'This maiden, charming and tender as a new moon, with her



body appearing to be formed of honey or nectar, has emanated, as it were, from the moon, and with her lotus-like eyes, she is refreshing living beings with her alluring glances.' What is here being compared to what? This is how a false sense of purity comes to invest that which is impure. This also illustrates the false cognition of the sacred in what is profane, and of the beneficial in what is really not so.

The false cognition of pain as pleasure will be described later in aphorism II. 15, 'The discriminating persons apprehend (by analysis and anticipation) all worldly objects as sorrowful because they cause suffering in consequence, in their afflictive experiences and in their latent tendencies and also because of the contrary nature of the Guṇas (which produces changes all the time).' Looking upon misery as happiness is Avidyā. So also it is Avidyā when one looks upon things as one's own, when these are not so. For instance, people look upon external objects, other persons, animals, even one's own body and mind, which are the seat and instrument of experience, as constituting one's own Self or Puruṣa, while in reality these are not so. In this connection Āchārya (Pañchaśikha) has said : "Those who regard animate and inanimate objects as part of their own self and rejoice at their prosperity and bemoan their decay are all victims of delusion." Thus Avidyā has four divisions. It is the source from which all Kleśas flow and corresponding latent impressions are produced. It is to be noted that like 'Amitra' (not friend) and 'Agoṣṭpada' (not a cow's footprint), Avidyā has a positive entity. As Amitra does not mean either the mere non-existence of a friend or a friend but a positive thing opposite to a friend, *i.e.* an enemy, and as A-goṣṭpada does not imply either the mere absence of Goṣṭpada or a Goṣṭpada but a large place different from either, so A-vidyā is neither right cognition nor the mere absence of cognition but cognition that is contrary to correct cognition (2). (Goṣṭpada=land coverable by a cow's



foot, *i.e.* of a very small size; A-goṣṭhapaḍa=a large piece of land).

(1) The place of origin of the body is the womb; the germ is the semen; assimilation of food eaten is its constitution; secretions are excretions like perspiration etc., while death makes all bodies unclean. The body also requires constant cleansing. For these reasons the body is considered as unclean. To consider any such body to be clean, pleasing, desirable and companionable is false knowledge.

(2) Of the four symptoms of Avidyā, the sense of permanence in transient things is the chief one in the kind of Kleśa called Abhiniveśa or fear (of death); in attachment the chief one is a sense of purity in impure things; feeling pleasure in affliction is predominant in hatred, because although hatred is a form of misery, it appears to be pleasant or desirable; while considering things not pertaining to the self as one's own is dominant in the sense of the ego (Asmitā).

Avidyā has been variously defined by different schools of thought. Most of these definitions do not conform to logic and philosophy. That the definition given in the Yoga philosophy is incontrovertibly true will be understood by every reader. Whatever might be the reason for mistaking a piece of rope as a snake, nobody can deny that it is taking one thing for another—a kind of wrong cognition. That cognition is contrary to correct cognition and is consequently false. The contradiction that exists between the true and the false is the contradiction between Vidyā and Avidyā. That does not, however, prove the contrariness of the objects themselves; *i.e.* the snake and the rope are different but not opposed to one another. The cause of this erroneous knowledge, or the modification due to Avidyā, is the latent impression of such knowledge. Therefore the common name for false cognition and the corresponding sub-conscious impressions is Avidyā. Avidyā as false cognition is without any beginning. So also is Avidyā beginningless; because living beings have correct as well as incorrect cognitions. Normally there is a preponderance of wrong cognition and paucity of right cognition, while in discriminative knowledge true cognition predominates and wrong cognition is negligible. There is no separate thing called Avidyā over and above the modification of the mind. Avidyā is only a form (unreal) of modification of the mind. Thus when it is said that Avidyā is eternal, it means that the flow of such modifications of the mind is eternal.

As light and darkness are relative, light where darkness is less and darkness where there is less light, so every modification of the mind is really a mixture of Vidyā and Avidyā—the former having less of Avidyā



and the latter less of Vidyā. This is the difference between the two. The acme of Vidyā is discriminative knowledge, though even in that there is a trace of Asmitā, while in Avidyā there is also a subtle awareness of the Seer in the form of 'I am', 'I Know', etc. In reality all knowledge is partly real and partly unreal; when there is preponderance of truth it is called Vidyā and in the context of preponderance of delusion it is called Avidyā. Taking an oyster for a piece of silver does not come within the category of Avidyā. It is an error. All errors are misconceptions while Avidyā is that wrong cognition which is opposed to liberation and should be removed; that is how it is related to the practice of Yoga. This distinction must be noted.

दृग्दर्शनशक्त्योरेकात्मतेवाऽस्मिता ॥ ६ ॥

भाष्यम्—पुरुषो दृक्शक्तिर्बुद्धिर्दर्शनशक्तिरित्येतयोरेकस्वरूपापत्तिरिवाऽस्मिताक्लेश उच्यते। भोक्तृभोग्यशक्त्योरत्यन्तविभक्त्योरत्यन्तासंकीर्णयोरविभागप्राप्ताविव सत्यां भोगः कल्पते, स्वरूपप्रतिलम्भे तु तयोः कैवल्यमेव भवति कुतो भोग इति। तथा चोक्तम् 'बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्तमपश्यन्कुर्यात्तत्रात्मबुद्धिम्मोदेन' इति ॥ ६ ॥

### **Asmitā Is Tantamount To The Identification Of Puruṣa Or Pure Consciousness With Buddhi. 6.**

Puruṣa is absolute Awareness while Buddhi or the cognitive principle is the instrument of knowing. Looking upon these two as the same is the affliction known as Asmitā. When the two utterly different entities like the experiencer and the experienced, appear united (1) that is called experience. When the real nature of the two is known it leads to liberation or the Self-in-itself and there is then no experience. So it has been said (by Āchārya Pañchaśikha) : "When one fails to see that Puruṣa is different from Buddhi by virtue of his immaculateness, immutability and metapsychic consciousness, one regards Buddhi as the true self through delusion (2)."



(1) The state of experience is of the nature of (mental) knowledge while the experiencer is of the nature of metapsychic consciousness; therefore their sameness is in the context of cognition. The sameness of the Knower and the known, is not to be imagined as like that of salt and water, *i.e.* of tangible objects. It is just the absence of distinction between Puruṣa and Prakṛti in the awareness. 'Experience (of pleasure and pain) arises from the cognition of Buddhi and Puruṣa as identical' (Sūtra III.35) — by such statement the author of the Sūtra has described the relation between Buddhi and Puruṣa. Happiness and misery are objects of experience. The inner organs are the means of experiencing happiness and misery, and therefore they are also included in the content of experience.

Identification of the organs of cognition with self is Asmitā. Buddhi or the individual cognitive principle is the primary instrument of cognition; it is, therefore, primarily pure I-sense. Considering the various sense-organs to be the self results from Asmitā, 'I am possessed of the power of seeing etc.' — this sort of imputation of the idea of self to something which is not-self, is also an example of Asmitā. This sort of imputation of self to other things may be of various kinds.

(2) The words used in the quotation from Pañchaśikha have meanings different from the current ones. As this is from a text which was prepared before technical philosophical terms were coined, many of the words used here convey ideas different from their ordinary import. Ākāra=Perpetual purity, immaculateness. Vidyā = metapsychic consciousness. Śīla = Indifference, or the attitude of an onlooker who is not affected or changed by anything he sees. Not having true knowledge about these characteristics of Puruṣa and their difference from Buddhi, deluded people under the influence of Avidyā take Buddhi as the Self, *i.e.* they form the erroneous idea that Buddhi or the pure I-sense and the absolute Knower or pure Consciousness are one and the same.

सुखानुशयी रागः ॥ ७ ॥

भाष्यम्—सुखाभिज्ञस्य सुखानुस्मृतिपूर्वः सुखे तत्साधने वा यो गर्हस्तृष्णा लोभः स राग इति ॥ ७ ॥



### Attachment Is That (Modification) Which Follows Remembrance Of Pleasure. 7.

The desire or thirst for, or hankering after pleasure or the means leading to it, which is entertained by one who has experienced pleasure and has an inclination to it, is called Rāga or attachment\* (1).

(1) Desire born of the latent impressions of pleasure enjoyed is what is meant by 'that which results from remembrance of pleasure'. Thirst implies a feeling of want for the pleasure enjoyed, as one feels the need of water when thirsty. Hankering after a thing or greed is that state which brings about a longing to obtain it. In greed the sense of right and wrong is generally vitiated. The word Anuśayī or 'following' implies that it exists as a latent impression in the mind. In attachment, desire and senses are drawn involuntarily and unconsciously towards objects, and the power to consciously restrain desire disappears. That is why attachment is regarded as a kind of misapprehension. By this the Self gets linked up with the senses and their objects. Here the misapprehension is to regard the detached Self as bound up with the latent impressions of pleasure pertaining to the senses which really do not belong to the Self. Besides, to regard evil as good is also a characteristic of attachment.

दुःखानुशयी द्वेषः ॥ ८ ॥

भाष्यम्—दुःखाभिज्ञस्य दुःखानुस्मृतिपूर्वो दुःखे तत्साधने वा यः प्रतिघो मन्युर्जिधांसा क्रोधः स द्वेष इति ॥ ८ ॥

\* Rāga or attachment is a form of Klesā. There are, however, different forms of attachment, like reverence for saintly persons (Śraddhā), love of friends, conjugal love where attachment is most pronounced, affection for youngsters and compassion for those in distress. All these are not equally harmful. It may be noted that unlike love or affection, reverence and compassion are concerned more with the mental or physical state of the persons rather than with the individuals themselves. Besides, the element of attachment is quantitatively less and qualitatively it is more refined in both reverence and compassion, which is why they help one to progress on the path of Yoga.



### **Aversion Is That (Modification) Which Results From Misery. 8.**

Aversion is the feeling of opposition, mental disinclination, propensity to hurt and anger towards misery or objects producing misery, arising out of recollection of the misery experienced before (1).

(1) Pratigha = Desire to retaliate, or to resist. To one who has no aversion there is nothing to oppose, but to one who has aversion, opposition comes at every step. Manyu = Malice. Jighāṃsā (lit. desire to kill) = Vindictiveness.

As in attachment so in aversion, the latencies of misery which do not belong to the Self are attributed to it and the inactive Self is regarded as the doer. This is also false cognition.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

भाष्यम्—सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति 'मा न भूवं भूयासम्' इति। न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः, एतया च पूर्वजन्मानुभवः प्रतीयते। स चायमभिनिवेशः क्लेशः स्वरसवाही क्रमेरपि जातमात्रस्य। प्रत्यक्षानुमानागमैरसम्भावितो मरणत्रास उच्छेददृष्टात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति। यथा चायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वापरान्तस्य रूढः कस्मात्, समाना हि तयोः कुशला-कुशलयोर्मरणदुःखानुभवादियं वासनेति ॥ ९ ॥

### **As In The Ignorant So In The Learned The Firmly Established Inborn Fear Of Annihilation Is The Affliction Called Abhinives'a (1). 9.**

Every creature always has this craving 'Let me never be non-existent; let me be alive.' One who has not felt the dread of death before cannot have this kind of craving. This demonstrates the experience of a previous birth. This afflictive anxiety is spontaneous. It is seen even in worms from their birth. Unestablished by (direct) perception or by inference or



from statement of authoritative persons, this fear of extinction leads to the conclusion that fear of death had been experienced in previous births (2). As in a confirmed idiot, so in a learned man possessed of knowledge regarding previous life and the subsequent life (*i.e.* regarding whence one came and whither one will go), this fear is found to exist, because, devoid of true knowledge, both the learned and the fool have the same Vāsanā arising out of the experience of the pain of death.

(1) Svarasavāhī = with which one is born or that which springs naturally from the accumulated latent impressions. Tathārūḍha = that which is possessed by the ignorant as well as by the learned, this well established affliction.

Attachment is rooted in pleasure. Aversion is rooted in misery. Similarly, fear of extinction is born of the torpid or benumbed feeling devoid of pleasure, pain or discrimination. Such benumbed feeling arises out of the natural (involuntary) functions of the body and the senses. In that, the identification of the body with the Self is ever present. The fear that arises out of loss or a threat of loss of that stupefied sense of identification of the body with the Self is Abhiniveśa-kleśa. It causes affliction in the shape of fear.

Although the Self is really immortal, the fear of its extinction which is the fear of death, arising out of ignorance, is the main Abhiniveśa-kleśa, the affliction caused by the fear of extinction. The commentator has shown how a previous life can be inferred from that. Other fears are also Abhiniveśa-kleśa. This Abhiniveśa is an affliction, a feeling inimical to spiritual practice. Abhiniveśa has other meanings as well.

(2) There can be remembrance only things felt before. When anything is felt, it is stored in the mind. Its recollection is memory. Memory of the fear of death is found in all creatures. Death has not been experienced in this life. Therefore it must be concluded that it was experienced in a previous life. In this way, the existence of a previous life is established by Abhiniveśa.

It might be urged that as fear of death is inherent, there is no need of a previous experience therein. If recollection of death is called inherent, then every memory may be said to be natural. But memory is not inherent; it arises from some cause, and past experience is that cause. When recollections always arise out of a cause, then a part of it (pertaining to



fear of death etc.) cannot reasonably be called inherent. An inherent thing does not arise out of a cause. An inherent characteristic never leaves the thing to which it belongs. Fear of death is found to disappear with acquisition of true knowledge. Therefore acquisition of wrong knowledge (repeated experience of fear of death through misapprehension) must be its cause. In this way a person's fear of death and allied distresses establish his previous experience of it and thus his previous birth.

Again, it may be asked 'What is the proof that fear of death is a form of remembrance?' In reply, it may be said that memory is the perception of something internal without coming into contact with any external object. Remembrance arises from some form of idea analogous to it. Fear of death also arises from within through a similar process, that is why it is a form of memory.

In fact, the time of origin of the mind cannot be traced by any logical exercise. Matter is considered to be without a beginning, or else something would be presumed to be coming out of nothing. Similar is the case with the mind.

Nobody can advance any ground for holding that the mind originates with birth. In fact it is entirely wrong to say so. Those who hold that fear of death is an instinct, *i. e.* untaught ability, only speak of this life but cannot explain how instinct arises. Two answers are generally given to the question as to how instinct arises. The first is that it has been made by God, and the other (which is no answer) is that it is not knowable. Apart from the blind faith of some sects there is not an iota of evidence to show that the mind has been made by God. According to the philosophy of the R̥sis the mind has not been made by God but it is without a beginning. If those who hold that the origin of the mind is unknowable, admit that they do not know it, then there is an end of it. If on the other hand, they say that men cannot know it, the mind will be held to be either with or without a beginning. If the cause of mind is said to be entirely unknowable, it is indirectly saying that the mind is without a cause. What is without a cause is eternal. If a thing arises out of an antecedent cause, then it is generally said to have a beginning. Therefore a thing without a cause is without a beginning. The use of the term 'unknowable' would thus really mean that the cause exists but is not clearly knowable. It has been said that Chitta or the mind is characterised by a series of modifications. These modifications are appearing and disappearing. The three Guṇas constitute the basic ingredients of these fluctuations. Each mental modification is a change caused by the combination of the three Guṇas. The three Guṇas being without a cause are without a beginning. Therefore, the flow of fluctuations



resulting from their mutations must also be without a beginning. This is the most reasonable answer to the question when and wherefrom has the mind come [vide IV. 10 (1)].

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

भाष्यम्—ते पञ्च क्लेशा दग्धबीजकल्पा योगिनश्चरिताधिकारे चेतसि प्रलीने सह तेनैवास्तं गच्छन्ति ॥ १० ॥

**The Subtle Kles'as Are Forsaken (i.e. Destroyed) By The Cessation Of Productivity (i.e. Disappearance) (1) Of The Mind. 10.**

Those five Kles'as become like parched seeds and disappear with the mind of the Yogin, which having fulfilled the purpose of its existence becomes defunct.

(1) Pratiprasava = opposed to Prasava or production, *i.e.* disappearance by resolving into the cause. Subtle Kles'a implies Kles'a which has become like parched seed through Prasaṅkhyāna or discriminative knowledge. The cognition of 'I' in one's own body can be completely removed on the realisation of the principle which is beyond the body and the senses. From such realisation comes the knowledge that 'I am neither the body nor the senses.' Then no disorder in the body or of the senses affects the Yogin's mind. When the latency of such knowledge is always present in a habitually one-pointed mind then it is called discriminative knowledge opposed to Asmitā-kles'a. On account of its being established in the mind no false notion of identification of the body with the Self can rise therein, and therefore Asmitā becomes like parched seed incapable of sprouting. In other words, there cannot then arise any spontaneous cognition of the 'I' as the self associated with the body and the senses and thereby produce any distraction in the mind. This sort of parched state is the subtle form of Asmitā-kles'a.

As the thought of renunciation becomes steadfast, an insight into the nature of true Self is acquired and attachment to worldly objects becomes thin or ineffective as a parched seed. So does aversion become ineffective when a person gains an insight into the purity of the mind free from malice



or hatred. Likewise fear of death is attenuated with the cessation of the sense of identifying oneself with the body.

Thus by means of the latent impressions acquired through Samprajñāna (vide I.50) Kleśas are thinned. Though attenuated they are still manifest. Just as the idea 'I am the body' indicates a manifest condition of the mind, so the idea 'I am not the body' (*i.e.* the knowledge that Puruṣa is the Seer of 'I') is also a form of manifest condition. There is further similarity with the parched seed. The parched seed looks like an ordinary seed but has no power of sprouting; similarly Kleśa in a subtle state exists but produces no modification *i.e.* no afflictive fluctuation arises in the mind wherein only perfect knowledge prevails. At the root of modification based on knowledge also there exists Asmitā-kleśa in a subtle form.

The Kleśa so reduced disappears with the disappearance of the mind. When through Para-vairāgya or supreme renunciation the mind merges into its constituent cause, the subtle Kleśas also disappear along with it. Pralaya or Vilaya implies disappearance without chance of re-emergence. In ordinary circumstances afflictive modifications taking place in the mind determine the birth, span of life and the experience of pleasure and pain. Kleśas are attenuated by Kriyā-yoga. Although in Samprajñāta-yoga relationship with the body no doubt continues, that relationship is based on such knowledge as 'I am not the body' etc. This is the subtle state of Kleśa. It is needless to say that it stops birth, span of life and further experience. In Asamprajñāta-yoga that subtle relationship with the body also ceases, *i.e.* the modifications being merged in their natural causes, Kleśas are completely destroyed.

भाष्यम्-स्थितानान्तु बीजभावोपगतानाम्-

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तनूकृताः सत्यः प्रसंख्यानान् ध्यानेन हातव्याः, यावत् सूक्ष्मीकृता यावद्दग्धबीजकल्पा इति। यथा च वस्त्राणां स्थूलो मलः पूर्वं निर्धूयते पश्चात् सूक्ष्मो यन्त्रेनोपायेन चापनीयते तथा स्वल्पप्रतिपक्षाः स्थूला वृत्तयः क्लेशानां, सूक्ष्मास्तु महाप्रतिपक्षा इति ॥ ११ ॥

Moreover, of Kleśas remaining as germs,



## **Their Means Of Subsistence Or Their Gross States Are Avoidable By Meditation. 11.**

The gross manifestations of Klesās (1) having been attenuated by Kriyā-yoga are to be destroyed through meditation on Prasamukhyāna or discriminative knowledge until they become reduced to the state of the parched seed. As gross dirt is first washed away from a piece of cloth and then its finer impurities are removed by care and effort, so the gross Klesās are weak obstacles while the subtle ones are more difficult to overcome.

(1) Gross manifestations of Klesās are those afflictive modifications of the mind based on misapprehension, Asmitā etc.

Dhyāna-heya = to be abandoned through knowledge born of meditation on discriminative knowledge. Klesā is a kind of wrong knowledge; hence it has to be dissipated by true knowledge. Discriminative knowledge is the best form of knowledge; that is why afflictive modifications have to be removed by meditation on self-discernment. How thereby the Klesās are reduced to the position of parched seeds has been stated before. The three stages in the process of destruction of Klesās have to be carefully noted, viz. thinning by Kriyā-yoga, reduction to an unproductive state by meditative insight and total disappearance by the dissolution of the mind.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

भाष्यम्—तत्र पुण्यापुण्यकर्माशयः कामलोभमोहक्रोधप्रसवः। स दृष्टजन्मवेदनीयश्चादृष्टजन्मवेदनीयश्च। तत्र तीव्रसंवेगेन मन्त्रतपःसमाधिभिर्निर्वर्तित ईश्वरदेवतामहर्षिमहानुभावानामाराधनाद्वा यः परिनिष्पन्नः स सद्यः परिपत्यते पुण्यकर्माशय इति। तथा तीव्रक्लेशेन भीत-व्याधित-कृपणेषु विश्वासोपगतेषु वा महानुभावेषु वा तपस्विषु कृतः पुनः पुनरपकारः स चापि पापकर्माशयः सद्य एव परिपच्यते। यथा नन्दीश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः, तथा नहुषोऽपि देवानामिन्द्रः स्वकं परिणामं हित्वा तिर्य्यक्त्वेन परिणतः



इति। तत्र नारकाणां नास्ति दृष्टजन्मवेदनीयः कर्मशयः, क्षीणक्लेशानामपि नास्ति अदृष्टजन्मवेदनीयः कर्मशयः इति ॥ १२ ॥

**Karmāśaya Or Latent Impression of Action Based On Afflictions, Becomes Active In This Life Or In A Life To Come (1). 12**

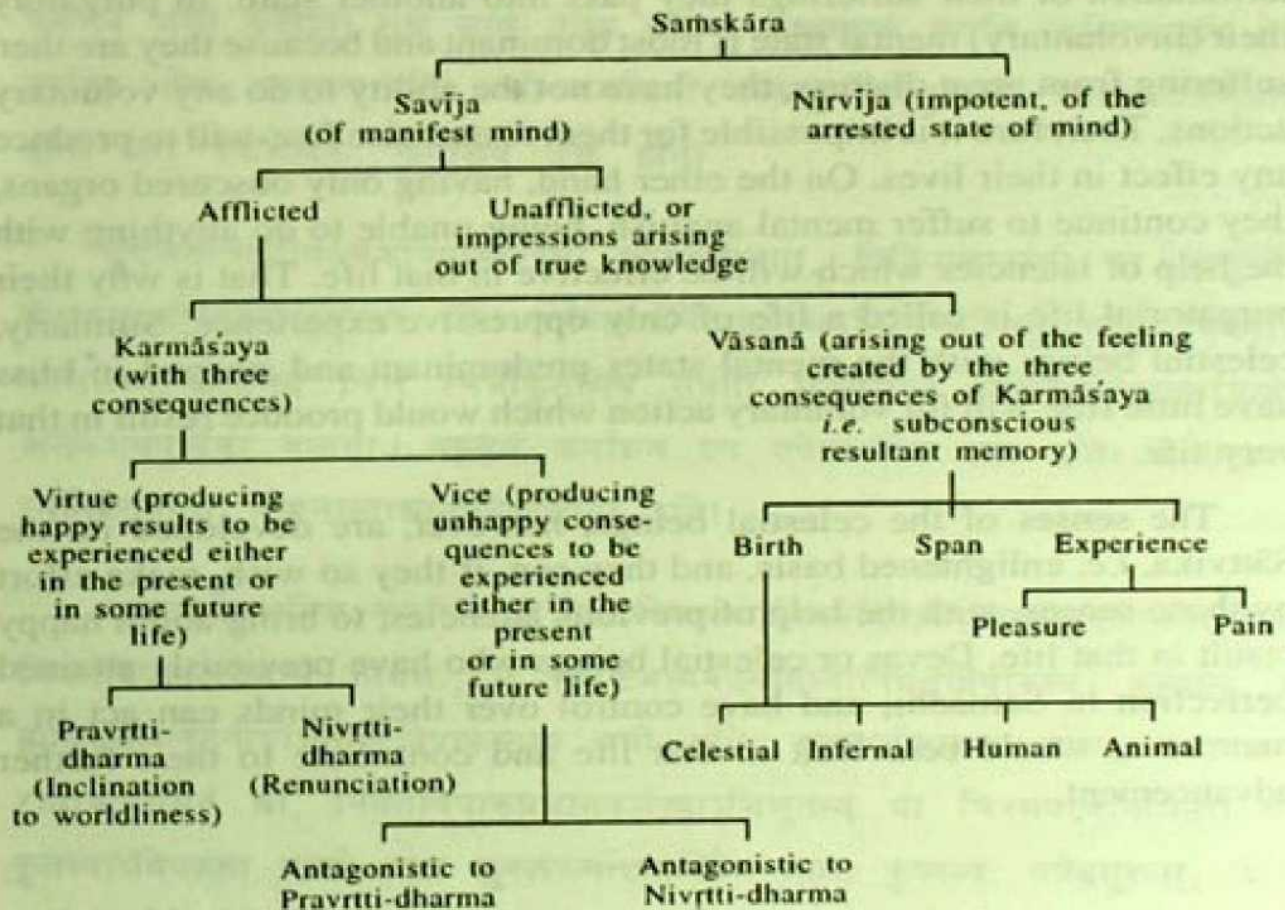
Merit and demerit in latent impressions of action arise from desire, greed, delusion or anger. They become operative in the present life or in a future life. Out of these the impressions of pious actions gathered from repetition of Mantras, observation of Tapas or attainment of Samādhi—all performed with deep detachment or through worship of God, the Devas, Maharṣis or saints, fructify quickly. Similarly the impressions of vicious actions repeatedly performed with excessive Kleśas, in regard to creatures who are frightened, diseased or pitiable or to those who have come for refuge, or are noble-minded or engaged in austerities, bear fruit immediately. For example, young Nandīśvara was transformed from the human form into a Deva; while Nahuṣa, a ruler in heaven, was transformed from the divine form into a reptile. Amongst these, those who are in purgatory do not gather any such merit or demerit to be experienced in that life, while those who have thinned their afflictions (*e.g.* Jīvanmuktas, *i.e.* freed while alive) do not carry with them any such latent impressions which might fructify in a future life (2).

(1) Karmāśaya—latent impressions of actions. The latent impressions of virtuous and vicious actions are Karmāśayas. Any manifest state of the mind leaves a like imprint on it and this is its latent impression. Saṃskāra or latent impression may be either Savīja, *i.e.* potent or Nirvīja, *i.e.* impotent. Potent Saṃskāras are of two kinds—those which are born of afflictions and those which are their opposites; in other words, Saṃskāras based on wrong knowledge, and those based on true knowledge. The potent Saṃskāras based on Kleśas are called Karmāśayas. They are classed as white, black, and black-and-white, or divided into two classes,



virtuous and vicious, or white and black only. Saṃskāras based on knowledge realised through concentration are known as neither black nor white.

Karmāśaya brings about three consequences, viz. birth, span of life and experience (of pleasure or pain) in that life. In other words, the Saṃskāra which brings about such results is Karmāśaya. When the consequences take place, the Saṃskāra based on the feeling experienced thereby is called Vāsanā or subconscious latency. Vāsanā does not of itself produce any consequence or result, but for any Karmāśaya to produce result the appropriate Vāsanā is necessary. Karmāśaya is like a seed, Vāsanā is like a field, the birth or embodiment is like a tree and experience (of pleasure or pain) is like its fruits. For the convenience of the reader, Saṃskāra is being shown below in a tabular form :—



### How to effect destruction of latent impressions

1. By Nivṛtti-dharma (the spirit of renunciation) Pravṛtti-dharma (spirit of inclination to worldliness) is weakened.
2. Thereby Karmāśaya is weakened and consequently Vāsanā no longer serves any purpose.



3. Afflictive Saṁskāras are thereby reduced, and this is what is known as the attenuated state.

4. From latencies of true knowledge, the afflictive Saṁskāras become weak and unproductive like parched seed.

5. The thinned or subtle afflictive Saṁskāras are annihilated by the latency of the arrested state of the mind.

(2) Deeds performed with Kleśas like Avidyā etc. produce afflictive latent impressions which bear fruit in this life, or in some future life. The time for fruition becomes imminent or otherwise according to the intensity of the impression. The commentator has explained by citing examples. In purgatory creatures suffer from the effects of their past actions and on termination of their sufferings they pass into another state. In purgatory their (involuntary) mental state is most dominant and because they are then suffering from great distress, they have not the ability to do any voluntary actions. Therefore it is impossible for them to exercise free-will to produce any effect in their lives. On the other hand, having only obscured organs, they continue to suffer mental anguish, being unable to do anything with the help of latencies which will be effective in that life. That is why their purgatorial life is called a life of only oppressive experience. Similarly, celestial beings with the mental states predominant and steeped in bliss have little free-will for voluntary action which would produce result in that very life.

The senses of the celestial beings, however, are developed on the Sāttvika, *i.e.* enlightened basis, and they can, if they so wish, make effort by those senses, with the help of previous latencies, to bring about happy result in that life. Devas or celestial beings who have previously attained perfection in Samādhi, and have control over their minds can act in a manner as would bear fruit in that life and contribute to their further advancement.

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सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

भाष्यम्—सत्सु क्लेशेषु कर्माशयो विपाकारम्भी भवति, नोच्छिन्नक्लेशमूलः। यथा वनद्धाः शालितण्डुलाः अदग्धबीजभावाः प्ररोहसमर्था भवन्ति नापनीततुषा दग्धबीजभावा वा, तथा क्लेशावनद्धः कर्माशयो विपाकप्ररोही भवति, नापनीतक्लेशो न प्रसंख्यान-दग्धक्लेशबीजभावो वेति। स च विपाकस्त्रिविधो जातिरायुर्भोग इति।



तत्रेदं विचार्यते किमेकं कर्मिकस्य जन्मनः कारणम्, अथैकं कर्मानिकं जन्माक्षिपतीति। द्वितीया विचारणा किमनेकं कर्मानिकं जन्म निर्वर्तयति, अथानेकं कर्मिकं जन्म निर्वर्तयतीति। न तावदेकं कर्मिकस्य जन्मनः कारणम्, कस्मात्, अनादिकालप्रचितस्यासंख्येयस्यावशिष्टकर्मणः साम्प्रतिकस्य च फलक्रमानियमादनाश्वासो लोकस्य प्रसक्तः स चानिष्ट इति। न चैकं कर्मानिकस्य जन्मनः कारणम्, कस्मात्, अनेकेषु कर्मस्वेकैकमेव कर्मानिकस्य जन्मनः कारणमित्यवशिष्टस्य विपाककालाभावः प्रसक्तः, स चाप्यनिष्ट इति। न चानेकं कर्मानिकस्य जन्मनः कारणम्, कस्मात्, तदनेकं जन्म युगपन्न सम्भवतीति, क्रमेण वाच्यम्। तथा च पूर्वदोषानुपङ्गः। तस्मान्नन्म-प्रायणान्तरे कृतः पुण्यापुण्यकर्माशयप्रचयो विचित्रः प्रधानोपसर्जनभावेनावस्थितः प्रायणाभिव्यक्त एकप्रघट्टकेन मिलित्वा मरणं प्रसाध्य समूर्च्छित एकमेव जन्म करोति। तच्च जन्म तेनैव कर्मणा लब्धायुष्कं भवति, तस्मिन्नायुषि तेनैव कर्मणा भोगः सम्पद्यत इति। असौ कर्माशयो जन्मायुर्भोगहेतुत्वात् त्रिविपाकोऽभिधीयत इति। अत एकभविकः कर्माशय उक्त इति।

दृष्टजन्मवेदनीयस्त्वेकविपाकारम्भी भोगहेतुत्वात्, द्विविपाकारम्भी वा आयुर्भोग-हेतुत्वान्दीश्वरवन्नहुपवद्वा इति। क्लेशकर्मविपाकानुभवनिमित्ताभिस्तु वासनाभिरनादि-कालसमूर्च्छितमिदं चित्तं चित्रीकृतमिव सर्वतो मत्स्यजालं ग्रन्थिभिरिवाततमित्येता अनेकभवपूर्विका वासनाः। यस्त्वयं कर्माशय एष एवैकभविक उक्त इति। ये संस्काराः स्मृतिहेतवस्ता वासनास्ताश्चानादिकालीना इति।

यस्त्वसावेकभविकः कर्माशयः स नियतविपाकश्चानियतविपाकश्च। तत्र दृष्टजन्मवेदनीयस्य नियतविपाकास्यैवायं नियमः, न त्वदृष्टजन्मवेदनीयस्यानियतविपाकस्य, कस्मात्, यो ह्यादृष्टजन्मवेदनीयोऽनियतविपाकस्तस्य त्रयी गतिः कृतस्याविपकस्य नाशः, प्रधानकर्म-रायावापगमनं वा, नियतविपाकप्रधानकर्मण्याऽभिभूतस्य वा चिरमवस्थानमिति। तत्र कृतस्याऽविपकस्य नाशो यथा शुक्लकर्मोदयादिहैव नाशः कृष्णस्य, यत्रेदमुक्तम्, 'द्वे द्वे ह वै कर्मणी वेदितव्ये पापकस्यैको राशिः पुण्यकृतोऽपहन्ति। तदिच्छस्व कर्माणि सुकृतानि कर्तुमिहैव ते कर्म कवयो वेदयन्ते'।

प्रधानकर्मण्यावापगमनम्, यत्रेदमुक्तम्, 'स्यात्स्वल्पसंकरः सपरिहारस्सप्रत्यवमर्षः, कुशलस्य नापकर्षायालं कस्मात्, कुशलं हि मे बह्वन्यदस्ति यत्रायमावापं गतस्स्वर्गेऽप्यपकर्षमल्पं करिष्यति' इति।



नियतविपाकप्रधानकर्मणाभिभूतस्य वा चिरमवस्थानम्, कथमिति, अदृष्टजन्मवेदनीयस्यैव नियतविपाकस्य कर्मणः समानं मरणमभिव्यक्तिकारणमुक्तम्, नत्वदृष्टजन्मवेदनीयस्या- नियतविपाकस्य। यत्त्वदृष्टजन्मवेदनीयं कर्मानियतविपाकं तन्नश्येदावापं वा गच्छेदभिभूतं वा चिरमप्युपासीत यावत्समानं कर्माभिव्यञ्जकं निमित्तमस्य न विपाकाभिमुखं करोतीति। तद्विपाकस्यैव देशकालनिमित्तानवधारणादियं कर्मगतिर्विचित्रा दुर्विज्ञाना चेति न चोत्सर्गस्यापवादान्निवृत्तिरिति एकभक्तिः कर्माशयोऽनुजायत इति ॥ १३ ॥

**As Long As Kles'a Remains At The Root, Karmāś'aya Produces Three Consequences In The Form Of Birth, Span Of Life And Experience (1). 13.**

Karmāś'aya begins to fructify when there is Kles'a at its root; but it does not do so when Kles'a is uprooted. As rice when in the husk and not reduced to the burnt condition, can germinate but does not do so when the chaff is removed or reduced to a parched state, so Karmāś'aya when based on Kles'a, is capable of producing consequences, but it does not produce any consequence when Kles'a is removed or is reduced to a burnt state through acquisition of knowledge. The consequence is of three kinds : birth, span of life and experience of pleasure or pain in life.

In this respect (2) it is to be considered :—whether one action is responsible for one birth or one action brings about many births. The second point is :—do many actions bring about many births or do they bring about only one birth? Now, a single action can never be the cause of one birth ; because in that case, there being no regularity of succession in the fruition of present actions and of innumerable actions that have been stored up as Karmāś'aya from time without beginning—some of which still remain unfructified—people would lose faith in the performance of actions. This is therefore untenable. Again, a single action cannot account for many births. Because in that case if one out of many actions brings about many births then the remaining actions would have no time to bear fruit.



This view, therefore, is also untenable. Again, many actions are not responsible for many births; because the many births cannot take place at the same time, and if it is said that they take place gradually, then also the difficulty mentioned before arise. For these reasons the accumulation of diverse latencies of actions, whether of merit or demerit, done between birth and death, whether dominant or in a subordinate state, is brought into action through death and massed together in one effort which simultaneously effecting death causes a single birth. That birth gets its span of life from the accumulated Karmāśaya and in that span the experiences are felt as a result of that Karmāśaya. Karmāśaya, being the cause of birth, of the span of life and of affective experience, is called 'Trivipāka' or that which has three consequences. For the same reason Karmāśaya has been called 'Eka-bhavika' or gathered in one birth (Life) only.

When Karmāśaya becomes operative in the present life and is responsible for affective experience only it is said to be 'of single consequence' ; while if it is responsible for the span of life as well as for experience, it is 'of double consequence'—as in the cases of Nandīśvara and Nahuṣa (of double effect and of a single effect). Mind nourished from time immemorial on latencies (Vāsanā) of Kleśas and the execution of actions, is like a variegated picture or like a fishing net with knots all over. That is why Vāsanā is derived from many previous births, while Karmāśaya is derived from one birth or life. Those subconscious latent impressions, which give rise to memory only, are known as Vāsanā and they are without beginning.

Karmāśaya, which is of one life only, has either certain fruition or uncertain fruition. Of these two classes, the rule that Karmāśaya is active in one life only, is (fully) applicable to Karmāśaya of certain fruition ; while those of uncertain fruition which can bear fruit in some future life cannot be held to be active only in one life. This is because Karmāśaya of uncertain



fruition, to be operative in a future life, has three kinds of outcome :—first, unfructified Karmāśaya may be destroyed through atonement before it becomes operative ; secondly, it may be mixed up with the dominant Karmāśaya as a subordinate element ; thirdly, it may be overshadowed by the dominant Karmāśaya and may remain for a long time in a dormant state. Of these, the first is illustrated by the extinction in this life of dark deeds by the performance of pious once. In this connection it has been said : “Know the action to be of two kinds of which a series of virtuous actions nullifies one of vicious actions. Therefore resolve to do good deeds. Those good deeds are to be done in this life ; so have the sages demonstrated to you.”

Regarding fruition of minor Karmāśayas as subsidiary to dominant Karmāśayas it has been said by Pañchaśikha : “In sacrificial rites, along with the principal Karmāśaya of virtue is also produced the Karmāśaya of sin. In the principal Karmāśaya of virtue that sin is small, mixed with virtue, and removable by atonement. But if no atonement is done it brings a touch of suffering as in the midst of profuse enjoyment a man feels the pangs of hunger if he goes without food. that sin is, however, unable to reduce the Karmāśaya of virtue, because it might be said : ‘I have many virtuous deeds to my credit, which will overwhelm the sinful Karmāśayas and will greatly reduce their effectiveness in causing distress in heaven’ ”. How it remains dormant for a long time overpowered by the chief unrestricted Karmāśayas is being explained here. Death has been said to be the general cause of manifestation of the unrestricted Karmāśaya operative in future life ; but this rule does not always hold good, because death is not always the cause of complete manifestation of limited Karma operative in future life. Karmas which are to be operative in a future life and which have not yet become mature enough to bear fruits can be destroyed ; or they may get mixed up or stand overpowered and may not fructify for a long time, until similar actions favourable



to their manifestation incline them towards fruition. Since the time, the place and the cause of such manifestation cannot be determined, the course of Karma is regarded as variegated and undiscernible. But (in such a case) this being an exception the general rule is not broken. Therefore, it has been held that Karmāśaya is uni-genital. *i.e.* of one birth (life) only.

(1) Fluctuations due to nescience are the general states of the manifested mind. When through knowledge, nescience is destroyed, the 'me-mine' feeling, from which springs the identification of the self with the body, is destroyed completely and consequently the fluctuations of the mind also cease. When the mind remains completely arrested there can be no birth, nor span of life nor experience of pleasure or pain as they are co-existent with fluctuations only. Therefore when there is Kleśa at the root, *i.e.* a deed is done under Kleśa and latency thereof is stored in the mind, it produces birth, span of life and experience, unless it is nullified by insight which can counteract that latency. Jāti=Form assumed at birth of various species, *e.g.* man, cattle, etc., Āyus=Period of existence of that body, Bhoga=Pleasure or pain experienced in the life. Karmāśaya is the cause of all these three. Nothing takes place without a cause. When an action conducive to longevity or its opposite is done, the span of life is found to be increased or diminished in this very life. Pleasure or pain is also experienced as a result of action done in this very life. There are many instances of human babies, stolen and reared by wild animals, having been changed almost into animals, imitating their ways of life.

Thus it is seen that the cumulative latencies of actions done in this very life change the nature of the mundane body and yield results in the shape of longevity and experience. Therefore, actions are the cause of birth in a particular species, of span of life and experience therein. The birth, span of life and experience which are not the result of action in this life must, therefore, have been caused by some action done in a previous life which had not fructified in that life.

What are the reasons for birth, span of life and experience therein? Men have so far discovered three answers to that question : first, ordained by God; secondly, the reason is not known to man, *i.e.* man has no means of knowing it : and thirdly, Karma or action is their cause.

There is no proof that these have been ordained by God. Those who hold this view say that it is a matter of faith and not of reason. In their view, God is unknowable and as a corollary, the reason for birth etc. must



also be unknowable. If such people say that the matter is 'unknown to us' then that would be reasonable. But when they say that it is unknown to all men, they cannot offer adequate justification for that statement. The doctrine of Karma therefore appears to be more rational than the other two theories.

(2) The commentator has explained some general rules relating to the principle of Karma. The commentary can be better followed if those rules are clearly understood. They are :—

A. One Karmāśaya is not responsible for many births. If it were so, there would be no chance for the fruition of all Karmas. In every birth many Karmāśayas are accumulated and it would then be difficult to find time for the fruition of all these. Therefore such statements as 'killing of one animal will involve millions of birth as animal' etc. are untenable.

B. For the same reason the proposition that one Karma brings about one birth cannot also be correct.

C. Many Karmas do not cause many births simultaneously, because many births at the same time is an impossibility.

D. That many Karmāśayas go to bring about one birth appears to be the correct rule. In fact it is seen that in one life the fruits of many actions are experienced. Therefore many Karmas would appear to be the cause of one birth.

E. The Karmāśayas responsible for a birth also determine its span of life, and the experience of pleasure and pain therein.

F. Karmāśaya is Eka-bhavika, *i.e.* is mainly accumulated in one life. Take X=previous birth and Y=the subsequent birth. The Karmāśayas responsible for Y have been mainly collected in X. Therefore Karmāśaya is Eka-bhavika or of one birth. This is the general rule. The exception to this will be mentioned later. How Karmāśaya gathered in one life causes a subsequent life can be seen in the commentary.

G. The outcome of Karmāśaya which will bear fruit in a future life is threefold, *viz.* birth, duration of existence, and experience of pleasure and pain. But as the outcome of Karma, which becomes operative in that very life, does not entail another birth (*i.e.* its fruits are experienced in that life), it involves only Bhoga or Bhoga and Āyus. Therefore Karmāśaya which is operative in the same life brings about either one or two results.

H. Karmāśaya is mainly of one birth but Vāsanā [Matrix latency—see II. 12(1)] is of many births. The three consequences experienced in the chain of births coming down from time without a beginning, have



produced latencies in the shape of Vāsanās, which are thus eternal, *i.e.* of various births.

I. Karmāśayas are of two kinds—those which must mature and those which may not. Those which must produce results are called Niyata-vipāka, while those which being influenced by others cannot produce complete results are called Aniyata-vipāka.

J. Uni-genital birth (life) is the general rule for Karmāśayas but there are exceptions.

K. In respect of Niyata-vipāka Karmāśayas which are operative in that birth, the rule being operative in one life, holds good fully. They are fully gathered in that life. Therefore they are Eka-bhavika.

L. In respect of Aniyata-vipāka Karmāśayas which are to bear fruit in some future life, that rule does not apply, for there are three courses which such Karmas may take :—

(a) The unfructified Karma may be nullified, *e.g.* virtue destroyed by vice and vice versa. The vicious Karmāśaya born of latency of sin arising out of anger, is neutralized by the constant practice of non-anger. Therefore it cannot be said that there is no exception to the rule that when a Karma is done its result must be borne. Karma, however, inevitably bears fruit unless it is destroyed by a contrary action or by proper insight.

The uni-genital rule does not fully apply to Karmāśaya, due to be operative in some future life because Karmāśaya gathered in one life can, to some extent, be destroyed in that very life.

(b) When a minor Karmāśaya matures with a chief Karmāśaya it is manifested feebly; hence the rule that it would fructify in the following birth, does not apply in this case.

Dominant or chief Karmāśaya=that which is capable of bearing fruit independently.

Minor Karmāśaya=that which is slow in action or is there in a secondary position.

The latency of Karma done under intense lust, anger, spirit of forgiveness, charity, etc. is dominant Karmāśaya. It is always ready to fructify. Its opposite, the minor Karmāśaya, does not become operative independently; it acts as secondary to the chief Karmāśaya. The Karmāśaya responsible for future births, is thus an aggregate of primary and secondary ones. The minor Karmāśayas do not fructify completely; so the rule that 'the result of all actions in this life will come about in the following life' is not fully applicable in the case of minor ones.

(c) When a very strong or primary Karmāśaya bears fruit, the opposite secondary one remains subdued. It does not bear fruit at the time, but it



can fructify at some future time if roused by some kindred Karmāśaya. Here also as some minor Karmas of one life remain suppressed the unigenital rule does not apply. An example of this is as follows :—A man performs pious deeds in his boyhood. Then in his youth he commits many beastly acts through greed. At the time of his death, the fully mature latencies of sin form the appropriate Karmāśayas. As a result, the life of a beast that he gets, does not show the result of the pious actions done previously; but such of the pious deeds as are enjoyable in a human life, remain stored up, and they will become operative when he is again born as a man. These will be helpful when he does pious acts in his subsequent human life. In this illustration the pious and vicious actions should be understood to be not mutually antagonistic. If they had been so, the vice would have destroyed the effect of the virtuous deeds. Suppose, forgiveness is a virtue and stealing a vice. Larceny does not destroy forgiveness, but only anger or non-forgiveness will do it.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

भाष्यम्—ते जन्मायुर्भोगाः पुण्यहेतुकाः सुखफलाः, अपुण्यहेतुकाः दुःखफला इति। यथा चेदं दुःखं प्रतिकूलात्मकमेवं विषयसुखकालेऽपि दुःखमस्त्येव प्रतिकूलात्मकं योगिनः ॥ १४ ॥

**Because Of Virtue And Vice These (Birth, Span And Experience) Produce Pleasurable And Painful Experience. 14.**

These, *i.e.* the species in which birth takes place, the span of life and the experience therein, produce happiness if caused by virtue and misery if caused by vice(1). Just as misery is undesirable (to ordinary beings) so to a Yogin's mind even the enjoyment of pleasant objects is undesirable since this eventually involves pain also.

(1) The causes of misery are nescience, Asmitā, attachment, aversion and fear. Consequently actions which are opposed to them or weaken them are considered virtuous, while actions which support them are vicious.



Contentment, forgiveness, self-restraint, non-covetousness, cleanliness, discipline of the senses, wisdom, discriminative learning, truth and non-anger, these ten are regarded as pious acts. Amity and kindness as well as benevolence and charity based on them, are also regarded as virtues because these are partially opposed to nescience. Actions opposed to virtue, *e.g.* anger, greed, violence based on ignorance, untruth, incontinence are sinful actions. According to Āchārya Gauḍapāda : Yama, Niyama, (*vide* II. 29) compassion and charity constitute virtuous acts.

भाष्यम्—कथं तदुपपद्यते?—

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ १५ ॥

सर्वस्यायं रागानुबिद्धश्चेतनाचेतनसाधनाधीनः सुखानुभव इति तत्रास्ति रागजः कर्माशयः। तथा च द्वेष्टि दुःखसाधनानि मुह्यति चेति द्वेषमोहकृतोऽप्यस्ति कर्माशयः। तथा चोक्तम्। नानुपहत्य भूतानि उपभोगः सम्भवतीति हिंसाकृतोऽप्यस्ति शारीरः कर्माशय इति, विषयसुखं चाविद्येत्युक्तम्। या भोगेष्विन्द्रियाणां तृप्तेरुपशान्तिस्तत्सुखम्, या लौल्यादनुपशान्तिस्तदुःखम्। न चेन्द्रियाणां भोगाभ्यासेन वैतृष्यं कर्तुं शक्यं, कस्मात्? यतो भोगाभ्यासमनु विवर्द्धन्ते रागाः कौशलानि चेन्द्रियाणामिति, तस्मादनुपायः सुखस्य भोगाभ्यास इति। स खल्वयं वृश्चिकविषभीत इवाशीविषेण दष्टो यः सुखार्थी विषयानुवासितो महति दुःखपङ्के निमग्न इति। एषा परिणामदुःखता नाम प्रतिकूला सुखावस्थायामपि योगिनमेव क्लिश्नाति।

अथ का तापदुःखता? सर्वस्य द्वेषानुबिद्धश्चेतनाचेतनसाधनाधीनस्तापानुभव इति तत्रास्ति द्वेषजः कर्माशयः। सुखसाधनानि च प्रार्थयमानः कायेन वाचा मनसा च परिस्पन्दते ततः परमनुगृह्णात्युपहन्ति च, इति परानुग्रहपीडाभ्यां धर्माधर्मावुपचिनोति, स कर्माशयो लोभान्मोहाच्च भवति। इत्येषा तापदुःखतोच्यते।

का पुनस्संस्कारदुःखता? सुखानुभवात्सुखसंस्काराशयो दुःखानुभवादपि दुःखसंस्काराशय इति, एवं कर्मभ्यो विपाकेऽनुभूयमाने सुखे दुःखे वा पुनः कर्माशयप्रचय इति। एवमिदमनादि दुःखस्रोतो विप्रसृतं योगिनमेव प्रतिकूलात्मकत्वादुद्वेजयति, कस्मात्? अक्षिपात्रकल्पो हि विद्वानिति। यथोर्णातन्तुरक्षिपात्रे न्यस्तः स्पर्शेन दुःखयति नान्येषु गात्रावयवेषु, एवमेतानि



दुःखानि अक्षिपात्रकल्पं योगिनमेव क्लिश्नन्ति नेतरं प्रतिपत्तारम्। इतरन्तु स्वकर्मोपहृतं दुःखमुपात्तमुपात्तं त्यजन्तं त्यक्तं त्यक्तमुपाददानमनादिवासनाविचित्रया चित्तवृत्त्या समन्ततो-  
ऽनुविद्धमिवाविद्यया हातव्य एवाहंकारममकारानुपातिनं जातं जातं बाह्याध्यात्मिको-  
भयनिमित्ताक्षिपर्वाणस्तापा अनुप्लवन्ते। तदेवमनादिदुःखस्रोतसा व्युद्भयमानमात्मानं भूतग्रामं  
च दृष्ट्वा योगी सर्वदुःखक्षयकारणं सम्यग्दर्शनं शरणं प्रपद्यत इति।

गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः। प्रख्याप्रवृत्तिस्थितिरूपा बुद्धिगुणाः  
परस्पराणुग्रहतन्त्री भूत्वा शान्तं घोरं मूढं वा प्रत्ययं त्रिगुणमेवारभन्ते। चलं च गुणवृत्तमिति  
क्षिप्रपरिणामि चित्तमुक्तम्। 'रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि  
त्वतिशयैः सह प्रवर्तन्ते।' एवमेते गुणा इतरेतराश्रयेणोपार्जितसुखदुःखमोहप्रत्यया इति सर्वे  
सर्वरूपा भवन्ति, गुणप्रधानभावकृतस्त्वेषां विशेष इति। तस्माद् दुःखमेव सर्वं विवेकिन इति।

तदस्य महतो दुःखसमुदायस्य प्रभववीजमविद्या, तस्याश्च सम्यग्दर्शनमभावहेतुः। यथा  
चिकित्साशास्त्रं चतुर्व्यूहं रोगो रोगहेतुरारोग्यम्भैषज्यमित्येवमिदमपि शास्त्रं चतुर्व्यूहमेव,  
तद्यथा संसारस्संसारहेतुर्मोक्षो मोक्षोपाय इति। तत्र दुःखबहुलः संसारो हेयः, प्रधानपुरुषयोः  
संयोगो हेयहेतुः, संयोगस्यात्यन्तिकी निवृत्तिर्हानिः, हानोपायः सम्यग्दर्शनम्। तत्र हातुः  
स्वरूपमुपादेयं हेयं वा न भवितुमर्हति इति, हाने तस्योच्छेदवादप्रसङ्गः, उपादाने च हेतुवाद  
प्रसङ्गः, उभयप्रत्याख्यानं च शाश्वतवाद इत्येतत्सम्यग्दर्शनम् ॥ १५ ॥

How is it possible (that the Yogins do not find satisfaction even in the pleasant, enjoyable objects of the world)?

**The Discriminating Persons Apprehend (By Analysis And Anticipation)  
All Worldly Objects As Sorrowful Because They Cause Suffering  
In Consequence, In Their Afflictive Experiences And In Their  
Latencies And Also Because Of The Contrary Nature  
Of The Guṇas (Which Produces Changes  
All The Time.) (1) 15.**

Experience of happiness is due to attachment to objects, animate (e.g. wife and family) or inanimate. From such feeling of happiness arises Karmāśaya based on attachment. Similarly, objects which cause suffering are hated by all and men are stupefied by them. This is how Karmāśaya is born of hatred



and stupefaction. It has been explained before (vide Bhāṣya on II. 4). No enjoyment is possible without injury to another. Thus in the enjoyment of objects, bodily Karmāśaya based on malevolence is also formed. The enjoyment of objects has, therefore, been called nescience. In other words when through gratification of the thirst for enjoyables, the senses are calmed and do not go after the objects—that is happiness; while restlessness due to thirst for enjoyment is unhappiness (2). Through practice (or continuance) of enjoyment the senses cannot be inclined to renunciation, for enjoyment increases attachment as well as the adroitness of the senses. That is why enjoyment is not the means of attaining spiritual happiness. A seeker of happiness gets into slough of misery through enjoyment of objects and longing for them. This is similar to the suffering of a person who, unable even to stand the sting of a scorpion gets bitten by a serpent. These adverse experiences entailing misery in the end, even though pleasant for the time being, cause only unhappiness to Yogins (*i.e.* things that cause unhappiness in the long run to a non-Yogin are regarded as unhappiness by a discriminating Yogin even when they are producing pleasure).

What is afflictive misery? Everyone is afflicted with pain when pursuing animate and inanimate objects with aversion. This gives rise to Karmāśaya of aversion. Again, when (to overcome this afflictive misery) men seek pleasure with body, mind and words, they either favour or cause pain to others, which results in accumulation of piety and impiety. This Karmāśaya is the result of greed and infatuation. This is called afflictive misery.

What is the painfulness of Saṁskāra (subconscious impressions)? Experiences of pleasure and pain give rise to corresponding latencies. Thus from experience of pleasure and pain resulting from Karma, fresh Karmāśaya is accumulated (through corresponding Vāsanā) (3). In this way the eternal stream of misery causes distress only to a Yogin, because the mind of a wise man is as sensitive as the surface of an eye-



ball. As the touch of a falling cobweb hurts only the eye-ball, but no other part of the body, so these miseries (due to the mutative nature of things) affect only a Yogin who is as sensitive as an eye-ball and not others. Others, under the influence of nescience in their mind, eternally variegated by *Vāsanā* and subject to the mistaken notions of 'me' and 'mine', which are to be given up eventually for obtaining correct knowledge of Self, suffer from the misery due to their own deeds. They go on giving up this misery and regaining it over and over again with the result that they are born again and again and are thus overwhelmed by three-fold sorrow produced by external and internal causes. The Yogin, however, seeing himself and others carried away by this eternal flow of misery takes refuge in right knowledge for the elimination of all sorrows.

Also on account of the mutual opposition of the modifications of the *Guṇas*, everything is sorrowful to a discriminating person. "The phases of *Buddhi* in the shape of *Sattva*, *Rajas* and *Tamas*, reacting on one another, give rise to tranquil, intense or stupefied experience. The products of the *Guṇas* are in a state of flux, *i.e.* always mutating, and that is why the mind has been called fast-changing. When any of the forms of *Buddhi* (these are eight in number, *viz.* merit and demerit, right and wrong apprehensions, the spirit of detachment and attachment, supremacy and its opposite) and its states (these are three in number, *viz.* tranquillity, misery and stupor) become more intense, it opposes the weaker ones, while feebler forms and states co-operate with the stronger ones." Thus by admixture the *Guṇas* produce experience of pleasure, pain and stupor. So all experiences have the aspects of all the *Guṇas*, *viz.* *Sattva*, *Rajas* and *Tamas*, but their specific characters, *e.g.* the *Sāttvika*, the *Rājasika* and the *Tāmasika* ones are caused by the preponderance of one or other of the *Guṇas*. For that reason (*viz.* that nothing can be purely *Sāttvika* or producer of pleasure only), to a discriminating person everything (even worldly pleasure) is full of misery.



Nescience is the root cause of the prevalence of extensive misery and sorrow, while true knowledge is the cause of disappearance of nescience. As medical science has four divisions : illness, cause of illness, recovery and therapeutics—so this philosophy of salvation has four parts, *viz.* cycle of births, its cause, liberation and the means of liberation. Of these the cycle of births is Heya, *i.e.* to be discarded ; the association of Puruṣa and Pradhāna (Prakṛti) is Heyahetu or the cause of Heya (which is to be discarded) ; perpetual stoppage of this association is Hāna or liberation ; and right knowledge is the means of liberation (Hānopāya). Of these the real nature of Puruṣa, who witnesses the liberation, can neither be discarded nor attained for it would entail its elimination in the former case and its generation (*i.e.* its having a cause) in the latter. Rejecting both the views we arrive at the doctrine of eternal immutability which is right knowledge (4).

(1) Worldliness entailing births is full of misery. Enlightened Yogins of pure character finding this cycle of births to be full of sorrow, try to bring about its cessation. Attachment brings about sorrow in the end. Aversion brings about direct mental distress resulting in sorrow, while out of latencies of experience of pleasure and pain arise sorrows due to those latencies. Although attachment arises from pleasure and pleasure is derived from attachment, yet in the long run much misery arises therefrom ; this has been clearly shown by the commentator.

Aversion is felt towards painful things and so a feeling of misery is inevitable where there is hatred. When pleasure and pain are experienced, they produce subconscious latencies in the shape of Vāsanā. But Vāsanā being the mould of Karmāśaya, is the source of misery, because the latencies of Vāsanā cause the accumulation of the Karmāśaya.

Aversion is a form of misapprehension, that is why it causes suffering. It might be asked : 'Does not pleasure arise from hatred towards sin ? It does not cause misery.' That is true. Hatred towards sin means hatred towards sorrow. If misery is remedied thereby, it would bring happiness. In effecting the remedy, there is sorrow but it is very small, while in the end happiness is greater. Hatred towards sin arises out of experience of misery in it ; so misery out of hatred and hatred out of misery are the two unmistakable signs of hatred.



The ultimate misery arising out of attachment is a future contingency, the affliction due to hatred is for the present, while the latency of sorrow relates to the past. This is the opinion of the author of Maṇiprabhā which is very much like the statement of the commentator, the purport of which is that there is pleasure in attachment, but it brings pain in the long run, while in hatred there is misery both in the present and in the future. From latencies of past experience of pleasure and pain, there is misery in the future. Thus from all the three aspects there is inevitable misery in the future, which should be avoided.

From an analysis of the character of effects it is understood that worldliness is responsible for all miseries. From an examination of the basic cause also it would appear that it is impossible to get pure, uninterrupted pleasure out of cycle of births. The three Guṇas, Sattva, Rajas and Tamas, constitute the basic ingredient of the mind. By their nature, they work together. If in any state the preponderance of one particular Guṇa is noticed, it is called after that Guṇa, e.g. Sāttvika, Rājasika or Tāmasika. A Sāttvika state includes Rajas and Tamas also. Happiness, misery and stupor are respectively Sāttvika, Rājasika and Tāmasika modifications. As in every modification all the three Guṇas are present, there cannot be uninterrupted happiness free from Rajas and Tamas, and on account of the 'subversive' character of the Guṇas their modifications go on dominating one another. That is why misery and stupor are inevitable after happiness. Therefore, it is impossible to get uninterrupted pleasure in this world.

(2) Attempts to derive pleasure by sensuous enjoyment sharpen the senses and intensify attachment, which in the long run cause great unhappiness.

(3) Latency here refers to subconscious impressions of experiences in the shape of Vāsanā—not the latent impressions of pious and impious actions. These latter have been referred to in connection with consequent and afflictive miseries. Vāsanā only produces memory. That memory is of births, longevity and experience. Vāsanā does not produce pain by itself but it being the receptacle of the latent impressions of pious and vicious Karmāśaya becomes the cause of unhappiness. The case is like that of an oven which is not the direct cause of burn but which burns on account of stored burning fuel which causes the burn. Vāsanā is like that. In the oven of Vāsanā the Karmāśaya fuel is stored which causes the burn of misery.

(4) The real nature of the agent which destroys misery cannot be realised because Puruṣa, the destroyer of misery, is neither the cause nor



the effect. Otherwise, Puruṣa becomes mutable, and the unalterable state of liberation becomes impossible. Nevertheless the existence of the agent cannot be eliminated altogether, *i.e.* the theory that there is no Puruṣa beyond the mind is not tenable. If that were so, there would be no inclination towards elimination of misery. Cessation of misery and dissolution of the mind are the same thing. If there were no basic entity beyond the mind, there could be no effort for its dissolution. In fact we practise for liberation with the resolution 'Let me be free from misery by suspending the activities of the mind.' It is rational to think that 'I shall be free from misery when the activities of the mind are stopped,' *i.e.* there will then remain a pure 'I' free from the pangs of misery. The Self beyond the mind is the real nature of the agent. If the existence of that agent is not admitted, then the question 'for whose sake is liberation being sought ?' cannot be answered.

Therefore both the viewpoints,—that the agent is an object of attainment and that it is not existent, are untenable. The view that the agent in its real nature, *i.e.* the Self, is eternal and immutably existent, embodies right knowledge.

भाष्यम्—तदेतच्छास्त्रं चतुर्व्यूहमित्यभिधीयते।

हेयं दुःखमनागतम् ॥ १६ ॥

दुःखमतीतमुपभोगेनातिवाहितं न हेयपक्षे वर्तते, वर्तमानं च स्वक्षणे भोगारूढमिति न तत् क्षणान्तरे हेयतामापद्यते। तस्माद् यदेवानागतं दुःखं तदेवाक्षिपात्रकल्पं योगिनं क्लिश्नाति, नेतरं प्रतिपत्तारं, तदेव हेयतामापद्यते ॥ १६ ॥

That is why this Śāstra has been described as consisting of four parts of which

#### **Pain Which Is Yet To Come Is To Be Discarded (1). 16.**

Past suffering cannot be avoided as it has already been undergone through experience. Present suffering is operative at the present moment, and cannot therefore be forsaken in the next moment. Hence that pain alone, which has not yet been experienced, troubles the Yogin who is as sensitive as an



eye-ball, and not any other perceiver. Therefore that alone is the avoidable pain.

(1) 'What is avoidable' : the most logical and clear answer to that is 'the pain that has not come yet.'

भाष्यम्—तस्माद् यदेव हेयमित्युच्यते तस्यैव कारणं प्रतिनिर्दिश्यते—

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

द्रष्टा बुद्धेः प्रतिसंवेदी पुरुषः, दृश्याः बुद्धिसत्त्वोपाखण्डाः सर्वे धर्माः। तदेतद् दृश्यमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन भवति पुरुषस्य स्वं दृशिरूपस्य स्वामिनः। अनुभवकर्मविषयतामापन्नमन्यस्वरूपेण प्रतिलब्धात्मकं स्वतन्त्रमपि परार्थत्वात् परतन्त्रम्। तयोर्दृग्दर्शनशक्त्योरनादिरर्थकृतः संयोगो हेयहेतुः दुःखस्य कारणमित्यर्थः। तथा चोक्तम् 'तत्संयोगहेतुविवर्जनात् स्यादयमात्यन्तिको दुःखप्रतीकारः', कस्मात्? दुःखहेतोः परिहार्यस्य प्रतिकारदर्शनात्, तद्यथा, पादतलस्य भेद्यता, कण्टकस्य भेत्तृत्वं, परिहारः कण्टकस्य पादानधिष्ठानं, पादत्राणव्यवहितेन वाऽधिष्ठानम्। एतच्चयं यो वेद लोके स तत्र प्रतिकारमारभमाणो भेदजं दुःखं नाप्नोति, कस्मात्, त्रित्वोपलब्धिसामर्थ्यादिति। अत्रापि तापकस्य रजसः सत्त्वमेव तप्यं कस्मात्, तपिक्रियायाः कर्मस्थत्वात् सत्त्वे कर्मणि तपिक्रिया नापरिणामिति निष्क्रिये क्षेत्रज्ञे। दर्शितविषयत्वात् सत्त्वे तु तप्यमाने तदाकारानुरोधी पुरुषोऽनुतप्यत इति दृश्यते ॥ १७ ॥

For that reason the cause of that which has been mentioned as avoidable is being described.

**Uniting The Seer Or The Subject With The Seen Or The Object Is The Cause Of That Which Has To Be Avoided. 17.**

The Seer is Puruṣa who is the reflector of Buddhi (or pure I-sense) and all that are experienced by Buddhi are the objects (knowables). Like a magnet, the objects of experience act on that which is near them (1) by virtue of proximity. By their



character of being knowables they become the property of Puruṣa whose nature is Awareness ; the knowable (here knowable means Buddhi) becoming the object of experience or action is naturally revealed as something else, *i.e.* like Puruṣa (2), and though independent in itself, it becomes dependent in serving as the object of another, *i.e.* Puruṣa (3). That beginningless alliance between Consciousness and the object is the cause of the avoidable, *i.e.* misery. That is why it has been said (by Āchārya Pañchaśikha) : “By giving up the cause of correlation with Buddhi, this absolute remedy of affliction can be effected,” because it is seen that the avoidable cause of trouble can be remedied. For example, the sole of the foot being susceptible to damage from thorn, the piercing power of the thorn can be avoided by not putting the foot on the thorn, or by having a shoe on. One who knows these three can avoid the trouble arising from a thorn by adopting a remedy. How ? By the ability to know the nature of these three. In spiritual experience also the afflictive Guṇa, Rajas, can disturb the Sattva. Why ? Because affliction must operate on an entity which is amenable to mutation. Sattva being amenable to mutation can be disturbed while the Self who is beyond action and mutation cannot be so affected. Since the objects presented by Buddhi are witnessed by Puruṣa, when these are fraught with pain, Puruṣa also appears to be aware of their painful nature (4).

(1) The comparison with the magnet means that although Puruṣa undergoes no change and does not come into contact with the knowable, the object (knowable) on account of its proximity to Puruṣa becomes cognisable. Proximity here does not indicate spatial nearness, but it implies the type of close relationship that exists between the knower and the known, for instance, in the proposition—‘I am the knower of it.’ In this proposition ‘it’ or a knowable, is seen or understood by experience as the object of action. The object of action and experience is of three kinds—perceptible, usable (*i.e.* property of being used), and retentive. The usable objects are those of the organs of action, that is, of tangible actions. Retentiveness lies in the action of the Prāṇas and in the latent impressions.



They are intangible action and indistinct feeling respectively. While perceptible objects are directly apprehended, usable and retentive objects also are experienced. It is cognised that the knower of these notions is 'I'. That cognition is Buddhi. In the sentence, 'I know also I am the knower of objects,' the self implied by the first 'I' is the pure Seer who is the reflector of Buddhi or the empiric ego (vide 1.7).

The nature of the correlation between the Seer and Buddhi is being stated here. It is a fact that there exists a correlation between them which is apparent from such modifications as 'I am the body', 'I am the knower', etc. Asmitā or I-sense is the point of such contact or union.

In order to comprehend the nature and character of this union the different types of such union are to be understood first. When more than one separate thing are perceived as not separate or without any gap between them, they are said to be united. Contact or union may be of three kinds, *viz.* spatial, temporal, or one not distinguished by either time or space.

External objects situated without any intervening gap represent spatial union. It is not necessary to give an example of this. An object may exist in time only, appearing and disappearing in time, *e.g.* the mind, or it may extend over time and space. Union of notions pertaining to them is temporal, for instance the union of the feeling of pleasure etc. with the knowledge thereof. Knowledge is a state of the mind, pleasure is also a state of the mind. As it is not possible for knowledge and the feeling of happiness to be present or felt at the same time, they are really perceived one after the other (it being noted that only what is directly perceived is present) but the interval between the two is neither noticeable nor perceivable. That is why both are regarded as present and are perceived as simultaneous. The union of entities which are beyond time and space is neither in time nor in space. The only instance of such union or contact is the idea of the ultimate Knower and the ultimate knowable as one or united or identical. Like all other forms of knowledge, the knowledge of contact may be both correct and otherwise. When we use the word 'contact' with reference to an actual state of things, such use is correct, *e.g.* the contact between a tree and a bird sitting on it. When, however, through defective vision things, though separate, are regarded as being united, such knowledge of their union is incorrect. But it is true that, whether correct or incorrect, in both cases they appear to the observer as united. 'Contact' or 'union' or a form of 'proximity' is only a word while the united objects are real things. The concept conveyed by a word exists though there may not be a real object beyond it. (The concept of the words may be correct, but there may not be a real entity.)



Action is required for bringing separate things into contact. Such action might be of one, of both, or of the cogniser of the contact. This need not be illustrated, but it is to be noted that if separate things are regarded as united through the action of the cogniser then it is only an incorrect cognition.

The Seer and the primal knowable are not entities extending over time and space. Time and space are forms of knowledge ; therefore the Knower thereof is an entity beyond time and space. Also, the ingredient of that knowledge (*viz.* the three Guṇas) would be naturally something beyond time and space. For these reasons the contact of the Seer and the seen is neither spatial co-existence nor presence at the same time. More so as they are not mental characteristics or substrata thereof, their union cannot be in time. The ultimate Seer and the ultimate seen are not characteristics of anything ; nor are they the aggregates of any real characteristics. Therefore, they are not entities united in time. In Puruṣa there is no such characteristic as past or present, because such things are mutable. Primordial Prakṛti has also no characteristic as past or present. To say Puruṣa (or Prakṛti) 'was' or 'will be' will be tantamount to Viparyaya. The statement Puruṣa (or Prakṛti) 'is' is an example of Vikalpa, attributing notion of time to 'principles' which are beyond both space and time.

Sentience, activity and retention are not characteristics but basic nature of the three Guṇas. The question might be asked in this connection that if activity is mutative, then why should it not be a characteristic ? Basic activity is not mutative but only mutation (*i.e.* 'mutation in itself', not a manifest mutative phenomenon). It is always there. If it had ever been without mutation, then Rajas would have been changeable (by being mutative and non-mutative). In this way the Seer and the seen, being beyond the purview of the characteristic and the characterised, are beyond the touch of time. Thus as they are beyond time and space their contact is a peculiar union in which the two cannot be distinguished by the senses. The Seer and the seen being separate entities, to regard them as not separate is wrong cognition ; therefore misapprehension is the root cause of this (idea of ) contact ; therefore misapprehension is the root cause of this (idea of ) contact ; hence the aphorism : 'Its cause is nescience.'

Who is the cogniser of the contact ? It is 'I' who am its cogniser, because I think that I am the body etc. as well as that I am the knower. I am the product of that union, therefore how can I be its knower ? Why not ? I come into being or I come to know of it after the contact takes place. During each cognition the knower and the known appear united ; after that by analysis we know that there are separate entities therein as



knower and knowable. That is why we say that knowledge is the union of the knower and the knowable ; or in other words, it is the inclusion of two different concepts, *viz.* the knower and the knowable in the same cognition. We think 'I know myself.' This happens because our basis being a self-expressive entity that faculty is present in the ego. That is why although my ego is the result of the contact, I understand that I am both the Seer and the seen.

From whose action does this contact arise? From the action of the Rajas in the knowable. The sentience being roused by Rajas, *i.e.* the ego appearing as the Seer, is the I-sense or the union between the Seer and the seen. These two entities are capable of producing the idea of the owner and his property (see I.4). I-sense is a knowledge or a sort of sentience representing their union.

How is this contact perpetuated? By the latent impression of the idea of the contact. From the latency of wrong cognition comes wrong knowledge of ego, and that is how the ego is propagated. Every perception rises and dissolves, and another perception takes place; that is why this contact has a break and is not continuous. As the knower and the knowable exist from time without beginning, this form of intermittent union (like the I-sense) is like an eternal flow, *i.e.* momentary contact and break are going on from time without beginning (it is, however, to be noted that though it might be beginningless it need not be endless). This flow of non-discrimination having no beginning, the question cannot be asked as to when this contact began. Therefore, the idea entertained by many that once Prakṛti and Puruṣa were separate and suddenly their union took place, is very unphilosophical and irrational. The opposite idea or Viveka which is the knowledge of the Knower and the knowable as being separate would shut out the other (erroneous) knowledge. When other Vṛttis stop, discrimination also ceases like a lamp going out for want of oil. That is break of the contact between the knower and the knowable. It should, however, be noted that Puruṣa is witness equally to (*i.e.* disinterested in) both the contact and its break. This union beyond time and space of the knower and the knowable is indicative of the natural competence of both of them.

The term union or identity applied to the knower and the knowable is only a semantic expression of nearness and it is based on misapprehension. Misapprehension relates to more than one existing thing. As realities constitute its material and subject and since it is also a kind of knowledge, the united objects, *viz.* I-sense, desire, pleasure, pain, etc. arising therefrom are also realities; liberation from sorrow by true knowledge arising out of real discriminative knowledge is also thus a reality. The object of knowledge



may be real or not, but its knowledge is a reality and it can never be non-existent.

Remaining contiguous is called spatial contact and to go near is called effecting contact. 'Remaining near' is not a thing but a particular arrangement of things. Similarly 'going near' is an action, the result of which is the meaning of the word 'contact'. When things are united or regarded as united, change might be noticed in their properties. For example, when copper and zinc get mixed they become yellow, but if minutely observed, it will be found that they retain their own individualities. Similarly, when the knower and the knowable are regarded as united, the knower appears like the knowable and the knowable like the knower : that is the I-sense and the entire creation born of that union.

Briefly, an analysis of the arguments relating to the union is as follows :

Spatial contact is existence side by side. What is union in time? Time=flow of moments. Two moments cannot exist simultaneously. So there cannot be uninterrupted simultaneous existence or contact in a point of time. The example of contact in a point of time is the conception of past, present and future states existing at the same time. In other words, when we say that the past and the future are existing, we think that the present, past and the future are there without any break. Therefore contact in a point of time is possible only in the substratum where the threefold characteristics of past, present and future unite.

The union of the Seer and the seen is neither spatial nor in time, i.e. it is neither staying side by side nor a conglomeration of characteristics. Knowability is not a characteristic of the Seer, nor awareness that of the seen. They are separate, disunited entities. Their contact or identity is in the ego, because it is felt that a portion of 'I' is the Knower and a portion is the known. We, however, can realise this only later, not at the time when the ego is operative. This union becomes possible on account of their peculiar nature—the power of witnessing of one and of being seen of the other. In this case, to regard two distinct entities as one is wrong cognition, and nescience is the cause of the union. As this wrong knowledge is without beginning, the contact is also regarded as beginningless. When we speak of a seer, it implies something to be seen and when we speak of something as seen, it involves a seer; the thought of this correlation is inescapable.

(2) The expression 'revealed as something else' means that the knowable is cognised by a nature different from its own, by one whose nature is Consciousness. In reality, the knowable is by nature unrevealed.



It is revealed by contact with pure Consciousness. The position has to be clearly understood. If the sun is partially covered by an opaque substance, the latter appears as a black spot. In fact, by that only a part of the sun is not visible. Imagine that the opaque cover is quadrangular. Then it will have to be said that a quadrangular part of the sun is not being seen. In fact, that quadrangular thing is being known by the light of the sun. The relationship between the Seer and the seen is like that. To know an object (knowable) is not to know the Seer fully.

This is being further elucidated. 'I know a blue object'—in this knowledge of an object, the Seer is also included ('I know that I am knowing'—this is knowledge relating to the Seer). Knowledge of blueness is an aggregate of many subtle actions of the mind each of which is apt to appear and disappear. In fact many actions here mean the continuous flow of their appearance and disappearance. Every disappearance is the state of the Seer staying in Himself and every appearance is the opposite of that state. So the intermediate state between two disappearances is the non-perception of the nature of the Self-in-itself. That is the characteristic of the knowable. As in the previous example the illumination of the sun shows the size of the cover, so also the successive perceptions are manifested by the consciousness of one's own Self. This is why an object is only realisable through another, *i.e.* the nature of the Self.

(3) The knowable, though distinct, is dependent on another as it serves as the object of another. The root cause of the object is the unmanifested. If not seen by the Seer, the object remains unmanifested. Due to its inherent changeability, however, it goes on mutating. In that respect it is an independent entity. But as it is seen by the Seer, it is His object—and as such is dependent. As a matter of fact, all manifest entities are either objects of experience as good or evil or else they are for bringing about liberation. Except serving as an object of Puruṣa, the object has no other purpose of being a knowable. From that point of view an object of knowledge is dependent on or has significance only for the subject or the Knower. It is similar to our everyday experience where entities like cattle etc., though of independent existence, acquire special importance when they serve the practical purpose of man and are under his control.

(4) The sentient state is Sattva. Where there is preponderance of sentience, and mutation and retention (Rajas and Tamas) are much less or at a minimum, that state is known as the sentient state. A sentient state is always pleasant or desirable, because comparative lack of action and more of sentience make a pleasant state of mind. Everyone knows that on the cessation of overactivity or when normal activity is not exceeded, the



feeling that arises therefrom is a pleasant feeling. Normal activity is that which the senses are habituated to perform. When through such action, inertness disappears, the feeling that arises is pleasure. Unless perception is developed and activity remains subdued, pleasurable sensation does not arise. Pleasure and pain, sentience and activity are comparative states. Feeling of bodily comfort means the feeling arising out of the normal working of the system, while uneasiness arises from over-stimulation through external causes. When mental action in the shape of desire is normal it gives pleasure but when it is too much it causes pain. Again, when on getting a wished-for object desire is satisfied (*i.e.* overaction of the mind ceases), pleasure is derived. In stupor, *i.e.* in a state in which there is no sensation of pleasure or pain, there is very little activity and sentience is indistinct. In comparison with that, there is more sentience in pleasure. Therefore, quieter sentient state (Sattva) is inseparable from pleasure while active state or Rajas is associated with pain—mental or physical. When Sattva is overcome by Rajas, pain is felt. That is why the commentator has spoken of Sattva as an objective essence liable to be affected or disturbed by Rajas. Puruṣa who is beyond the three Guṇas cannot be affected by them. He is the unaffected, pure (absolute Consciousness) Seer of disturbances (of the Guṇas) or the lack of these. When Sattva is affected or overcome by excess of activity (of Rajas), this gives the appearance of Puruṣa also being involved. So also when Sattva is dominant, Puruṣa has the appearance of being full of bliss. In reality no such attribute is applicable to Puruṣa who is beyond all change and modifications. These are only imputed to Him. What really happens is, Sattva (which has objective reality) undergoes changes due to the activity of Rajas. Puruṣa is merely the uninvolved onlooker of the different states. This has led to the interpretation that these states (the mutations) are made manifest by Puruṣa.

भाष्यम्—दृश्यस्वरूपमुच्यते—

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

प्रकाशशीलं सत्त्वं, क्रियाशीलं रजः, स्थितिशीलं तम इत्येते गुणाः परस्परपरिष्कारप्रविभागाः संयोगविभागधर्माण इतरेतरोपाश्रयेणोपावृत्तमूर्त्यः परस्पराद्भाङ्गित्वेऽप्यसम्भिन्नशक्तिप्रविभागास्तुल्यजातीयास्तुल्यजातीयशक्तिभेदानुपातिनः प्रधानबेलायामुपदर्शितसन्निधाना गुणत्वेऽपि च



व्यापारमात्रेण प्रधानान्तर्णीतानुमितास्तिताः पुरुषार्थकर्तव्यतया प्रयुक्तसामर्थ्याः सन्निधि-  
मात्रोपकारिणोऽयस्कान्तमणिकल्पाः प्रत्ययमन्तरेणैकतमस्य वृत्तिमनु वर्तमानाः प्रधानशब्दवाच्या  
भवन्ति, एतद्दृश्यमित्युच्यते। तदेतद्दृश्यं भूतेन्द्रियात्मकं भूतभावेन पृथिव्यादिना सूक्ष्मस्थूलेन  
परिणमते, तथेन्द्रियभावेन श्रोत्रादिना सूक्ष्मस्थूलेन परिणमत इति। तत्तु नाप्रयोजनमपि तु  
प्रयोजनमुररीकृत्य प्रवर्तत इति भोगापवर्गार्थं हि तद्दृश्यं पुरुषस्येति। तत्रेष्टानिष्ट-  
गुणस्वरूपावधारणमविभागापन्नं भोगः, भोक्तुः स्वरूपावधारणमपवर्ग इति द्वयोरतिरिक्त-  
मन्यदर्शनं नास्ति, तथा चोक्तम् 'अयन्तु खलु त्रिषु गुणेषु कर्तृषु अकर्तरि च पुरुषे  
तुल्यातुल्यजातीये चतुर्थे तत्क्रियासाक्षिणि उपनीयमानान्सर्वभावानुपपन्नाननुपश्यन्न  
दर्शनमन्यच्छ्रुत' इति।

तावेतौ भोगापवर्गौ बुद्धिकृती बुद्धावेव वर्तमानौ कथं पुरुषे व्यपदिश्येते इति, यथा  
विजयः पराजयो वा योद्धृषु वर्तमानः स्वामिनि व्यपदिश्येते स हि तस्य फलस्य भोक्तेति।  
एवं बन्धमोक्षौ बुद्धावेव वर्तमानौ पुरुषे व्यपदिश्येते स हि तत्फलस्य भोक्तेति। बुद्धेरेव  
पुरुषार्थाऽपरिसमाप्तिर्बन्धस्तदथावसायो मोक्ष इति। एतेन ग्रहणधारणोहापोहतत्त्वज्ञानाभिनिवेशा  
बुद्धौ वर्तमानाः पुरुषेऽध्यारोपितसद्भावाः स हि तत्फलस्य भोक्तेति ॥ १८ ॥

The nature of objects (knowables) is being described—

**The Object Or Knowable Is By Nature Sentient, Mutable And Inert.  
It Exists In The Form Of The Elements And The Organs, And  
Serves the Purpose Of Experience And Emancipation (1). 18.**

Sentience is the characteristic of Sattva, mutability of Rajas and inertia of Tamas. These three Guṇas are distinct though mutually related, are uniting and separating, and they co-operate to produce manifest forms. Although organically related, their properties do not get mixed up. But when one of them produces effects of homogeneous nature the other two though non-homogeneous operate as associate causes, and they all are always ready to produce homogeneous effects in their states of predominance (2) while when (any two are) subdued their existence can be inferred as subsidiary to the dominant one (3). Through their nature of being the object of Puruṣa and on



account of their ability to produce forms they act by proximity as a lodestone or magnet does (4). They, in the absence of an appropriate cause (*i.e.* the exciting cause of merit or demerit), follow the lead of the dominant one (5). These Guṇas go by the name of Pradhāna. These are called objects or knowables, and they exist in the form of elements and are transformed as earth and other gross and subtle elements. Similarly, they exist in the form of sense-organs and are transformed as subtle or gross, auditory and other sense-organs (6). These objects do not operate without purpose. Rather, they act when there is need for serving Puruṣa as His object. Therefore, an object moves only for catering to experience or emancipation of Puruṣa. Of these, the realisation of the essentially beneficial and harmful by identifying the Seer and the seen, is experience, while realising the true nature of Puruṣa is emancipation or Apavarga. There is no other form of knowledge besides these two. That is why it has been said : "Although the three Guṇas are responsible for all actions and mutations, the person not possessing discriminating knowledge looks upon as natural all those experiences which are presented by Buddhi to the fourth principle (Puruṣa) who is really inactive, distinct from Buddhi in spite of some affinity and is only the witness of its modifications. Thus deluded persons do not suspect the existence of an unconditioned Awareness (beyond the empiric ego)."

This experience and emancipation being creations of Buddhi and belonging to Buddhi itself, how can they be attributed to Puruṣa? As victory or defeat of actual fighters is ascribed to their commander who experiences them so bondage and emancipation being present in Buddhi are ascribed to Puruṣa, who experiences them. Non-completion of the above two objectives of the Self is bondage for Buddhi (7), while their completion is liberation. Thus perception, retention, recollection, elimination, conception and determination although present in Buddhi are assumed to be present in Puruṣa and He is regarded as experiencing them [see I. 6 (1)].



(1) Sentient=knowing (in the context of subjective principles) or capable of being known (in the context of objective principles).

Mutable=subject to change.

Inert=opposed to sentience and mobility. All knowledge and all knowables are instances of sentience. All sorts of movement and action are instances of mutation. All forms of latencies and retention are instances of inertness. The sentient and the other constituents get transformed into two series, *viz.* Bhūtas (elements) and senses, *i.e.* that of the objective, physical world outside and that of knowledge, its process and different states. Knowledge involves knowing, acting and retaining impressions of cognitions, feelings and actions, while the physical objective reality stands for knowables, the actions and the retained. Indeed knowledge, action and similar modifications are the outcome of the joint functioning of Sattva, Rajas and Tamas. That is why in each of them sentience, mutability and inertia are traceable. Take, for example, the knowledge of a tree; its knowledge or cognition aspect is sentience, the particular activity which produces it is mobility or the mutable aspect of it, while the potentialities, which being actualised become the manifest knowledge, constitute its retentiveness or inertia aspect. Thus the awareness that is noticed in the inner faculties, in the sense-organs, in the organs of action and in the Prāṇas, is sentience, the change of state that is noticed is mobility while the stored state of energy, before and after any action or mutation, is retention. This describes sentience, mutability and inertia as forming the series of knowledge. The three Guṇas are found in all knowable objects in the form of perceptible colour, sound etc., motions or actions, and the inert state which resists cognition and action.

In fact, we cannot know anything of Grahya (one's instruments of reception) and Grāhya (knowables) apart from sentience, mutability and inertia. Truly speaking, there is nothing else to be known (as objects); sentience, mutability and inertia can be seen everywhere if only we learn to analyse what we see. The external world is introduced by the five elemental properties of light, sound, etc. In sound, for example, there is awareness, action which produces the awareness, and the stored energy which causes the action. Material objects like pot etc. are nothing but a collection of specific knowable characteristics like sound, touch, etc., of the changes involved in them and of particular forms of inertia like hardness etc. In the mind also the three properties of sentience, mutability and inertia are present in the form of cognition, conation and retention or storing of subconscious impressions.

Thus we see that the internal and external worlds are, in the final analysis, made up of only three fundamental Guṇas manifested as the



sentient, the mobile and the inert. That whose nature is only sentience is called Sattva. The word Sattva means a thing, *i.e.* what is spoken of as 'it is' or 'it exists' while being known. When it is illumined or understood, it is spoken of as existing; this is the reason for calling any manifestation, Sattva. The quality of being active is called Rajas. Rajas means dust; as dust tarnishes so does Rajas tarnish Sattva and that is why it is so called. As action produces change of state, Sattva or steady existence becomes like non-existent or changes into a fluctuating state of appearance and disappearance. That is why action or Rajas is said to upset Sattva. Inertia is Tamas which literally means darkness. Like darkness it is thoroughly homogeneous and so goes unobserved like a covered object. Hence it is called Tamas.

Therefore, sentient Sattva, mutative Rajas and inert Tamas are the basic principles of the external and the internal worlds. There are no other basic principles to be known, *i.e.* there are none. All possible objects of thought come under these three Guṇas.

An object or knowable means anything that is capable of being revealed by Draṣṭā, *i.e.* Puruṣa. In other words, that which is manifested through association with the Knower and is otherwise unmanifested is an object or knowable. The elements and the organs, *i.e.* the knowables and the instruments of reception, constitute the world of objects; besides these there are no manifest objects. The elements and the organs consist of the three Guṇas; therefore, the three Guṇas are the basic objects. The difference between objects, as Dṛśya or knowables, and as Grāhya or perceptibles is this : The Dṛśyas are those which are manifested by the Puruṣa while the Grāhyas are those which are perceived by the (bodily) organs.

To the Seer the whole world of objects appears in two ways, *i.e.* all Dṛśyas serve two objectives, experience of pleasure and pain and liberation. Experience means the cognition of an object (Dṛśya) as desirable or as undesirable. Perception of an object implies non-awareness of the discrimination between the knower and the knowable. Liberation implies realisation of the true nature of the Seer, *i.e.* the discriminative awareness, that the real 'I' or Knower is not an object or knowable, *i.e.* the Seer is different from the object seen. On attainment of this knowledge, there remains no further objective to be served and so it is called Apavarga or liberation or the attainment of the final goal. Then the function of the objective world ceases. Therefore, the characteristics of the object mentioned by the author of the Sūtra are of deep significance, flawless and based on profound knowledge of the truth.



(2) The nature of each different Guṇa is influenced by the nature of the other two Guṇas. Guṇas are perceived in objects which are manifestations of their mutations. In each manifestation, the three Guṇas are combined. When analysed, it shows Sattva on one side, Tamas on the other, and Rajas in the middle. When we speak of Sattva, Rajas and Tamas are bound to be there. So also it is in the case of Rajas and Tamas.

Thus the Guṇas are influenced by one another. Sentience is always influenced by action and retention. So are also action and retention. Take, for example, the knowledge of sound; its awareness aspect does not stand alone but is accompanied or tinted, so to say, by vibration and retention.

Uniting and separating refer to association and dissociation of the Guṇas with Puruṣa.

Guṇas combine to produce all objects and they act by mutual co-operation. That is, in Sattva or the Sattva-predominating state, Rajas and Tamas states also remain as auxiliaries. There is no state which is exclusively Sāttvika, Rājasika or Tāmasika. Everywhere there is dominance of one and subordination of the other two.

Just as in a rope made of red, black and white strands the three remain distinct, so do the Guṇas, *i.e.* their properties of sentience, mutability and inertia remain separate, and each retains its characteristic even under the influence of the others. Though unmixed, they are auxiliaries to one another. That is why it is said that 'they exhibit themselves in similar and dissimilar measures etc.' The different properties of the three Guṇas being innumerable, innumerable states are produced by them acting conjointly. The Guṇa that is the principal ingredient of a particular state becomes distinctly manifest in that state as the dominant Guṇa. As ancillary to it, however, other dissimilar Guṇas also become its ingredients. That is, if one Guṇa is dominant in a person the other two Guṇas will exist in him in a subordinate state. For example, in a celestial body, which is the product of Sāttvika property, the Rājasa and Tāmasa properties are also present as subsidiaries.

During the state of dominance each produces its own effect. Though in certain states, the Guṇas except the dominant one act as auxiliaries, yet when their turn comes they assert themselves when the dominant one loses force as when the king dies, the prince nearest to him ascends the throne.

(3) Even when ancillary, their presence as subservient to the dominant Guṇa can be inferred from the effects, *e.g.* in the knowledge of sound. The



knowledge is predominantly sentient but it can be inferred that Rajas and Tamas are included in it. Activity is not directly visible but we know that no sound is possible without vibration. It can, therefore, be presumed that Rajas in the form of vibration is present in the knowledge of sound which is predominantly sentient.

(4) Nature of being the object of Puruṣa=experience and emancipation are the two states witnessed by Puruṣa. Unless there is witnessing by Puruṣa the Guṇas remain unmanifested. They have then no modifications and they cease to function. Hence their power of producing objects is dependent on Puruṣa's witnessing these, *i.e.* they act for the sake of Puruṣa. As only on account of the witnessing by Puruṣa, the proximate Guṇas provide experience or liberation, they are said to produce result by being near to Puruṣa. This nearness is no spatial proximity but inclusion in the same cognition. 'I am conscious'—in this cognition both consciousness and the insentient instruments of reception are included; that is the proximity of the Guṇas to Puruṣa [II.17 (1)].

As a lodestone or magnet draws iron whenever it comes near, although it does not enter into the iron, even so the Guṇas without entering into Puruṣa produce effect only by nearness. The word 'Upakāra' means to act by nearness.

(5) 'In the absence of an appropriate cause etc.' = the cause in which a particular Guṇa is dominant constitutes the Pratyaya or mental state. For instance, merit is the cause of Sāttvika modification. Of the three Guṇas the two which have no cause to manifest themselves, remain subsidiary to the dominant one. The Guṇas are collectively known as Pradhāna or Prakṛti. That which is the material cause of an object is called Prakṛti. Primordial Prakṛti is known as Pradhāna. Prakṛti in the shape of the three Guṇas constitutes the material cause of the entire internal and external phenomenal world.

Without a clear idea about the three Guṇas it is very difficult to comprehend Sāṃkhya-yoga or the philosophy of emancipation. That is why they are being described in greater detail here. All objects other than the Self can be broadly divided into two classes, *viz.* Grahya (lit. reception) and Grāhya (lit. cognisable or perceptible). All that are cognised constitute objects, while the instruments of reception are the senses. By these instruments objects are either known, moved or retained. Sound etc. are objects of knowledge, speech etc. are objects of action, and the body, the organs etc. are objects of retention. When sound as an object is analysed, sentient state of the nature of knowledge of sound, mutable state of the nature of vibration and inert state of the nature of potential energy of



vibration are obtained. In respect of Sparsā (thermal sense) etc. three similar states are obtainable.

In respect of objects of organs of action like the organ of speech etc. also, the same three states are noticeable. Here the object is sound produced by vocal cords in the form of speech. The three states of sentience, mutability and inertia are also there. In objects where Tamas Guṇa predominates, *i.e.* in retentive objects the same rule applies.

When the organs are analysed, similar three states are found. Take, for instance, the organ of hearing. Its property is to make the sound known. That knowledge (of sound) is its sentient state. The nervous impulse which is excited by external vibration and other actions of the ear are the result of its mutative state. The energy stored in the nerves and muscles which when activated is transformed into knowledge of sound constitutes the retentive or storing function of the ear. Similar is the case with tactile or muscular sense inhering in the organ of action, *e.g.* the hand, which constitutes the sentient aspect; the movement of the hand constitutes its mutative aspect while the energy underlying the nerves and muscles constitutes the retentive aspect.

These are external organs. When the internal organs are analysed, they similarly reveal the three states of sentience, mutation and retention. In every mental modification there are sentient, mutative and retentive parts.

Thus we know that everything external or internal is like an aggregate of the three states of sentience, mutation and retention. Besides these, there is not, nor can there be, any other fundamental material cause known. Thus Sattva, Rajas and Tamas are the three primal material causes of the world.

There is no action without potential energy and no sensation without action. So sensation must be preceded by action and action by potential energy. The Guṇas are thus inseparably linked. If there is one the other two must be there, but the Guṇa which preponderates will lend its name to the state. Such designation only indicates the relative dominance of one of them. For example, sentience being predominant in knowledge it is called Sāttvika, *i.e.* compared to action it is more sentient. Again, comparing two forms of knowledge if one is more illuminating than the other, it is called Sāttvika knowledge. If anything is called Sāttvika it must be understood that there are Rājasika and Tāmasika elements also included in it. The term Sāttvika applied to an object indicates that it is more sentient in comparison with some other object of the same category. There cannot be anything which would be purely Sāttvika. The same rule applies to Rājasika and Tāmasika.



This phenomenal world can for that reason be divided as Sāttvika or Rājasika or Tāmasika, but in regard to unreal or imaginary things there cannot be any such distinction. Take, for example, the term 'Sattā' which means a state of being or existence. A state of being is nothing but being; so in this case there being no varieties, no scope of comparison can arise. When the idea denotes a real thing, it will be comparable according to the dominance of the Guṇas. It follows, therefore, that the Guṇas are the material cause of all mutable real things.

(6) The Guṇas constitute the basis of all knowables. Bhūtas or the gross elements and the organs or the instruments of reception are mutations of the Guṇas. Their activity on account of which they are known, is of two kinds, *viz.* experience of pleasure and pain and emancipation of Puruṣa from the bondage of the Guṇas. The Guṇas are the essence of the objective world while Bhūtas and the organs are their evolutes. The activity of the objects is two-fold—resulting in (i) attachment and (ii) detachment, *e.g.* attachment to worldly objects and attachment to God. The result of the first is continuance of experience or the cycle of births, while that of the second is liberation or cessation of the cycle.

Objectivity is the state of relationship between the subject Draṣṭā and the object Dṛśya. When on account of nescience Draṣṭā and the object appear as of the same kind, then it is called experience. It is of two kinds—apprehension of things as (i) desirable and (ii) undesirable, *e.g.* identification of the Seer and the seen in the ideas 'I am happy' and 'I am unhappy'. When the Seer or subject and the seen or object are perceived to be separate as in 'I am free from pleasure and pain', it is called release (from bondage).

Experience is cognitive; so is also emancipation. Puruṣa unaffectedly observes both pleasure and pain; so also it observes liberation. Both experience and liberation are forms of knowledge and the observer of both means the Knower. As by reference to the relationship with Dṛśya (seen), the Draṣṭā (Seer) is so called, so by reference to experience the Seer is called the subject of experience. The knower and the knowable being two different entities, the knower does not change with the mutation of the knowable. That is why the Seer, Puruṣa, is the unchangeable and inseparable cause of witnessing the knowable and the object seen is the mutable cause of that seeing. The commentator has illustrated, by quoting the example of the commander and the soldiers, the unchangeability and inaction of the subject of experience.

Pleasure and pain are by themselves unconscious and characteristics of Buddhi. Pleasure is the state caused by a particular favourable action



on the organ of reception. Therefore it is a particular action brought about by an unconscious thing. Only when pleasure is related to the conscious Self the feeling 'I am happy' becomes a conscious state, *i.e.* it appears as conscious. This has been called by the commentator before (I.7) as 'the Self's awareness' of the mental fluctuations. Without relationship with Puruṣa, pleasure becomes insensible, unknowable and unmanifested. Therefore the manifestation of happiness is dependent on the consciousness of Puruṣa. That is why happiness etc. are said to be the objects of experience of Puruṣa. It is because there is reflected consciousness from Puruṣa in the experience of pleasure and pain, that there is an inclination in the empirical self to seek pleasure and avoid pain. There is also an inclination in him to give up both pleasure and pain for the final emancipation.

According to Sāṃkhya philosophy the experiencer is the Knower. Therefore the view that Puruṣa is the enjoyer or knower of experience and liberation is the logical view.

(7) Non-completion of the object of the Self is the non-fulfilment of experience and non-attainment of liberation, while its completion is termination of experience and attainment of liberation. Witnessing of experience is called bondage while witnessing of liberation is called freedom. Thus bondage and freedom are not in Puruṣa but in Buddhi, the witnessing only is in Puruṣa.

The commentator has enumerated here the basic functions of the internal instruments of knowledge. They are reception, retention, recollection, elimination, conception and determination, and are the result of joint action of the mind and the senses.

Reception is the perception of an object by the sense-organs, organs of action and the Prāṇas. Perception of the state of the mind is also reception. The examples of reception are :—the sensations of light, sound, etc. perceived by sense-organs, the knowledge regarding the art of speech etc. through the organs of action, the feeling of the state of the body by the Prāṇas and the perception of the feelings of pleasure or pain by the mind.

Retention is the state of being retained in the mind of anything that is felt or experienced. All the latent impressions are the result of retention. Reception of retained things is memory or remembrance, it is a kind of cognition and not retention.

Recollection is the recalling of the retained ideas. Things perceived are retained, and to bring them back to mind is recollection.

Elimination is acceptance of certain recollected ideas and rejection of others.



**Conception**—A concept is a general idea or the idea that assimilates many notions and is formed by a process of elimination; and conception is knowledge involving concepts. This knowledge may be secular as well as spiritual. Zoology, mineralogy, etc. deal with secular knowledge while knowledge of the principles of gross and subtle elements constitutes spiritual knowledge.

**Determination**—Acting towards or away from, consequent upon conception. Subsequent to conceptual awareness the decision that an object is desirable or not, takes place and this is determination. The thought-process may be resolved into these six steps. For example, the mind accepts many presentations like blue, yellow, sweet, sour, etc. Then they are retained in the mind. Subsequently in retrospection they are remembered, when by elimination of the particular features generalities are conceived. Thus, light element is the common generalised factor of all colours—blue, yellow, etc. which are its specific forms. Light element is therefore a principle or concept and its knowledge is conception or knowledge of that principle. With the emergence of knowledge of the essential nature in this way, the decision that it is desirable or otherwise is called determination or *Abhiniveśa*. This is an example of the knowledge about elements; the ordinary knowledge of pots, clothes, etc. also follows this process [see I.6 (i)].

These six are present in all states of fluctuating minds including that of one-pointedness, while in minds where fluctuations have stopped, these have also stopped. In all objects, worldly or spiritual, there are reception, retention, etc. Reception is direct perception, retention is obscured reception, while effort to recall, selection from recalled things, conception on selected things and determining action thereon, are all retrospections. The knowledge of principles involving no reasoning process is simple reception.

These processes are characteristics of the mind. When *Buddhi* is impure, reception occurs in *Buddhi*. But being impure *Buddhi* does not discriminate between *Draṣṭā* (Seer) and *Dṛśya* (seen or knowable). This is due to *Avidyā* or nescience. When *Buddhi* is purified the knowledge of the difference between the two becomes clear; and this is *Vidyā* or correct knowledge. Thus reception is only attributed to the Seer though it actually takes place in *Buddhi*. *Puruṣa* is only the experiencer of the result of reception or a Seer of what is happening in the mind.



भाष्यम्—दृश्यानान्तु गुणानां स्वरूपभेदावधारणार्थमिदमारभ्यते—

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥ १९ ॥

तत्राकाशवाय्वग्न्युदकभूमयो भूतानि शब्दस्पर्शरूपरसगन्धतन्मात्राणामविशेषाणां विशेषाः। तथा श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि बुद्धीन्द्रियाणि, वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि, एकादशं मनः सर्वार्थमित्येतान्यस्मितालक्षणस्याविशेषस्य विशेषाः। गुणानामेष षोडशको विशेषपरिणामः। षड् अविशेषास्तद् यथा शब्दतन्मात्रं स्पर्शतन्मात्रं रूपतन्मात्रं रसतन्मात्रं गन्धतन्मात्रं च इत्येकद्वित्रिचतुष्पञ्चलक्षणाः शब्दादयः पञ्चाविशेषाः षष्ठ्याविशेषोऽस्मितामात्र इति। एते सत्तामात्रस्यात्मनो महतः षड्विशेषपरिणामाः। यत् तत्परमविशेषेभ्यो लिङ्गमात्रं महत्तत्त्वं तस्मिन्नेते सत्तामात्रे महत्यात्मन्यवस्थाय विवृद्धिकाष्ठामनुभवन्ति, प्रतिसंसृज्यमानाश्च तस्मिन्नेव सत्तामात्रे महत्यात्मन्यवस्थाय यत्तन्निःसत्तासत्तं निःसदसद् निरसद् अव्यक्तमलिङ्गं प्रधानं तत्प्रतियन्तीति। एष तेषां लिङ्गमात्रः परिणामः, निःसत्ताऽसत्तश्चालिङ्गपरिणाम इति। अलिङ्गावस्थायां न पुरुषार्थो हेतुः, नालिङ्गावस्थायामादौ पुरुषार्थता कारणं भवतीति न तस्याः पुरुषार्थता कारणं भवतीति, नासौ पुरुषार्थकृतेति नित्याख्यायते। त्रयाणान्त्ववस्थाविशेषाणामादौ पुरुषार्थता कारणं भवति स चार्थो हेतुर्निमित्तं कारणं भवतीत्यनित्याख्यायते।

गुणास्तु सर्वघर्मानुपातिनो न प्रत्यस्तमयन्ते नोपजायन्ते। व्यक्तिभिरेवातीतानागत-व्ययागमवतीभिर्गुणान्वयिनीभिरुपजनापायधर्मका इव प्रत्यवभासन्ते, यथा देवदत्तो दरिद्राति, कस्मात्? यतोऽस्य म्रियन्ते गाव इति गवामेव मरणात्तस्य दरिद्राणं, न स्वरूपहानादिति समः समाधिः। लिङ्गमात्रम् अलिङ्गस्य प्रत्यासन्नं, तत्र तत्संसृष्टं विविच्यते क्रमानतिवृत्तेः। तथा षड्विशेषा लिङ्गमात्रे संसृष्टा विविच्यन्ते। परिणामक्रमनियमात्तथा तेष्वविशेषेषु भूतेन्द्रियाणि संसृष्टानि विविच्यन्ते। तथा चोक्तं पुरस्तात्त विशेषेभ्यः परं तत्त्वान्तरमस्ति, इति विशेषाणां नास्ति तत्त्वान्तरपरिणामः, तेषान्तु धर्मलक्षणावस्थापरिणामा व्याख्यायिष्यन्ते ॥ १९ ॥

This Sūtra provides the means of knowing the real nature of, and the distinction between, the Guṇas which appear as knowables.



**Diversified (Viśeṣa), Undiversified (Aviśeṣa), Indicator-Only (Liṅga-Mātra), And That Which Is Without Any Indication (Aliṅga), Are The States Of The Guṇas (1). 19.**

Of these, Ākāśa, Vāyu, Agni, Udaka and Bhūmi are the Bhūtas (*i.e.* sound, thermal, light, taste and smell are the elements). They are the diversified varieties of the undiversified Śabda-tanmātra (sound monad), Sparsa-tanmātra (thermal monad), Rūpa-tanmātra (light monad), Rasa-tanmātra (taste monad) and Gandha-tanmātra (smell-monad) (2). Similarly the five sense-organs : the auditory, thermal, visual, gustatory and olfactory, the five organs of action : the vocal, manual, locomotive, excremental and procreative, and mind or the eleventh sense which works as organ of perception as well as of sense, are the diversified mutations of the undiversified (mutative) ego. These are the sixteen diversified productions of the Guṇas. The undiversified are six in number (3), *viz.* Śabda-tanmātra, Sparsa-tanmātra, Rūpa-tanmātra, Rasa-tanmātra and Gandha-tanmātra which have respectively one, two, three, four and five characteristics, while the sixth one is (mutative) ego (4). These six are the six undiversified mutations of the pure I-sense which is just the awareness as existence (5). The indicator pure I-sense or Mahat is beyond these six. These undiversified reach the last stage of their development reaching the Liṅga-mātra (indicator-only) state of Mahat. And after having attained that state, they merge, in the reverse process of dissolution, into Pradhāna (6) (Prakṛti) which is neither existing nor non-existing, neither real nor unreal, *i.e.* not a fiction, is unmanifested and Aliṅga (*i.e.* never functions as an indicator). The mutations of the undiversified referred to before are indicator reductions, while further mutation into a state where it is but does not exist, is a change into Aliṅga, *i.e.* non-indicator type or unmanifested state. This state has not Puruṣārtha as its cause, because being an object of Puruṣa it cannot be the primal cause of the unmanifested nor has it been caused for serving the ends



of Puruṣa. It is moreover regarded as eternal (7). Serving as objects of Puruṣa is the cause of the particularised or phenomenal states (diversities, undiversified and indicator). Serving as objects of Puruṣa being the cause, those three states are regarded as non-eternal.

The Guṇas are of pervasive character. They neither disappear altogether, nor are they born (8). They, however, seem to be appearing or disappearing by their past and future individual phenomenal characteristics, and so appear to be subject to birth and death. For example, when we say 'Devadatta is in distress because his cattle are dying' we imply that death of the cattle is the cause of his indigence and not of the loss of his own nature. Such is the case with the Guṇas. The indicator-only, *i.e.* Mahat, is the immediate effect (*i.e.* the first manifestation) of the 'non-indicator' (Alīṅga noumenal Prakṛti). Liṅga-mātra (pure I-sense) existing in the noumenal state (Alīṅga) in an undifferentiated form, manifests itself without disturbing the sequence of mutation (9). The six undiversified, which remain merged in Mahat separate from it in the same way. Similarly, following the law of sequence of mutations, Bhūtas or elements and the organs become differentiated and manifest after having been inherent in the undiversified. It has been said before that the diversified do not admit of further classification from the point of view of principles. There is therefore no mutation into any other form of principles. Their mutations as characteristics, temporal characters and states will be explained later (III. 13).

(1) The diversified (Viśeṣas)=which are not common in many. The undiversified (Aviśeṣas)=which are the common properties of many.

The diversified are the sixteen mutations like the Bhūtas and the organs. (These are so called because each of them has diverse characteristics, such as sound, light, perception, etc.) The undiversified are the Tanmātras (which are the causes of the Bhūtas) and Asmitā (which is the cause of the organs and the Tanmātras). These, being only units of sensation and feeling, have no diversities in them. The diversified can be pleasant,



unpleasant, and stuporous. The undiversified are free from such characteristics. Things admitting of various distinctions like blue, yellow, sour, sweet, etc. are the diversified ones while those without such distinctions are the undiversified ones. The technical name of the sixteen mutations referred to above is Viśeṣa, and the six from which they have come are known as A viśeṣa.

What is called Mahat is an indicator-only (Liṅga-mātra). Although from its nature it is an A viśeṣa, still Liṅga or indicator is its proper enunciation. Liṅga means indicator. That which is the indicator of another is called its Liṅga. Mahat-tattva is the indicator of the Self and the unmanifested (Prakṛti). That is why it is their Liṅga. Liṅga-mātra means the real or chief indicator. The senses may be the indicator of Puruṣa and Prakṛti but they are chief indicators of their respective (immediate) causes. Mahat is the Liṅga or indicator of Puruṣa and Prakṛti. A liṅga=Prakṛti, which is not the indicator of anything.

Diversified Liṅga, undiversified Liṅga, only Liṅga, and non-Liṅga are the four sections of the Guṇa trio. That is why they are called the sections or states of the Guṇas.

(2) Ordinary water, earth, etc. do not constitute the Bhūtas or elements. That whose characteristic feature is sound is Ākāśa. Similarly, tactile sense (thermal sense, not common touch), visual sense, gustatory sense and olfactory sense are respectively the characteristic features of Vāyu, Tejas, Ap and Kṣiti, *i.e.* gross elements. From the point of view of principles, the Bhūtas known as Vāyu, Kṣiti, etc. are nothing but entities with features mentioned above. Earth, water, etc. are only mixtures of those elements, *i.e.* they are aggregates of all those principles.

From the point of view of cause it is found that Ākāśa is the cause of Vāyu, Vāyu is the cause of Tejas, Tejas of Ap and Ap of Kṣiti. Scientific investigation shows that if the vibrations of sound are stopped it produces heat, heat produces light, and from light (sun's rays) all chemicals (like vegetable products) are formed. Finest particles of the chemicals give rise to the sense of smell. In the Mahābhārata we find that before the creation of the Bhūtas, there was an all-pervading sound, which was followed by Vāyu, then heat, then water, and last of all came the hard Kṣiti or earth. Thus from the point of view of cause it will be seen, that which has the property of sound is succeeded by that which has the thermal sense, and so on. In this way an object of olfactory sense is the receptacle of five properties. That which is of the gustatory sense is the receptacle of four properties except the olfactory sense, that of visual sense is the receptacle of three properties, that of the thermal sense the receptacle of two, while



the receptacle of sound has only sound. At the time of the final dissolution, the inverse process takes place and earth dissolves into water and water into heat, and so forth. Although in practice the Bhūtas evolve from Ākāśa onwards, from the point of view of principles, *i.e.* from the point of view of basic material cause, it is not so. There Śabda-tanmātra is the cause of gross sound, Sparsa-tanmātra is the cause of gross touch and so on.

Viewed from the standpoint of sensations, the perception of smell arises from contact with the particles of matter, taste arises from the chemical action caused by a liquid substance. From heat comes perception of colour, that is, a particular kind of heat and a particular colour are inseparably connected. Feeling of touch mainly arises from contact with gaseous matter. Our skin is surrounded on all sides by air. The sense of heat or cold mainly arises from the temperature of the surrounding air. With the sense of sound arises a sense of emptiness or void. Thus with the states of hardness, liquidity, etc. there is a relationship with the knowledge of the Bhūtas. Hardness, liquidity, etc. however arise from difference of temperature. They are not the Guṇa principles.

Therefore, considered theoretically, the Bhūtas are only mere entities of sound, touch, etc. In practice, however, with those principles, their attendant features, *e.g.* hardness etc., have to be recognised. That is why when realisation of the Bhūtas is attempted through Saṁyama, hardness etc. have to be felt.

The Bhūtas or gross elements like Kṣiti etc. are the Viśeṣas of the Tanmātras or monads like smell etc. The word Viśeṣa, or the diversified, has been used here in three senses, first, to indicate the diversities of the notes of the scale of octaves of sound; heat, cold, etc. (thermal); blue, yellow, etc. (light); sweet, sour, etc. (taste); good and bad smell etc. (smell). Each of the Bhūtas has such diversities. The Tanmātras have no such varieties. Secondly, the three states of quietness, excitement and stupor are the diversities; the varieties of sound etc., and the varieties like quietness etc. go together. Unless there is knowledge, *i.e.* appreciation of the diversities such as in the scale of sound, heat, cold, etc., worldly happiness, misery or infatuation cannot arise. Thirdly, the Bhūtas being the final (lowest form of) mutations, (*i.e.* not being the cause of further modifications) are called the Viśeṣas. Thus the characteristics of the Bhūtas can be summarised as follows : That which is endowed with the property of various sounds and causes pleasure, misery and stupor, is Ākāśa; that which is endowed with the property of various kinds of touch and causes pleasure etc. is Vāyu; similarly of Tejas etc. These are the five kinds of Bhūtas; these are knowable and Viśeṣas.



The Viśeṣas known as the organs are generally counted as eleven. These are of two kinds, external and internal. The external organs deal with external objects. Mind, the internal sense, deals with objects like sound, sensations, etc. presented to it by the external organs and the feelings caused by internal causes, happiness and effort.

The external organs are generally divided into two classes, *viz.* the sense-organs of cognition and the organs of action. The Prāṇas or the vital forces being included in them are not counted separately but they are also external organs. The cognitive sense-organs are Sāttvika in character, organs of action are Rājasika and Prāṇas, Tāmasika. Each of them has five members. Thus there are five cognitive sense-organs, *e.g.* ear, the recipient of sound; skin, receiver of the sense of touch in the form of heat or cold; eye takes in colour; tongue takes in taste and the nose takes in smell. The organs of action are tongue relating to spoken words; the hands relating to art and craft; the legs relating to locomotion; anus relating to excretion; and the reproductive organs relating to reproduction. Prāṇa, Udāna, Vyāna, Apāna and Samāna are the five Prāṇas or vital forces. The function of Prāṇa is to sustain the organs of perception of external objects; Udāna sustains the tissues of the body; Vyāna sustains the organs of movement of the body; Apāna sustains the function of excrement or elimination and Samāna sustains the power of assimilation.

Mind is an internal organ. It makes resolve regarding objects. Correct supposition, *i.e.* reception, action and retention, is resolve. Voluntary use of knowable objects is resolve or volition.

The five Bhūtas, ten external organs and the mind—these sixteen are Viśeṣas or the diversified. They are not the causes of other modifications. They are the final modifications.

(3) The undiversified or Avisaṣas are six in number. The five Tanmātras (monads) are the causes of the five Bhūtas (elements) and Asmitā or Ahaṁkāra is the cause of the Tanmātras and the organs.

The word Tanmātra means 'that alone' or 'that only', *i.e.* sound alone, touch alone, etc., *e.g.* subtle sound (atom of sound), without the variation or diversity, is known as sound Tanmātra. Same is the case with touch and other Tanmātras. The other epithet of Tanmātra is Paramāṇu or atom. Atom does not mean minute (tangible) particles but the subtle sensations of sound, touch, etc. The subtle state into which the different varieties of sound, touch, etc. disappear, is known as Tanmātra. The atom is such a subtle state of sound and similar objects. Its spatial extent cannot be clearly perceived. As a matter of fact it is conceived as constituting the flow of



time. For example, external sound appears to occupy extensive space, but when it is meditated upon as a subtle perception within the ear, it appears only as a flow of time. In realising atoms of sound, light, etc. they have to be conceived as subtle actions of the senses, and that is why they are realised like activity in a flow of time. Moreover, they are not realised as something occupying extensive space, *i.e.* as a divisible entity. A body which is not divisible is known as an atomic body. Tanmātra is such an atomic body. No material object smaller than an atom can be conceived. Such an atom has to be realised by a mind in deep concentration. No subtler external object can be realised even by such a mind (as in further concentration the connection with objects is broken). The atom, as recognised in Sāṃkhya, is not a matter of theory alone. It is an external object that can be directly experienced.

The general rule mentioned before that thermal sense evolves out of an object having the quality of sound, colour out of an object having the property of touch, taste out of an object having the property of colour, and smell out of an object having the property of taste is not applicable in respect of the Tanmātras. The Tanmātras have emanated from I-sense. The perception of smell arises with the help of minute particles. Therefore that which produces the perception of smell Tanmātra can also produce perception of taste, colour, touch and sound. Thus sound Tanmātra has been said to have one quality, touch (thermal) two qualities, colour three qualities, taste four qualities and smell five qualities. Naturally, however, at the time of realisation, each Tanmātra is realised through its particular property.

(4) Asmitā=I-sense, *i.e.* the pretentious feeling relating to self. The word Asmitā refers also to the knowledge having 'I' as its determinandum (*i.e.* pure I-sense). Here it means I-sense. It has been said before (II.6) that identification of the organ of reception with supreme consciousness is Asmitā. From that point of view Buddhi is pure Asmitā or the subtlest form of egoism. Asmitā-mātra does not always denote Mahat. In the present context it is the common constituent of the six sense-organs, the common ego. Both Buddhi and mutative I-sense, which is the common constituent of all senses, are called Asmitā-mātra. When the term Asmīti-mātra is used it refers only to Mahat or pure I-sense.

The relationship of other sense-organs with the Self is also due to Asmitā, which produces the conception 'I am endowed with the power of hearing' etc. Thus the combination of one's ego with the organs of reception creates I-sense which is Abhimāna. In fact, the organs are only the different



states or modifications of Asmitā. From external appearance the seats of the different organs appear as particular arrangements of the Bhūtas. Truly speaking, the Indriyas or the organs are the internal energies by which the Bhūtas are arranged in a peculiar manner. Internal sense energy is in fact a particular form of the I-sense or Asmitā. On account of the presence of ego, the whole body is conceived as 'I'. The sense-organs of cognition, the organs of action, the Prāṇas and Chitta or mind are different states or mutations of Abhimāna. For example, eye=I-sense inherent in the eye, *i.e.* ego taking the form of the eye. When this is activated by the action called 'light', the concept of light is formed. Knowledge of light implies the sense of identification of the Knower with the sensation of light. In other words, an external activity producing a change in the I-sense being attributed to the knower, is knowledge of light. This feeling of relationship between the knower and the known, *e.g.* 'I am the knower of light', is the ego called Asmitā. Asmitā is the common constituent of the organs and the sixth Avīśeṣa or undiversified principle.

(5) Self as cognition of unqualified existence=the awareness that 'I exist' or pure I-sense. The property or Buddhi or Mahat as a principle is the feeling of assurance. The feelings of assurance and existence are inseparable. Assurance in respect of a thing and that of self are both attributes of Buddhi. Of these, the one in respect of self is the final assurance. That is why it is the real nature of Buddhi. Assurance in respect of an object is a distracted modification of Buddhi. Therefore, 'I exist' or a convincing knowledge of self, or self as a pure entity, is the Mahat principle.

Modifications like 'I am the seer', 'I am the hearer', 'It is I who smell', 'It is I who am moving', etc. are possible if the conception of 'I' exists at the root. Such mutation or modification of 'I' is Ahaṁkāra. Thus from the feeling of self as an entity, which is Mahat, arises Ahaṁkāra, *i.e.* Mahat-tattva is the cause of Ahaṁkāra.

Analysing one's ego in this way it will be seen that Mahat is the first manifestation. Its modification is Asmitā, whose modifications are the senses. Tanmātras of sound etc. are also modifications of Asmitā.

The perceptible part of sound etc. is only a modification of our Asmitā, and the external action from which sound etc. emanate is a mutation of the ego of the great Brahma or Hiranyagarbha. Thus in both respects sound etc. are the modifications of Asmitā.

The commentator says that Mahat undergoes six undiversified modifications in the shape of Tanmātra and Asmitā. Sāṁkhya says



that from Mahat evolves Ahaṁkāra and from Ahaṁkāra come the five Tanmātras. Some say that this is a point of difference between the Sāṁkhya and the Yoga philosophies. There is, however, no real difference. In fact, the observation of the commentator is this—Liṅga-mātra is the cause of the six Avīśeṣas or undiversified states. Taking the latter states as one species, he has spoken of Mahat as their cause. In doing so he has not taken into consideration the fact that there exists a sequence of cause and effect in the Avīśeṣas also. For example, Mahat is not the immediate cause of Tanmātras like sound etc. but is their mediate cause. Similarly, the commentator has said that the Guṇas are the cause of the sixteen modifications. The Guṇas are really the root cause. In the commentary on Sūtra I.45 the commentator has spoken of the sequence in describing Ahaṁkāra as the cause of the Tanmātras, and Mahat-tattva as the cause of Ahaṁkāra.

(6) The Mahat principle gives rise to the six Avīśeṣas. From the Mahat comes Ahaṁkāra or I-sense, and the undiversified emerge from Asmitā in the following order—sound Tanmātra, thermal Tanmātra, light Tanmātra and the like.

Therefore, it is not quite correct to say that the six Avīśeṣas have evolved straight out of Mahat. The commentator also does not mean it. The correct order of succession is from Mahān Ātmā (lit. the great Self) or Mahat to Ahaṁkāra, from Ahaṁkāra to the five Tanmātras and from Tanmātras to the five Bhūtas. From Ākāśa (sound element) came Vāyu (thermal element), from Vāyu came Tejas (light element)—this order of sequence is only applicable to the qualities of hardness etc. which are inseparable from the perception of smell etc. This is true from the material standpoint but not so from the standpoint of Tattvas or of material causation. Sensation of sound cannot be the material cause of the thermal sensation. The material cause, Asmitā, can, however, be changed by the activity called sound to appear as a thermal sensation [see ante II. 19(2)]. Thus subtle sound (monad) can be the cause of gross sound, from which it is established that from sound Tanmātra comes Ākāśa-bhūta, from thermal Tanmātra comes Vāyu-bhūta etc. Therefore, from Asmitā have come all the Tanmātras, and from them have come the appropriate Bhūtas.

The six undiversified evolve gradually from Mahat, which is the first manifestation. They attain their ultimate development in the sixteen mutations. At the time of dissolution, they disappear in a reversed manner and after reaching the state of Mahat merge in the unmanifested state. That is when on account of complete cessation of activity, Mahat merges into



Prakṛti, the Viśeṣas and Avisaṣas, which lie submerged in Mahat, also follow suit. When Mahat disappears nothing in the form of action remains manifest in that state. That state is known as Avyakta or the unmanifested. The commentator has given a few more epithets of that non-indicator Pradhāna (chief), the primary cause. They are now being explained.

Nihsattāsatta=Neither with nor without Sattā. Sattā means a state of existence. Everything existing or manifest is an object of Puruṣa. Therefore, Sattā means 'being the object of Puruṣa'. To us, in ordinary circumstances, Sattā and being the object of Puruṣa are inseparable. In the unindicated unmanifested state, there being no objective of Puruṣa to be fulfilled, Pradhāna is Nihsatta or without phenomenal existence. Since, however, it is not a nonentity (existing as it does as the material cause of the object of Puruṣa), it cannot be said to be non-existing. Therefore, it is neither Sattā nor devoid of Sattā.

Nihasadasat=Neither Sat, *i.e.* existing nor Asat, *i.e.* non-existing. That which is not manifestly existing and serving as knowable like Mahat etc., and which being the cause of Mahat is not non-existent, is Nihsadasat. The terms Nihasatasatta and Nihsadasat have been used from the two preceding points of view. Nirasat (not fictitious)—The commentator has again used this term separately lest anyone should imagine Pradhāna to be some fictitious or utterly unreal thing. Unmanifested Pradhāna is knowable but not directly as manifest objects Mahat etc. are. Mahat and others are knowable by manifest activities while Pradhāna is knowable as their potential state. It is known by inference.

Hence Pradhāna is Nirasat (not unreal) or a particular existing entity. Avyakta=that which is not manifest or realisable. The state into which all manifested things merge is known as the Avyakta or unmanifested state.

(7) Although Prakṛti is their material cause, all manifested objects like Mahat etc. are manifested by being the object of Puruṣa through being witnessed by Him. Hence such objectiveness is the instrumental cause of the manifestation of Mahat etc. But this objectiveness is not the cause of the unmanifested state. Pradhāna is eternally present; its manifestation or mutation as Mahat and its evolutes takes place because of their being the object of Puruṣa. They are mutating from time without beginning, but are impermanent because they cease when they cease to serve the purpose of Puruṣa. They are also impermanent, because their existence is subject to appearance and disappearance.

(8) All manifested objects are products of the Guṇas; so the three



Guṇas can nowhere become extinct. The unmanifested state is a state of equilibrium of the three Guṇas. That is a state of dissolution of manifested objects no doubt but it is not a dissolution of the three Guṇas. On the manifestation and disappearance of an object, the three Guṇas look like manifested and dissolved, but in reality there is no increase or decrease in the three Guṇas nor is there any possibility thereof. When they are not manifest, the three Guṇas exist in the unmanifested state. The example cited by the commentator in this connection means that when Devadatta is without a cow he is poor, but he is not so when he has it. As Devadatta's affluence and indigence are caused by the possession of an external object or lack of it and not by his physical ailments, so from the appearance and disappearance of objects the three Guṇas seem to appear and disappear, but in reality the three Guṇas neither appear nor disappear. Because they have no antecedent cause, there is no rise (*i.e.* emergence from cause) or disappearance (submergence into cause) for them.

(9) Without disturbing the sequence—as it is not possible to transgress the progress of evolution. From the unmanifested (Prakṛti) comes Mahat; from Mahat comes Ahaṁkāra, from Ahaṁkāra come the Tanmātras and the organs, from the Tanmātras come the Bhūtas. This sequence of evolution has been mentioned before and it is to be noted that evolution follows this sequence. Not having spoken of the sequence explicitly before, the commentator has stated it here.

The Viśeṣas do not undergo any further change in basic principle. The Ākāśa-bhūta, having the property of sound, is not changed into any other principle. Principle or Tattva means the common basis or material, *e.g.* the common ingredients of external material objects are Ākāśa, Vāyu, etc. They are known by different organs of perception. The gross basic principles or elements (Bhūtas) can be fully established by cognitions obtained in concentration on such objects with the help of words (Vitarkānugata Samādhi I. 42). By that Yogic knowledge the gross Bhūtas like Ākāśa etc. and the gross organs like ear etc. cannot be analysed any further. There are, no doubt, different varieties of sound, light, etc., but all of them come within the category of sound and light; so there is no change in their basic principle. Similarly in animals there might be eyes with distinctive traits but all come within the principle of visual organ; thus such distinctiveness does not indicate any change in the basic principle. That is why it has been said that the Viśeṣas or the diversified have no further modification as basic principles. The Viśeṣas can be realised in their causal forms as



Aviśeṣas or the undiversified through a subtle form of cognition obtained in Savichāra and Nirvichāra concentrations.

भाष्यम्—व्याख्यातं दृश्यम्, अथ द्रष्टुः स्वरूपावधारणार्थमिदमारभ्यते—

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

दृशिमात्र इति दृक्शक्तिरेव विशेषणापरामृष्टेत्यर्थः, स पुरुषो बुद्धेः प्रतिसंवेदी, स बुद्धेर्न सरूपो नात्यन्तं विरूप इति। न तावत् सरूपः, कस्मात्? ज्ञाताज्ञातविषयत्वात् परिणामिनी हि बुद्धिस्तस्याश्च विषयो गवादिर्घटादिर्वा ज्ञातश्चाज्ञातश्चेति परिणामित्वं दर्शयति, सदाज्ञातविषयत्वन्तु पुरुषस्यापरिणामित्वं परिदीपयति, कस्मात्? न हि बुद्धिश्च नाम पुरुषविषयश्च स्याद् गृहीताऽगृहीता च, इति सिद्धं पुरुषस्य सदाज्ञातविषयत्वं, ततश्चापरिणामित्वमिति।

किञ्च परार्था बुद्धिः संहत्यकारित्वात्, स्वार्थः पुरुष इति। तथा सर्वार्थाध्यवसायकत्वात् त्रिगुणा बुद्धिस्त्रिगुणत्वादचेतनेति, गुणानां तूपद्रष्टा पुरुष इति, अतो न सरूपः। अस्तु तर्हि विरूप इति। नात्यन्तं विरूपः, कस्मात्? शुद्धोऽप्यसौ प्रत्ययानुपश्यो यतः प्रत्ययं बौद्धमनुपश्यति तमनुपश्यन्न तदात्माऽपि तदात्मक इव प्रत्यवभासते। तथा चोक्तम् 'अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति तस्याश्च प्राप्तचैतन्योपग्रहरूपाया बुद्धिवृत्तेरनुकारमात्रतया बुद्धिवृत्त्यविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते' ॥ २० ॥

The knowables having been described, this Sūtra is introduced to determine the real nature of the Seer.

**The Seer Is Absolute Knower\*. Although Pure, Modifications (Of Buddhi) Are Witnessed By Him As An Onlooker. 20.**

The expression 'absolute knower' means unconditioned apperception (1). This Puruṣa (Seer) is the reflector of Buddhi.

\* The use of the two words Draṣṭā and Dr̥ṣimātra derived from the same root Dr̥ṣ' (=to see) implies that Puruṣa is not the 'seer' in the usual meaning ascribed to the term, because that would be imputing quality and action to Puruṣa who is beyond both. Dr̥ṣimātra is a closer approximation of Puruṣa.



He is neither similar nor dissimilar to Buddhi. Not similar, because an object of knowledge can be known or unknown to Buddhi; therefore Buddhi is mutative. The objects of knowledge, like cow (animate), pot (inanimate), though existing separately get known by colouring the Buddhi and become unknown when they do not do so. This character of knowing some objects and not knowing others indicates the mutative nature of Buddhi. On the other hand the fact that Puruṣa is ever aware illustrates His non-mutativeness, because Buddhi witnessed by Puruṣa cannot be sometimes apprehending and sometimes non-apprehending, *i.e.* it is always apprehending. Thus the ever present awareness of Puruṣa is established, and the immutability of Puruṣa is also proved (2).

Moreover, Buddhi serves the purpose of another since it acts in conjunction with others, while Puruṣa is the end in Himself (3). Furthermore, Buddhi being the faculty of generating assured cognition of all objects, is composed of the three Guṇas and is in itself unconscious\*. Puruṣa is the witness or onlooker of the Guṇas (4). For these reasons Puruṣa is not similar to Buddhi. Is He then dissimilar? No, not entirely dissimilar (5), because though pure in Himself, He sees or illuminates the cognitional states in Buddhi and thus, though different from these, He appears to be united with them.

That is why it has been said by Pañchaśikha : "The supreme entity to which experiences are due is not mutable nor transmissible. It appears to be transmitted to and follow the mutative modifications of Buddhi, which thereby seems to be endowed with consciousness, and thus pure Awareness appears to be identical with them (6)."

(1) Seer (Draṣṭā)=Immutable Knower. Knower (Grahītā)=mutable knower. The Seer and the knower are similar but not the same. The Seer

\* Buddhi is unconscious so long as it has no volitional exciting cause. It possesses and exhibits consciousness because of the existence of Puruṣa as witness.



is always a Seer of Himself; the knower is a knower when it knows, but not so when it does not. 'I am the knower'—Buddhi taking this form, is the knower (Grahītā).

Absolute Knower is pure Consciousness. The word Dṛśi means knowing not subject to any condition, *i.e.* consciousness in itself. The idea that 'I exist' is first felt and then expressed. It is subject to a condition because it is a form of Buddhi. But the root of the idea of 'I', which is antecedent to that idea, and which we try to express in words, is not dependent on any condition. Śruti also says : "By what else can the Knower be known?" "The knowing principle of the Knower is never absent." What such conditions seek to reveal is an object, and the conditions themselves are also objects, therefore that which is the Seer is not an object that depends for its manifestation on some condition. Consciousness intrinsic to the knower, *i.e.* consciousness that is the essence of the Seer, is 'self'-consciousness. Seer=seer of self, *i.e.* the illuminer of Buddhi, which cognises itself as 'I am the knower.'

As long as there is something to be seen Puruṣa is to be called the Seer, but when the object to be seen (knowable) disappears the question may be raised, how can the Puruṣa be called a Seer? In reply it can be said : Do not use the appellation 'seer' if you like, then the proper word to use would be like 'knowing in itself', 'unconditioned consciousness' etc. If, however, the word 'seer' is used it would indicate the 'seer' of a mind dissolved in peace. It must be remembered that the use of different expressions does not change the nature of a real thing. Pure Consciousness (Chit) is not really a characteristic of the Seer, as Seer and Consciousness are one and the same. That is why the Seer is said to be Consciousness itself.

The word 'absolute' in 'absolute awareness' implies the negation of all qualifications and characteristics. Therefore, that which is free of all characteristics is the Seer. In the Sāṃkhya-sūtra we get the definition that 'on account of absence of any attribute, awareness is not a characteristic (of Puruṣa)'. It might be questioned why Puruṣa is then given the predicates 'unlimited', 'untransmissible', etc.

In fact the term 'unlimited' is not an adjunct nor a characteristic, but it denotes the absence of a particular characteristic. 'Untransmissible' is also similar. By negating the existence of limit and other characteristics which are generally described by use of adjectives, the idea of absence of all attributes is brought out. Negating limitation, mutation and other similar common characteristics of objects, the Seer is indicated.

Puruṣa is the reflector of Buddhi. This has been explained in Sūtra I.7(5).



(2) The commentator has mentioned the characteristics which distinguish Buddhi from Puruṣa. They are : (a) Buddhi is mutable, Puruṣa is immutable; (b) Buddhi is a means, Puruṣa is an end in Himself; (c) Buddhi is unconscious, Puruṣa is conscious or unconditioned consciousness. The difference between the two is known in this way. Although they are different there is some similarity between the two. In the absence of discriminative knowledge, Puruṣa appears like Buddhi and Buddhi like Puruṣa, and this appearance of sameness through lack of discriminative knowledge constitutes that similarity.

The arguments by which the similarity and difference between Puruṣa and Buddhi are established are being explained here. The objects of Buddhi are sometimes known and sometimes unknown, that is why Buddhi is mutable; while the object of Puruṣa is always known, hence Puruṣa is immutable. The objects of Buddhi, *e.g.* cow, pot, etc. are sometimes known, and sometimes unknown. When the idea of the object appears in the mind and stays there, then the mind is similarly coloured, *e.g.* sometimes like a cow, sometimes like a pot. But Buddhi illumined by Puruṣa is always conscious. Puruṣa-*viśaya* means 'of which Puruṣa is the object'. Buddhi, of which Puruṣa is the object, always appears like the knower, while Buddhi, of which the objects are sound etc., sometimes appears as known and sometimes as unknown. As Puruṣa makes Buddhi His object, *i.e.* manifests it, so Buddhi also makes Puruṣa its object, *i.e.* knows its basic illuminer as 'I am the seer'. Thus the expressions 'Puruṣa is the object of Buddhi' and 'Buddhi is the object of Puruṣa' mean almost the same.

In brief, since the objects of Buddhi, *i.e.* sound etc. are known at one time and not at another, what is knowledge of sound at one time becomes a knowledge of a different object later; this indicates the mutability of Buddhi. On the other hand, the Buddhi of which Puruṣa is the object, *i.e.* which shows Puruṣa (the conception 'I know myself') never becomes 'I do not know myself'. As long as there is Buddhi it will be 'I know myself'. Buddhi indicating 'I do not know myself' is an unreal, unimaginable thing. Therefore, the awareness of Puruṣa is ever manifest and is never unmanifested or unknown. Thus He is an immutable unconditioned Awareness. When Buddhi is not there, *i.e.* when it merges in its causal substance, it will not be manifested. That also is a mutation of Buddhi. That will not affect the illuminer in the least. Buddhi is witnessed by its illuminer by virtue of its intrinsic power of activity. When that is not done, nothing happens to the illuminer, only Buddhi remains unmanifested.

Buddhi coloured by objects assumes different forms after the objects,



while that relating to Puruṣa becomes like 'I know myself' but never 'I do not know myself'. That is why the real knower indicated by it is immutable. 'I am the knower'—this idea is Buddhi relating to Puruṣa. If it could be shown or even imagined that this form of Buddhi is ever 'not known' then Puruṣa would have been both knower and non-knower, *i.e.* mutable.

The idea 'I' is directly receptive, while 'I was' or 'I shall be' is reflective. Memory, wish, etc. are reflective. Reflection cannot take place without a reflector. That which in the shape of consciousness produces cognizance is the reflector. No cognition is imaginable without such a reflector, because every cognition is a reflected one. Therefore, any cognition unperceived by Buddhi, whose object is its reflector, Puruṣa, would be even more inconceivable than a sixth external sense. The receiver I-sense being always cognised, the Seer of the receiver is immutable Consciousness. Otherwise a fanciful thought like an unperceived receiver or unknown I-sense would arise. In other words, when it is impossible for the cognition of the form 'I am the knower' to be absent, then it must be always known. The knower of constant knowledge is constant. When it is always a knower and never a non-knower then it must be something like immutable consciousness.

For example, in 'I know myself', 'I' am the Seer or cogniser and 'myself', *i.e.* the rest of 'I', is the unconscious portion—Buddhi. Knowledge of objects (like colour, sound, etc.) is only supplementary to the cognition 'I know myself'. If the blue colour is looked at subtly through Samādhi, then it no longer continues as blue but becomes an atom of light which, if subtlety is carried on further, merges into an unmanifested state. Thus knowledge of an object is only a knowledge of relative truth regarding it. To know it in its unmanifested state, *i.e.* in its state of three Guṇas in equilibrium, is true knowledge. The Seer then is established in Himself. Knowing that, to realise that the Knower is the knower of self is to have complete knowledge concerning the Seer.

In the Śāstras, in the expression 'See the Self in the self,' one self refers to Buddhi and the other to Puruṣa. Puruṣa and Prakṛti being eternal, this self-evident relationship of Seer and seen exists. Taking only one of the entities, *e.g.* only Chit (conscious) or only Achit (unconscious), this relationship of seer and seen cannot be properly explained. As this part of the commentary is very difficult, so much explanation has been offered.

(3) The reason for the other point of difference between Buddhi and Puruṣa is that as Buddhi works in association with others it is a means



to an end, while Puruṣa is an end in Himself. Any action, which is the result of combination of many forces, is not for any one nor for all the forces combined. When many forces combine to produce an action, the action is for the one who engages them to act in unison. Buddhi and the senses with the help of many forces produce results which give pleasure or pain. The experiencer of those results, *i.e.* the ultimate Knower, is neither Buddhi nor the senses but Puruṣa who is behind them. Hence Buddhi serves the purpose of, or is the object of another, while Puruṣa exists for His own self, *i.e.* He is the enjoyer. This point will be further discussed in the fourth part of the book.

(4) The third argument on this subject is that Buddhi is in itself unconscious while Puruṣa is pure Consciousness. Buddhi is mutative. Whatever mutates has activity, manifestation and non-manifestation, and so is composed of three Guṇas. The three Guṇas are the ingredients of all objects, and objectivity is synonymous with insentience. Thus Buddhi has the three Guṇas and is insentient. Puruṣa is the Seer beyond the three Guṇas and is therefore conscious. There is no other thing besides the Seer and the seen, the conscious and the unconscious. Therefore, that which is not the 'seen' or knowable, is conscious and that which is not the Seer is unconscious. Buddhi is constituted by the three Guṇas since it has the property of manifestation and also determinate cognition due to Sattva (by way of reflection from Puruṣa) and wherever there is Sattva, Rajas and Tamas are also there. Since it has the three Guṇas as its constituents Buddhi (not overseen by Puruṣa) is itself unconscious.

(5) Puruṣa is not similar to Buddhi—this is established. Moreover, it is not altogether distinct from Buddhi, because though pure, *i.e.* beyond Buddhi, it witnesses or oversees the cognition or modifications of Buddhi. The overseeing of the modifications of Buddhi is called knowledge of self and not-self. The mutating part or ingredient of knowledge and its cause in the shape of overseeing by Puruṣa, appear as identical in the process of knowledge. The flow of knowledge is continuous, that is why the misconception that Puruṣa and cognitive Buddhi are identical, persists.

The question might then arise : 'Who is it that perceives that Buddhi and Puruṣa are identical?' The reply is : 'The ego or the knower.' By what modification is it cognised? 'By misapprehension and by memory of its latent impressions.' In other words, all ordinary knowledge is erroneous. When there is the erroneous idea of the sameness of Buddhi and Puruṣa, then is formed the idea 'I know.' Thus the concept 'I am knowing' is the mistaken notion of the sameness of Buddhi and Puruṣa. From the analogous latent impression of such mistaken notion, flow of recollection of that



wrong notion continues and, therefore ordinarily, the difference between Buddhi and Puruṣa is not perceived. The awareness 'I know' gradually ceases on the attainment of discriminative knowledge and its latent impressions increase detachment, leading to complete cessation of all modifications of the mind. 'I know a blue object' is an item of knowledge. Of this, blueness, a knowable, is insentient and the consciousness is in the Knower indicated by 'I'. The blue colour is thereby cognised. Thus the manifestation of the knowledge of blueness by the Seer is the overseeing of modification of the mind. Knowledge of blue and its overseeing by Puruṣa are inseparable. Since such overseeing is an inseparable cause in all cognitions or modifications of Buddhi, the latter resembles Puruṣa to some extent. In other words, because the insentient knowledge of blueness becomes endowed with consciousness, that is becoming somewhat of the nature of Puruṣa.

(6) Pratisaṅkrama means transmission. If immutable it would be without transmission. By immutability is indicated absence of change of state, and by absence of transmission freedom from movement (*i.e.* not passing over into the object). From overseeing the modifications (the knowledge), *i.e.* manifesting the mutable modifications, the source of consciousness appears as mutable and transmissible. Pure Awareness appears as not separate or distinct from the knowing faculty of Buddhi because Buddhi is endowed with Consciousness which oversees its modifications.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

भाष्यम्—दृशिरूपस्य पुरुषस्य कर्मरूपतामापन्नं दृश्यमिति तदर्थ एव दृश्यस्यात्मा स्वरूपं भवतीत्यर्थः। तत्स्वरूपं तु पररूपेण प्रतिलब्धात्मकम्। भोगापवर्गार्थतायां कृतायां पुरुषेण न दृश्यत इति। स्वरूपहानादस्य नाशः प्राप्तो न तु विनश्यति ॥ २१ ॥

**To Serve As Objective Field To Puruṣa Is The Essence  
Or Nature Of The Knowable. 21.**

The knowable is endowed with the property of being the experience (1) of Puruṣa; that is why being His (Puruṣa's)



object is the essence or real nature of the knowable. The nature of the knowable is known through the other, *i.e.* Puruṣa (2). When experience and liberation are accomplished, Puruṣa no longer witnesses it. Therefore, being dispossessed of its real nature (of being the object of Puruṣa) it ceases to exist, but is not destroyed altogether.

(1) Karma-svarūpatā=Property of being an object of experience. Being a knowable and being of service to Puruṣa, fundamentally, mean the same thing. Thus the nature of the knowable is to be the object (for experience and liberation) of Puruṣa. All cognitions like that of colour etc., all feelings and all volitions are the objects of Puruṣa.

(2) Cognition of knowables depends on Puruṣa. Since, being cognised is the nature of the knowable, a manifested object becomes manifest only because of the nature of Puruṣa. In other words, since being experienced by Puruṣa is the nature of an object, its existence as object is dependent on Him. When there is no possibility of experience, the object ceases to exist as an object, but is not altogether destroyed. It then remains unmanifested. Its manifestation as an object to one Puruṣa disappears, but remains as an object for other Puruṣas, so the object never ceases to be. [In this connection note (2) to II.17 illustrates how an object is cognised through the nature of another with the example of an opaque glass and the sun.]

The object of Puruṣa or Seer is the knowable. Taking the term 'Artha' to mean purpose, some regard Puruṣa as an entity seeking fulfilment of some purpose, and thus misinterpret the Sāṃkhya philosophy. The aforesaid misconception has arisen because of failure to grasp the proper import of certain similes cited in Sāṃkhya-kārikā and to realise that these are mere similes.

The word 'Artha' means objectivity and not purpose. Puruṣa is the Knower, Buddhi is known or revealed. The word revealer ordinarily means one who performs the act of revealing. We use the word revealed here to mean that something is manifested through a manifestor without ascribing any activity to the latter. Therefore the manifestor is not the active agent. An inactive thing is made to appear as active by the words used in describing it. We do the same thing in regard to inactive Puruṣa. On account of the presence of the self-illuminating Puruṣa behind 'I', such function of revealing as 'I am the revealer of self' or 'I am the knower of self' is done by 'I'. Thus imagining Puruṣa as the agent of such action we call Him the revealer or illuminer. In reality the act of revealing is a



function of the I-sense. Since that happens on account of proximity of Puruṣa, He is said to be the revealer.

Experience and liberation or discrimination are only forms of Buddhi. The three Guṇas alone do not make Buddhi, but the mutated state of the three Guṇas in contact with the unit (individual) Seer constitutes Buddhi. Buddhi being an objective entity, the agent by which it is revealed is called its owner or manifestor. This is how we express it in language but it does not in any way make the manifestor active. 'Object of Puruṣa'—this relative term does not therefore indicate any action on the part of Puruṣa.

If experience and liberation are objective, *i.e.* manifestable, then by whom are they revealed and who will be the revealer? The answer is Puruṣa, the Seer. To be thus an object of Puruṣa in the shape of experience or liberation is the real nature of the knowable.

भाष्यम्—कस्मात्?—

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

कृतार्थमेकं पुरुषं प्रति दृश्यं नष्टमपि नाशं प्राप्तमपि अनष्टं तद् अन्यपुरुषसाधारणत्वात्। कुशलं पुरुषं प्रति नाशं प्राप्तमप्यकुशलान् पुरुषान् प्रत्यकृतार्थमिति। तेषां दृशेः कर्मविषयतामापन्नं लभते एवं पररूपेणात्मरूपमिति। अतश्च दृग्दर्शनशक्त्योर्नित्यत्वादनादिः संयोग व्याख्यात इति, तथा चोक्तं—'धर्म्मिणामनादिसंयोगाद्धर्म्ममात्राणामप्यनादिः संयोग' इति ॥ २२ ॥

Why (is it not destroyed)?

**Although Ceasing To Exist In Relation To Him Whose Purpose  
Is Fulfilled The Knowable Does Not Cease To Exist  
On Account Of Being Of Use To Others. 22.**

Even though destroyed, *i.e.* having disappeared in relation to one Puruṣa whose goal has been attained it is not really destroyed, being common to others. Even though destroyed in reference to a Puruṣa who has attained his goal, to Puruṣas who have not so attained, the objective character of the knowable



remains unfulfilled. To them the knowable, remaining as the object of experience, is perceived through the reflection of another. Thus on account of the Knower and the knowable being ever present, their alliance has been called beginningless. Pañchaśikha has said in this connection : "Since the association of the primary constituent causes of the phenomenal world (with Puruṣa) has been beginningless, phenomena too have been associated with Him from time without beginning (1)."

(1) When through attainment of discriminative knowledge by a proficient person the knowable is destroyed in reference to him, it remains undestroyed in relation to others. As the knowable is undestroyed to-day, so will it continue to remain undestroyed for all time. The Sāṃkhya aphorism on this point is : "It will always remain as it now is. Its total destruction is not possible." If it be argued that when all beings attain discriminative knowledge then the knowable will cease to exist, the reply is—that is not possible because beings are innumerable. There is no end to innumerability. Innumerable divided by innumerable=innumerable. That is the law of innumerability. We find in the Śruti : "When the whole is taken away from the whole, the whole still remains." That is why the knowable has been present at all times and will remain for ever. The Puruṣa who has not attained proficiency has for the same reason remained eternally allied to the beginningless knowable. It cannot be that there was at first no alliance between the Seer and the seen and that it has taken place at a particular time. In such a case how will the cause for the alliance arise? It will be explained later that the cause of this alliance is Avidyā or wrong knowledge. Wrong cognition begets wrong knowledge. So the chain of misconception is beginningless. This has been very cogently described in the aphorism of Pañchaśikha quoted above. The primordial causes are the three Guṇas. As they have been allied with Puruṣa from time without beginning their modifications in the shape of Buddhi, the organs and their objects like sight, sound, etc. are also eternally allied to Puruṣa.

Plurality of Puruṣa and the unitary nature of Pradhāna (collective name of the three Guṇas) have been referred to in this aphorism (see II.23 and IV.16). On this point Vāchaspati Miśra says : "Puruṣa is not unitary like Pradhāna. The plurality of Puruṣa is established from the variety of individual selves, their births and deaths, enjoyment of pleasure and pain, liberation and bondage. It is logical to assume that the simultaneous



knower of many things must be many in number. The Śruti which (apparently) advances the oneness of Puruṣa is contradicted by other evidences. Since no spatio-temporal distinction is applicable to the Seers who are beyond time and space, people argue that it is not proper to imagine that one Seer is present here and another Seer at another place, and that is why they say that the Seer is one." In reality the Śruti does not mention the oneness of the supreme Seer, but only refers to the oneness of the Lord of the universe—the Creator, the Protector and the Destroyer, the Saṅga Īśvara. In Mahābhārata also it is said : "At the time of creation He creates, and at the time of destruction He eats it up again. Destroying everything and withdrawing all into Himself, the Lord of the universe lies in water, *i.e.* in homogeneous primordial cause." In Śruti this Creator has been called one. He is not pure Awareness or Ātmā. The unity of Prakṛti and the plurality of Puruṣa have been established directly by the Śruti as in the Śvetāśvatara Upaniṣad : "One Puruṣa without birth (*i.e.* eternal) enjoys or experiences another (*i.e.* Prakṛti) who is also without birth and is the embodiment of Rajas, Sattva and Tamas Guṇas and the creator of many, while another unborn (*i.e.* eternal) Puruṣa abandons Prakṛti who has provided experience and liberation."

भाष्यम्—संयोगस्वरूपाऽभिधित्सयेदं सूत्रं प्रवृत्ते—

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

पुरुषः स्वामी, दृश्येन स्वेन दर्शनार्थं संयुक्तः। तस्मात् संयोगाद् दृश्यस्योपलब्धिर्या स भोगः, या तु द्रष्टुः स्वरूपोपलब्धिः सोऽपवर्गः। दर्शनकार्यावसानः संयोग इति दर्शनं वियोगस्य कारणमुक्तम्। दर्शनमदर्शनस्य प्रतिद्वन्दीति अदर्शनं संयोगनिमित्तमुक्तम्। नात्र दर्शनं मोक्षकारणमदर्शनाभावादेव बन्धाभावः स मोक्ष इति। दर्शनस्य भावे बन्धकारणस्यादर्शनस्य नाश इत्यतो दर्शनज्ञानम् कैवल्यकारणमुक्तम्।

किञ्चेदमदर्शनं नाम किं गुणानामधिकारः।—१। आहोस्विद् दृशिरूपस्य स्वामिनो दर्शितविषयस्य प्रधानचित्तस्यानुत्पादः, स्वस्मिन्दृश्ये विद्यमाने दर्शनाभावः।—२। किमर्थवत्ता गुणानाम्।—३। अथाविद्या स्वचित्तेन सह निरूद्धा स्वचित्तस्योत्पत्तिबीजम्।—४। किं स्थितिसंस्कारक्षये गतिसंस्काराभिव्यक्तिः, यत्रेदमुक्तं 'प्रधानं स्थित्यैव वर्तमानं विकारा-



करणादप्रधानं स्यात्तथा गत्यैव वर्तमानं विकारनित्यत्वादप्रधानं स्यादुभयथा चास्य प्रवृत्तिः प्रधानव्यवहारं लभते नान्यथा, कारणान्तरेष्वपि कल्पितेष्वपि समानश्चक्षेः'।-५। दर्शन-शक्तिरेवाददर्शनमित्येके 'प्रधानस्यात्मख्यापनार्था प्रवृत्तिः' इति श्रुतेः। सर्वबोध्यबोधसमर्थः प्राक्प्रवृत्तेः पुरुषो न पश्यति, सर्वकार्यकरणसमर्थं दृश्यं तदा न दृश्यत इति।-६। उभयस्याप्यदर्शनं धर्म इत्येके। तत्रेदं दृश्यस्य स्वात्मभूतमपि पुरुषप्रत्ययापेक्षं दर्शनं दृश्यधर्मत्वेन भवति, तथा पुरुषस्यानात्मभूतमपि दृश्यप्रत्ययापेक्षं पुरुषधर्मत्वेनेव दर्शनमवभासते।-७। दर्शनज्ञानमेवाददर्शनमिति केचिदभिदधति।-८। इत्येते शास्त्रगता विकल्पाः, तत्र विकल्पबहुत्वमेतत्सर्व-पुरुषाणां गुणसंयोगे साधारणविषयम् ॥ २३ ॥

This aphorism has been introduced for determining the nature of the alliance—

**Alliance Is The Means Of Realising The True Nature Of The Object Of The Knower And Of The Owner, The Knower (*i.e.* The Sort Of Alliance Which Contributes To The Realisation Of The Seer And The Seen Is This Relationship) (1). 23.**

Puruṣa, the Self, is allied with the objects which are like His property, the result of which alliance is cognition (of objects). The cognition of objects that takes place as a result of the contact is experience, while the realisation of the nature of the Seer is liberation. Contact or alliance lasts till the right apprehension (or discrimination) which has therefore been called the cause of cessation of that alliance. Right apprehension (*i.e.* discrimination) is the opposite of misapprehension. Non-discrimination has been called the cause of alliance. But here discernment is not the direct cause of Mokṣa (liberation). Absence of non-discernment is the absence of bondage; that is liberation. Wrong apprehension, which is the cause of bondage, is destroyed through discrimination. That is why right apprehension has been called the cause of bringing about liberation (2).



What is this misapprehension (3)? Is it the sway of the Guṇas (ability to give rise to fluctuation)? 1. Or, the non-production of primary mind, which presents experiences like sights and sounds as well as discriminative knowledge to the Seer, the Self, in other words, in spite of the presence within one's own self of both experience and Viveka, not knowing them? 2. Or, the existence, in latent state, of experience and liberation in the Guṇas? 3. Or, Avidyā (nescience) disappearing with the mind at the time of dissolution and again appearing as the seed of re-emergence of the mind? 4. Or, the termination of the unmanifested state and the emergence or manifestation (of the Guṇas)? It has been said in this connection : "If Pradhāna (primal constituent) were always in a state of inactivity, it would become Apradhāna (*i.e.* subsidiary and not primal) as it would not then produce any modification. Similarly, if it were always in a state of movement or modification, it would also become Apradhāna on account of not being their primal cause. When there is a tendency of both quiescence and movement, it gains its status of Pradhāna (primal), otherwise it could not be regarded as such. Whatever other reasons are thought of, this line of argument is applicable." 5. Some hold that the faculty of apprehension is misapprehension. "Pradhāna's propensity to make itself known"—this text of Śruti is their authority. Puruṣa, the Knower of all knowables, does not cognise Pradhāna before its manifestation, nor is Pradhāna, which is capable of producing all effects, then overseen by Puruṣa. 6. Others say that the characteristic of both (Puruṣa and Pradhāna) is Adarśana or misapprehension. According to this theory although knowledge is the property of Pradhāna it is dependent on being witnessed by Puruṣa when it becomes the character of the object. Similarly, although it (knowledge) is not in the nature of Puruṣa yet depending on Him as it does for illumining the object, it appears to be an attribute of Puruṣa. 7. Some designate knowledge itself as Adarśana or misapprehension. 8. These are only differences



of opinion found in the Śāstras. Although there are various notions like these in respect of Adarśana or wrong conception, it is recognised by all that : "The Adarśana (in the general sense of the term) is that contact of Puruṣas with the Guṇas in which the Guṇas serve as objects of Puruṣas."

(1) Alliance is the cause which results in the realisation of the object as property and of Puruṣa as its owner. The union of Puruṣa and Prakṛti produces cognition. That knowledge is of two kinds, *viz.* misapprehension, *i.e.* experience of pleasure and pain and correct knowledge, *i.e.* liberation. Therefore, both experience and emancipation arise out of alliance, *i.e.* both the forms of awareness, *viz.* experience and liberation, are states of alliance between Puruṣa and Prakṛti. When emancipation is attained the two are separated.

(2) After the realisation of Buddhi-tattva (pure I-sense), when the cognitive faculty (*i.e.* Buddhi) is arrested for a time for getting to the Puruṣa principle, it (Buddhi) emerges again under the impulse of its latent impressions and the intense knowledge which then arises of Puruṣa as a separate principle beyond Buddhi is Darśana or true discriminative enlightenment. It is the knowledge of discrimination based on the retained impressions or the latency of the arrested state of the mind in which Puruṣa remains alone\*. Therefore, the only result of such discernment is an arrested state of the mind, *i.e.* disunion of Puruṣa and Prakṛti. The modification of the mind in the shape of experience of pleasure and pain is Adarśana. Therefore when on attainment of discriminative knowledge, experience ceases, Adarśana or contrary knowledge (*i.e.* looking at Buddhi and Puruṣa as the same—though they are separate) also ceases. That is the cessation of knowables or the liberation of Puruṣa. Thus discriminatory knowledge gradually leads to Kaivalya or liberation.

(3) The commentator has collated eight different definitions of Adarśana advanced by authors of various scriptures. These represent diverse view-points, of which the fourth one is the most acceptable. These are being enumerated below:—

First : Sway of the Guṇas is Adarśana. Sway indicates proneness to fluctuations. This definition is correct only to the extent that Adarśana

\* Puruṣa can neither be experienced nor recollected. The impression of the arrested state of mind (Nirodha which is once attained and is not perpetual) when Puruṣa abides in Himself can be retained. It is a state higher than memory and in it there is no possibility of any lapse or deviation normally associated with memory.



continues so long as the Guṇas are active. But it is fallacious like defining fever as the presence of warmth in the body.

Second : The non-production of the primary mind is Adarśana. Primary mind is that which ceases to function after presenting the objects of experience and discernment to the owner, the Seer. When right knowledge and aversion to objects of enjoyment through renunciation take place, the mind ceases to function. Mind so gifted is the primary mind. In the mind there are seeds both of gaining worldly experience and of acquiring discriminative knowledge. According to this view the non-germination of that seed is Adarśana. This definition is incomplete and is partly true like the statement 'to be unwell is illness'.

Third : Adarśana is the existence of experience and liberation in a latent state in the Guṇas. In Satkāryavāda, the doctrine of the pre-existence of the effect in the cause, both the cause and the effect are always existing. What will happen in future exists unmanifested in the present. The objective nature of the Guṇas is the existence in them of experience and liberation in a potential state. That objectivity is Adarśana. The definition also is partly true. Objectivity of the Guṇas and Adarśana are no doubt inseparable, but mention of their inseparability alone is not a complete description. 'What is a visible form? It is that which has extension.' Though extension and the idea of form are inseparable, the mention of this inseparability alone is not sufficient for a conception of form. Such is this description.

Fourth : Latency of Avidyā or wrong knowledge is Adarśana or want of discrimination which is the cause of the alliance. When there is any modification based on wrong knowledge, it can be inferred that the subsequent modification will also be based on wrong knowledge, proving thereby that the latencies of wrong knowledge bring about the alliance of Buddhi and Puruṣa. Following the sequence, it is seen that the mind which at the time of dissolution submerges with impressions of wrong knowledge, emerges at the time of creation with that wrong knowledge and brings about a union of Buddhi and Puruṣa. This view alone is able to demonstrate clearly the alliance of Buddhi and Puruṣa and its co-existing Adarśana. It will be fully explained later.

Fifth : Pradhāna has a dual nature, viz. that it is static when it maintains equilibrium and it moves or fluctuates by losing the equilibrium. If fluctuation were its sole nature then modification would be perpetual and there would be no modification if inactivity were its only character. Of these two, Adarśana is the manifestation of the state of fluctuation (*i.e.* associated cognition of objects) on termination of the static (potential) state. This only indicates the nature of the basic cause but does not explain



the immediate cause of the union which has specific cause and effect. What is an earthen pot? It is a particular form of modification of mutable earth. Just as this description alone does not fully describe a pot, so is the case with the fifth alternative.

Sixth : The cognitive faculty is Adarsāna. Objects become known when Pradhāna has a tendency to fluctuate. Therefore the state of Pradhāna in which that tendency is stored as potential energy is Adarsāna. Adarsāna is a kind of Darśana or knowledge and is a modification or a characteristic of the mind. In explaining it, if the basic principle only is mentioned it does not make it sufficiently clear. It is like describing rice by saying that it is a grain produced by sun's rays.

Seventh : Adarsāna stands for a characteristic of both Pradhāna and Puruṣa and is a particular form of cognition. Knowledge, though it appertains to the knowables, is dependent on Puruṣa; so it looks like a characteristic of Puruṣa even though it does not appertain to the latter. Thus knowledge, whether of sights and sounds, or discriminative knowledge, is a characteristic of both the object (knowable) and Puruṣa. When we say that sight is dependent on the sun, we do not fully describe sight but give only its dependence on the sun; so is the present explanation.

Eighth : All knowledge except discriminative knowledge, *i.e.* such knowledge as of sights and sounds and the like, is Adarsāna, and that is the state of alliance between Puruṣa and Prakṛti.

In the Sāṃkhya philosophy, these eight kinds of tenets are found in regard to Adarsāna. Adarsāna=lit. not-seeing. The negative prefix 'A' (=not) has six different meanings, *e.g.* (i) absence of, as in Apāpa (sinless), (ii) similarly, as in Abrāhmaṇa (like a Brāhmaṇa), (iii) difference, as in Amitra (not a friend, *i.e.* an enemy), (iv) diminutiveness, as in Anudari (possessed of a small narrow waist), (v) insufficient, as in Akeśī (not having sufficient hair), and (vi) opposition as in Asuras (demons opposed to Suras or heavenly beings).

Of the above, except that indicating absence, the others are expressive of some definite objects or states.

(4) Except the fourth definition the others indicate only the alliance between Puruṣa and Prakṛti. This union is not inherent because in that case there could be no separation. It is incidental. Therefore the mention of the cause completes the explanation of the union. Avidyā or nescience is that cause, from which arises this alliance.

In fact 'contact of the Guṇas with Puruṣa' is common to all, *i.e.* this has been admitted in all the definitions. Whenever there is union, there is modification of the Guṇas. This union of Puruṣa with modifications of the Guṇas is effected in the shape of manifestation at the time of creation



and as latencies at the time of dissolution. Thus this alliance is in reality the alliance or union or contact between Buddhi, the object of Puruṣa, and individual Awareness. That alliance springs from nescience. Therefore the statement in the fourth alternative that Avidyā or nescience is the cause of the Adarsana or non-apprehension of discrimination which produces the union, is the correct definition. The author of the Sūtra has precisely stated that.

भाष्यम्—यस्तु प्रत्यक्चेतनस्य स्वबुद्धिसंयोगः,

तस्य हेतुरविद्या ॥ २४ ॥

विपर्ययज्ञानवासनेत्यर्थः। विपर्ययज्ञानवासनावासिता न कार्यनिष्ठां पुरुषख्यातिं बुद्धिः प्राप्नोति साधिकारा पुनरावर्तते। सा तु पुरुषख्यातिपर्यवसाना कार्यनिष्ठां प्राप्नोति चरिताधिकारा निवृत्तादर्शना बन्धकारणाभावात् पुनरावर्तते। अत्र कश्चित् पण्डकोपाख्यानेनोद्धाटयति, मुग्धया भार्यया अभिधीयते पण्डकः, 'आर्यपुत्र! अपत्यवती मे भगिनी किमर्थं नाहमिति।' स तामाह, 'मृतस्तेऽहमपत्यमुत्पादयिष्यामी'ति, तथेदं विद्यमानं ज्ञानं चित्तनिवृत्तिं न करोति विनष्टं करिष्यतीति का प्रत्याशा। तत्राचार्यदेशीयो वक्ति ननु बुद्धिनिवृत्तिरेव मोक्षः, अदर्शनकारणाभावाद् बुद्धिनिवृत्तिः, तच्चादर्शनं बन्धकारणं दर्शनान्निवर्तते। तत्र चित्तनिवृत्तिरेव मोक्षः किमर्थमस्थान एवास्य मतिविभ्रमः ॥ २४ ॥

The alliance of the individual consciousness or Puruṣa (Pratyak-chetana) and the co-related (Sva) Buddhi, has

#### Avidyā Or Nescience As Its Cause (1). 24.

Nescience is the latent subconscious impression or Vāsanā of wrong knowledge. The efforts of Buddhi laden with such latency do not develop fully into the illuminating knowledge of Puruṣa, and therefore it returns to its former function on account of its inclination to fluctuation. When the knowledge of Puruṣa is attained, the function of Buddhi ends. Then having fulfilled its function and being free from misapprehension and



having no cause of bondage it does not appear again (2). Some opponents ridicule the proposition by citing the story of an impotent husband. A devoted wife thus addressed her husband : 'Oh my husband, my sister has a child, why have I not one?' The impotent one replied : 'After death, I shall beget you a child.' Similarly, this knowledge while in existence, does not cause the mind to cease from action; what hope is there then that it will cause cessation when suppressed? In reply to this criticism a sage says : 'Cessation of the working of Buddhi is Mokṣa. When the cause in the shape of Adarśana (want of discriminative knowledge) is removed, the activities of Buddhi stop. That cause of bondage, viz. Adarśana (*i.e.* lack of discriminative knowledge) is removed by Darśana (*i.e.* discriminative knowledge).' In effect cessation of the activities of the mind is Mokṣa. There is thus no room for such confusion of thought.

(1) The comments on I.29 are to be seen for a full explanation of the expression 'Pratyak-chetana'. Individual consciousness in the shape of each Puruṣa is Pratyak-chetana.

Avidyā here means latent impressions (Vāsanā) of wrong knowledge. Reference may be made to the definition of Avidyā as taking the non-self for self, etc. given in connection with the discussion on erroneous knowledge. Generally speaking, regarding Puruṣa and Buddhi as not separate is the wrong knowledge which is the cause of bondage. The latent impression (Vāsanā) of that knowledge is the primary cause of the union. This contact is without beginning. Thus, there was no such time when there was no alliance. Therefore to arrive at the cause of the alliance one has to look not at how the alliance took place initially but rather at how the alliance ceases. Take the case of a lump of red arsenic. We may not have seen how the compound was formed but on analysing it we see that it is made up of sulphur and arsenic. Similar is the case with this alliance. When there is discriminative knowledge, Buddhi stops functioning altogether, *i.e.* there is a separation between Buddhi and Puruṣa; therefore Avidyā, which is opposed to discriminative knowledge, is the cause of alliance. The commentator has shown this.

As long as the latencies (Vāsanā) of wrong knowledge continue, there is no break in the alliance. When discriminative enlightenment is fully attained, the function of the mind ends. Therefore wrong knowledge,



which is opposed to discriminative knowledge of Puruṣa, is the cause of this alliance. Present wrong knowledge arises from latencies of such knowledge formed in the past. Going back, in this way, latencies will be found to be beginningless. Thus subliminal impressions (Vāsanā) of wrong knowledge from time without beginning are the cause of the alliance.

(2) In the state of Kaivalya (liberation), Darśana and Adarśana (seeing and non-seeing) both cease. Right and wrong knowledge are relative. The realisation by a concentrated mind (through discriminative knowledge) that Buddhi and Puruṣa are separate presupposes knowledge of Buddhi as a separate entity. That knowledge 'I have or had Buddhi' is an erroneous knowledge. Liberation in the shape of complete cessation of the mind cannot take place so long as awareness of Buddhi remains. Thus in Kaivalya there is neither discriminative knowledge nor erroneous knowledge. Wrong knowledge is destroyed by discriminative knowledge. Then there is complete stoppage of the mind or Buddhi.

Kleśas (afflictions) like Avidyā (wrong knowledge), Asmitā (egoism), Rāga (attachment), etc. are destroyed by discriminative knowledge and supreme detachment based thereon. It is clear that the attainment of the Samāpatti 'I am not the body etc. and I do not want anything out of them' will lead to stoppage of fluctuation of all knowables from Buddhi downwards. Therefore when with discrimination wrong knowledge is destroyed the mind ceases to have any modification. Discriminative knowledge destroys its own base as fire destroys its fuel.

भाष्यम्—हेयं दुःखं हेयकारणं च संयोगाख्यं सनिमित्तमुक्तम् अतःपरं हानं वक्तव्यम्—

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २५ ॥

तस्यादर्शनस्याभावाद् बुद्धिपुरुषसंयोगाभावः आत्यन्तिको बन्धनोपरम इत्यर्थ एतद् हानम्। तद्दृशेः कैवल्यम् पुरुषस्यामिश्रीभावः पुनरसंयोगो गुणैरित्यर्थः। दुःखकारणनिवृत्तौ दुःखोपरमो हानं तदा स्वरूपप्रतिष्ठः पुरुष इत्युक्तम् ॥ २५ ॥

The misery to be forsaken, the cause of that misery known as alliance, as well as the cause of that union have



been described. after that, absolute freedom has to be described.

**The Absence Of Alliance That Arises From Lack Of It Is The Freedom From Bondage And That Is The State Of Liberation Of The Seer. 25.**

When Adarsana ceases, the alliance of Buddhi and Puruṣa ceases and there is complete cessation of bondage for all time, which is isolation of the Seer, *i.e.* state of aloofness of Puruṣa and non-recurrence of future contact with the Guṇas. The cessation of misery that ensues from termination of the cause of misery is liberation from it. In that state Puruṣa remains established in Himself (1).

(1) Isolation of the Seer means that only the Seer exists. When there is alliance of the Seer and the seen, it cannot be said that the Seer is alone. It may be asked whether separation and non-separation are states appertaining to the Seer. No, it is not so. Buddhi only undergoes change in the form of cessation or disappearance from view, which does not and cannot affect the Seer. This point has been dealt with in II. 20 (2) ante. The state of Puruṣa in Himself is the correct expression while liberation of Puruṣa is a description by implication.

भाष्यम्—अथ हानस्य कः प्राप्त्युपाय इति—

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

सत्त्वपुरुषान्यताप्रत्ययो विवेकख्यातिः, सा त्वनिवृत्तमिथ्याज्ञाना प्लवते। यदा मिथ्याज्ञानं दग्धबीजभावं बन्ध्यप्रसवं संपद्यते तदा विधूतक्लेशरजसः सत्त्वस्य परे वैशारद्ये परस्यां वशीकारसंज्ञायां वर्तमानस्य विवेकप्रत्यय-प्रवाहो निर्मलो भवति। सा विवेकख्यातिरविप्लवा हानस्योपायः, ततो मिथ्याज्ञानस्य दग्धबीजभावोपगमः पुनश्चाप्रसवः। इत्येष मोक्षस्य मार्गो हानस्योपाय इति ॥ २६ ॥

What then is the means of escape?



### Clear And Distinct (Unimpaired) Discriminative Knowledge Is The Means Of Liberation. 26.

The knowledge of distinction between Buddhi and Puruṣa is discriminative knowledge, which is obstructed by undestroyed nescience (1). When wrong knowledge reaches the state of a burnt seed and ceases to be productive, then through Buddhi attaining purity by the removal of afflictive impurities, the Yogin reaches the superior stage of renunciation known as *Vaśīkāra-samjñā* and the flow of his conception of discrimination becomes clear. That unimpaired discriminative enlightenment is the means of liberation. From that (discriminative enlightenment) follows the parched seed state of nescience and cessation of its productivity. This is the way to Mokṣa or means of liberation.

(1) Discrimination has been explained before. It means distinction between Puruṣa and Buddhi. The intense knowledge or conception, or clear idea thereof, is discriminative enlightenment.

Discriminative knowledge arises first from listening to the Śāstras or scriptures and becomes firmer and clearer through reasoned contemplation. It goes on developing gradually as one practises the different exercises of Yoga. When through *Samprajñāta-yoga* or engrossment therein, the possibility of acquiring wrong notion in respect of knowables, is eradicated then it is called the parched state of the seed of wrong knowledge. When that happens and the attachment to both worldly and heavenly enjoyments completely ceases, there arises enlightenment based on knowledge of discrimination purified through *Samādhi*. On that discriminative enlightenment becoming continuous, *i.e.* not broken by nescience, liberation, *i.e.* complete abandonment of knowables, is effected. Wrong knowledge then becomes like parched seed. When liberation is attained, both erroneous conceptions reduced to the state of parched seeds and discriminative knowledge disappear. That is *Kaivalya* or the Self-in-Itself.

How Buddhi disappears through discriminative enlightenment has been explained in the next aphorism.



तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥

भाष्यम्—तस्येति प्रत्युदितख्यातेः प्रत्याम्नायः, सप्तधेति। अशुद्ध्यावरणमलापगमाच्चित्तस्य प्रत्ययान्तरानुत्पादे सति सप्तप्रकारैव प्रज्ञा विवेकिनो भवति, तद्यथा—परिज्ञातं हेयं नास्य पुनः परिज्ञेयमस्ति।—१। क्षीणा हेयहेतवो न पुनरेतेषां क्षेतव्यमस्ति।—२। साक्षात्कृतं निरोधसमाधिना हानम्।—३। भावितो विवेकख्यातिरूपो हानोपायः।—४। इत्येषा चतुष्टयी कार्या विमुक्तिः प्रज्ञायाः। चित्तविमुक्तिस्तु त्रयी।—चरिताधिकारा बुद्धिः।—५। गुणा गिरिशिखरकूटच्युता इव ग्रावाणो निरवस्थानाः स्वकारणे प्रलयाभिमुखाः सह तेनास्तं गच्छन्ति, न चैषां विप्रलीनानां पुनरस्त्युत्पादः प्रयोजनाभावादिति।—६। एतस्यामवस्थायां गुणसम्बन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष इति।—७। एतां सप्तविधां प्रान्तभूमिप्रज्ञामनुपश्यन्पुरुषः कुशल इत्याख्यायते, प्रतिप्रसवेऽपि चित्तस्य मुक्तः कुशल इत्येव भवति गुणातीतत्वादिति ॥ २७ ॥

**Seven Kinds Of Ultimate Insight Come To Him (The Yogin Who Has Acquired Discriminative Enlightenment) (1). 27.**

This has been stated in the Śāstras in respect of a Yogin whose mind has become tranquil by the attainment of discriminative knowledge. When on account of cleansing of the impurities acting as veil on the mind, other kinds of (distractive) conception do not grow therein, the discriminator gets seven kinds of ultimate insight. These are :—(i) that which has to be forsaken has been known, there is nothing more to know in this direction; (ii) the causes of growth of the things to be given up have been attenuated, they need not be further thinned; (iii) liberation has become a matter of realisation through Nirodha-samādhi (Samādhi of the arrested mind); (iv) discriminative enlightenment has been recognised as the means of liberation. These four insights are liberation from action, while those relating to liberation of the mind are of three kinds, viz. (v) Buddhi has fulfilled its function; (vi) the attributes of Buddhi, having been dislodged like boulders from the top of a hill, are rushing towards dissolution and getting merged into their cause,



whence they will not rise again on account of absence of any reason thereof; (vii) in the seventh state the insight reveals Puruṣa as in-Himself, pure, self-luminous and beyond any relation with the Guṇas. When these seven kinds of insight are acquired, the Yogin may be called Kuśāla or proficient. When the mind disappears, the Yogin can be called a Mukta-kuśāla or the liberated one, because he then transcends the Guṇas.

(1) Ultimate insight=Highest state of knowledge, beyond which there can be no knowledge on the subject, and on attainment of which all knowledge in respect thereof ends or ceases. It is clear that on the realisation of 'I know what is to be known, I have nothing more to know', knowledge will cease.

In the first insight, the miseries associated with objects having been fully realised, the mind desists completely from them.

In the second, the efforts at decreasing afflictions (not altogether disappearing) being successful, an insight appears that there is nothing more to be done in this respect. This is how efforts at restraint cease.

Third : On its having been realised, enquiry about the supreme goal ceases. Once release has been fully achieved by Nirodha-samādhi, then through its recollection this wisdom is gained.

Fourth : Having mastered the means of liberation the mind is no longer occupied with enquiry about the practices of Yoga. This brings about a cessation of the effort to attain proficiency in practice.

These four kinds of insight are known as liberation from action. As this liberation is attained through effort, or in other words, as it terminates the stage of practice, it is called liberation from action. The remaining three stages are known as freedom from mind. After attainment of liberation from action, these three forms of insight automatically appear and bring about complete cessation of the mind. This is the acme of wisdom in the shape of supreme renunciation. That is the foremost wisdom or the farthest limit of the activities of Buddhi. Beyond that is the Self-in-Itself. Those three insights are :—

Fifth : Buddhi has fulfilled its duty, *i.e.* has brought about the completion of both experience and liberation. When liberation is attained there is cessation of experience. 'There is nothing more to be served by Buddhi'—this sort of insight brings about a cessation of the operation of Buddhi.



**Sixth :** The nature of the sixth form of insight is the knowledge that the activities of Buddhi will cease and they will not rise again. It is then clearly perceived that on the disappearance of the afflictive and non-afflictive latencies, there will be complete cessation of the mental states. Just as a big stone falling from the top of a hill does not go back to its former place, so the attributes getting detached from Puruṣa do not come back again. The Guṇas referred to in the commentary are the attributes of Buddhi like pleasure, pain or delusion and not the three primal Guṇas, because they being basic cannot merge into anything.

**Seventh :** In this stage of insight it is recognised that Puruṣa is free from relationship with the Guṇas, is self-illuminated, pure and absolute. (Here the Guṇas referred to are the three primary Guṇas—the constituent principles.) This is not the state of Puruṣa being in-Himself alone but the best insight relating to final emancipation. In the ultimate liberation, the mental function completely stops; hence insight also ceases. When after attaining the aforesaid seven insights, the mind stops functioning, the tranquil Yogin is regarded as Mukta-kuśala or liberated and proficient. That is the state of liberation attained by a person while still living. When misery does not touch him even in his lifetime, then the Yogin is regarded as Jīvan-mukta or free while living. On the attainment of discriminative enlightenment, there is just a touch of latency left, and the Yogin contemplating on the ultimate insights is Jīvan-mukta. In that state, though faced with misery, he may rise above it with discriminative knowledge. He is thus Jīvan-mukta or free in lifetime. Even if the Yogin lives with a created mind, he is Jīvan-mukta. In fact, a Yogin living after liberation, *i.e.* beyond the touch of misery, is called Jīvan-mukta when, though quite capable, he does not take to the state of perpetual liberation by getting into incorporeal emancipation (IV.30).

What is Jīvan-mukti according to some modern viewpoint, is according to Yoga only verbal knowledge acquired through hearing and inference. When discernment is established a Yogin is not worried with fear, nor does he lament over misery.

भाष्यम्—सिद्धा भवति विवेकख्यातिर्हानोपायः, न च सिद्धिरन्तरेण साधन-  
मित्येतदारभ्यते—

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥



योगाङ्गानि अष्टावभिधायिष्यमाणानि, तेषामनुष्ठानात् पञ्चपर्वणो विपर्ययस्याशुद्धिरूपस्य क्षयः नाशः। तत्क्षये सम्यग्ज्ञानस्याभिव्यक्तिः। यथा यथा च साधनान्यनुठीयन्ते तथा तथा तनुत्वमशुद्धिरापद्यते। यथा यथा च क्षीयते तथा तथा क्षयक्रमानुरोधिनी ज्ञानस्यापि दीप्तिर्विवर्द्धते, सा खत्वेना विवृद्धिः प्रकर्षमनुभवति आ विवेकख्यातेः—आ गुणपुरुषस्वरूप-विज्ञानादित्यर्थः। योगाङ्गानुष्ठानमशुद्धेर्वियोगकारणं यथा परशुच्छेद्यस्य, विवेकख्यातेस्तु प्राप्तिकारणं यथा धर्मः सुखस्य, नान्यथा कारणम्।

कति चैतानि कारणानि शास्त्रे भवन्ति, नवैवेत्याह, तद्यथा—‘उत्पत्तिस्थित्यभिव्यक्ति-विकारप्रत्ययाप्तयः। वियोगान्यत्वधृतयः कारणभ्रवधा स्मृतम्’ इति। तत्रोत्पत्तिकारणं—मनो भवति विज्ञानस्य, स्थितिकारणं—मनसः पुरुषार्थता, शरीरस्येवाहार इति। अभिव्यक्तिकारणं यथा रूपस्यालोकस्तथा रूपज्ञानम्। विकारकारणं—मनसो विषयान्तरं, यथाग्निः पाक्यस्य। प्रत्ययकारणं—धूमज्ञानमग्निज्ञानस्य। प्राप्तिकारणं—योगाङ्गानुष्ठानं विवेकख्यातेः। वियोगकारणं—तदेवाशुद्धेः। अन्यत्वकारणं यथा सुवर्णस्य सुवर्णकारः। एवमेकस्य स्त्रीप्रत्ययस्य अविद्या मूढत्वे, द्वेषो दुःखत्वे, रागः सुखत्वे, तत्त्वज्ञानं माध्यस्थ्ये। धृतिकारणं—शरीरमिन्द्रियाणां तानि च तस्य, महाभूतानि शरीराणां तानि च परस्परं सर्वेषां, तैर्यग्यौनमानुषदैवतानि च परस्परार्थत्वात्। इत्येवं नव कारणानि। तानि च यथासम्भवं पदार्थान्तरेष्वपि योज्यानि। योगाङ्गानुष्ठानन्तु द्विधैव कारणत्वं लभत इति ॥ २८ ॥

Discriminative enlightenment as means of liberation can be attained. There can be no perfection without practice. That is why this (practice of Yoga) is now being introduced.

**When Impurities Are Destroyed Through The Practice Of The Different Accessories To Yoga\* Enlightenment Dawns, Culminating In Discriminative Enlightenment (1). 28.**

The accessories to Yoga about to be mentioned are eight in number. Through their practice, impurities in the form of five

\* Yogāṅgas (literally limbs of Yoga) mean the integrated course of exercises conducive to Yoga as enumerated in Sūtra II.29.



types of nescience are reduced or destroyed. On their diminution, true knowledge manifests itself. As the practices are performed, the impurities are attenuated and correspondingly the lustre of knowledge increases until discriminative enlightenment is attained, *i.e.* the true nature of the distinction between Puruṣa and the Guṇas is known. Practice of Yogāṅgas is the means of eradicating the impurities (2) as an axe is the means of severing wood. And as virtue is the means to obtain happiness, practice of Yogāṅgas is the means of acquisition of discriminative knowledge. Practice of Yoga is not a cause in any other sense.

How many kinds of causes have been mentioned in the Śāstras? There are nine, *viz.* (cause of) origin, (cause of) sustenance, (cause of) manifestation, (cause of) mutation, (cause of) knowledge, (cause of) acquisition, (cause of) eradication, (cause of) diversity, and (cause of) retention. Origin : Mind is the origin of knowledge. Sustenance : Serving the objectives of Puruṣa sustains the mind as food sustains the body. Manifestation : Visible forms are manifested by light and cognition thereof (by reflex action, as 'I am knowing or seeing.'). Mutation : Shifting of the mind from one object to another produces mental modifications as fire transforms cooked food. Knowledge : Existence of fire is inferred from seeing smoke. Acquisition : Practice of exercise of Yoga leads to discriminative knowledge. Eradication : Discriminative knowledge results in destruction of impurities. Diversity : Goldsmith produces diverse articles of gold. Similarly there may be varied impressions of the same woman, *viz.* infatuation caused by Avidyā, misery caused by aversion, pleasure caused by attachment and indifference caused by right knowledge. Retention : Body retains the organs and the organs retain the body. Similarly the gross elements sustain the body and also sustain themselves. Each of the species, animal, man and Deva, being interrelated, each one is the cause of each other's support. These are the nine causes. These are also applicable *mutatis mutandis* to other cases. Thus



practice of exercises of Yoga serves as a cause in two ways — severance and acquisition.

(1) Discriminative knowledge can be apprehended through learning and deductions therefrom even when the fivefold wrong knowledge like Avidyā etc., are dominant. And as the latencies of wrong knowledge weaken through practice of Yogāṅgas, discriminative knowledge gets clearer. Subsequently through engrossment acquired through Samādhi, full discernment dawns. Such clarity of discriminative knowledge is called lustre of knowledge. People who try to acquire and hold on to sensuous objects, knowing fully well that attachment to these causes misery, have one type of knowledge. Such knowledge grows more vivid in persons who having realised it try to renounce sensuous objects. And full realisation of the knowledge that all sensuous objects bring sorrow is attained by persons who after having forsaken them completely refrain from taking to them. The same is true of discriminative knowledge also.

(2) The commentator, in reply to the criticism how such practice can be the cause of discriminative knowledge, has shown how the practice of restraints (Yama) and observances (Niyama) as accessories to Yoga can eradicate impurities.

Avidyā or nescience is wrong knowledge. Practice of restraints and observances enjoined by Yoga, means not to act under the influence of wrong knowledge. These weaken wrong knowledge and render discriminative knowledge more vivid. Aversion, for example, is a mental modification based on wrong knowledge. Inclination to inflict injury is the principal offshoot of aversion. Through practice of Ahimsā or spirit of harmlessness the effect of wrong knowledge, in the form of aversion, is arrested. Thereby discriminative knowledge gradually becomes established. Similarly, through practice of truth many other vices like greed etc. are destroyed. When through the practice of Āsana (Yogic postures) and Prāṇāyāma (breath control) the body becomes steady, motionless and insentient, as it were, the wrong notion 'I am the body' wanes and the condition favourable to the growth of the right knowledge 'I am not the body' increases. This is how practice of Yoga brings about true knowledge. Directly through them impurities, in the form of delusive latencies, are removed and it leads to the dawn of true knowledge.

Impurities mean not only wrong knowledge but also actions done under its influence and the latent impressions thereof. Practice of Yogāṅgas implies action, based on right knowledge, which destroys action based on wrong knowledge and leads to the development of right knowledge.



Right knowledge eradicates wrong knowledge. With the total annihilation of misapprehension, Buddhi is arrested and liberation is attained. Practice of Yoga thus becomes the cause of emancipation.

Some people get upset on hearing that Yoga begets true knowledge. They hold that practice of Yoga can never be the cause of knowledge, which, according to them, can only be derived through direct perception, inference and from accredited teachers. Yogins do not dispute this proposition. It has been shown above how practice of Yoga is conducive to the acquisition of knowledge. In fact, Samādhi is the best form of direct perception. The reasoning that follows therefrom culminates in discriminative knowledge, while the knowledge concerning Mokṣa or liberation imparted by a preceptor who has attained direct perception is the purest Āgama.

Practice of Yoga is the cause of wisdom. The commentator has clearly explained before that the material cause is not the only cause. In fact, Mokṣa (liberation, emancipation) has no material cause. Bondage means union of the Guṇas and Puruṣa. The union of supra-spatial Puruṣa and Prakṛti is not like the union of two external objects which implies contiguous existence. Their contact is only the undifferentiated notion of them. That conception of union is destroyed by discrimination. Yoga is the means of removal of impurities and attainment of discrimination. Discrimination destroys misapprehension. This is how Yoga is the cause of emancipation. Just as there can be no material cause for the union (of Puruṣa and Prakṛti), so there cannot be any material cause of their dissociation *i.e.* of Mokṣa or dissociation from misery.

भाष्यम्—तत्र योगाङ्गान्यवधार्यन्ते—

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥

यथाक्रममेतेषामनुष्ठानं स्वरूपं च वक्ष्यामः ॥ २९ ॥

The accessories to Yoga are being ascertained.



**Yama (Restraint), Niyama (Observance), Āsana (Posture), Prāṇayāma (Regulation Of Breath), Pratyāhara (Withholding Of Senses), Dhāraṇā (Fixity), Dhyāna (Meditation) And Samādhi (Perfect Concentration) Are The Eight (1) Accessories (Means Of Attaining Yoga). 29.**

The method of their practice and their nature will be described later seriatim.

(1) Some raise the objection that the means of attaining Yoga have been mentioned in another Śāstra as six in number. Whatever might be the number of the practices by splitting them up, nobody can transgress the means as indicated in these eight forms. In the Mahābhārata it is stated : "In the Vedas, Yoga is described by the sages as endowed with eight forms."

भाष्यम्-तत्र-

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः। उत्तरे च यमनियमास्तन्मूलास्तत्सिद्धि-  
परतया तत्प्रतिपादनाय प्रतिपाद्यन्ते, तदवदातरूपकरणायैवोपादीयन्ते। तता चोक्तं "स  
खत्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो  
निवर्त्तमानस्तामेवावदातरूपामहिंसां करोतीति।" सत्यं यथार्थं वाङ्मनसे, यथा दृष्टं यथानुमितं  
यथा श्रुतं तथा वाङ्मनश्चेति। परत्र स्वबोधसंक्रान्तये वागुक्ता सा यदि न वञ्चिता भ्रान्ता  
वा प्रतिपत्तिबन्ध्या वा भवेदिति, एषा सर्वभूतोपकारार्थं प्रवृत्ता न भूतोपघाताय, यदि  
चैवमप्यभिधीयमाना भूतोपघातपरैव स्यान्न सत्यं भवेत् पापमेव भवेत्। तेन पुण्याभासेन  
पुण्यप्रतिरूपकेण कष्टं तमः प्राप्नुयात्, तस्मात् परीक्ष्य सर्वभूतहितं सत्यं ब्रूयात्। स्तेयमशास्त्रपूर्वकं  
द्रव्याणां परतः स्वीकरणम्, तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति। ब्रह्मचर्यं गुप्तेन्द्रियस्यो-  
पस्थस्य संयमः। विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रह इत्येते  
यमाः ॥ ३० ॥



Of these—

**Ahiṁsā (Non-Injury), Satya (Truth), Asteya (Abstention From Stealing), Brahmacharya (Continence) And Aparigraha (Abstention From Avariciousness) Are The Five Yamas (Forms of Restraint). 30**

Of these Ahiṁsā (1) is to abstain from injuring any being, at any time and in any manner. Truth and other forms of restraints and observances are based on the spirit of non-injury. They, being the means of fulfilment of non-injury, have been recommended in the Śāstras for establishing Ahiṁsā. They are also the best means of making Ahiṁsā pure. That is why it has been stated in the Śāstras : “As the Brāhmaṇa advances in the cultivation of the many virtues prescribed for him, he abstains from acts of injury to others due either to misapprehension or ignorance and thus purifies within himself the virtue of non-injury (Ahiṁsā).”

Satya (truthfulness) (2) is correspondence of speech and mind to fact, *i.e.* saying and thinking of what has been seen, heard or inferred. Words uttered for the purpose of communicating one's thoughts to others are true provided they do not appear deceitful, delusive and meaningless to the listeners. The words should, however, be uttered not for inflicting harm on creatures but for their benefit; because if they hurt others, they do not produce piety as truth would, but only sin. By using such apparently truthful words (which hurt others) one gets into painful consequences (or infernal region). Therefore, truthful words beneficial to all creatures should be uttered after careful consideration.

Steya (3) means unlawfully taking things belonging to others, Asteya is abstention from such tendencies even in one's mind.

Brahmacharya = Suppressing the urge of the sexual organ and of the activities of other organs leading to it (4).

Aparigraha means to desist from taking or coveting things, seeing that getting and keeping them involve trouble, that they are subject to decay, that association with them causes mischief



and that they beget malice. These constitute Yama or restraint.

(1) The commentator has given a lucid exposition of non-injury. Śruti says : "Do not injure any creature." Non-injury is not merely refraining from injuring animals, but developing and entertaining feelings of amity towards all living beings. It is not possible to practise non-injury unless selfishness is given up in respect of all external matters. To nourish one's own body with the flesh of another is the chief form of inflicting injury. Besides, seeking one's own comfort inevitably involves causing pain to others. To frighten others, to hurt them with rude words etc. are acts of injury. Truth and other forms of restraints and observances weaken the selfish tendencies of greed and envy, and thereby make Ahimsā all the purer.

Since killing of living beings is unavoidable in the course of one's life, some people wonder how it can be possible to practise non-injury. This doubt arises out of ignorance of the principle of the practice of non-injury. The commentator has said that enjoyment of material objects is not possible without hurting others (vide II.15). Therefore in order to live, hurting living beings is inevitable. Knowing that, the Yogins practise Yoga to avoid being born again. This is the highest form of practice of non-injury. To refrain, as far as possible, from inflicting injury on trees and animals is the next form and the third is to avoid, as far as possible, inflicting of pain on the higher animals. Briefly, the spirit of non-injury is abandonment of the evil tendencies such as malice, hatred, etc. from which arises the propensity to inflict injury on living beings. Unless there is an underlying feeling of cruelty, one's action resulting in the death of even one's parents is not regarded as an act of violence from social or spiritual point of view. There are grades of harmful acts. Injuring one's children or parents and killing an assailant are not the same, because no one can do the former unless there is intensely vile cruelty in him. The vileness of one's injurious acts varies with the intensity of evil intention in one's heart. That is why killing a man and cutting grass do not involve the same amount of cruelty. Again hurting a man with rude words is not the same as killing him. Killing an assailant and felling trees etc. are not regarded as cruelty at all by ordinary men, since they get involved in such acts in self-defence and the like, and these do not debase them further. That is why Manu has said that for ordinary men there is nothing wrong in taking meat which they do out of natural propensity, but to desist from it produces excellent results.



So far for ordinary men, but for Yogins observance of Ahimsā is a supreme vow; that is why they try their best to practise harmlessness. First, they refrain from doing harm to human beings—even to an attacker—and commit as little harm as possible to animals even to the extent of only frightening away a snake and not killing it. Next they practise harmlessness to plant life. This is how Yogins, in spite of their having to commit unavoidable harm in the mildest form, go on intensifying the spirit of non-injury and ultimately through proficiency in Yoga get liberated from embodied existence and thus make themselves non-injurious to all creatures. Cleansing of the heart is the aim of the practice of Yogāṅgas.

(2) Truthfulness. The effort to make the mind and speech correspond to the thing which has been correctly apprehended is the practice of truth. Truth which might pain others is not to be spoken or thought of, *i.e.* causing pain to others by pointing out their shortcomings, wishing destruction of those who tread the path of untruth and thoughts of a similar nature.

With regard to truth, Upaniṣad has said : "Truth triumphs, not falsehood." For cultivating truth, one should initially speak as little as possible or observe silence. To dispose the mind to truth, one should first desist from reading fiction. Then abandoning worldly truths, only spiritual principles have to be contemplated upon. Thoughts of spiritual principles do not get any foothold in the minds of ordinary men which remain preoccupied with imaginary things. Such people derive only a partial glimpse of truth from parables, analogies etc. For instance, the precept of truth becomes effective in their case through such incongruous examples as that of a father telling the son : 'I shall break your head if you do not speak the truth.' For a Yogin practising unalloyed truth, such instruction or thought is not useful. Leaving aside all imaginary or unreal things, they engage their speech and mind in matters of truth and established facts. Real practice of truth is difficult unless the luxury of imagination is given up. When speaking the truth is likely to harm another, silence is advisable. Untruth should not be spoken even with the best of motives; half-truth is still worse, it is conveyed by erroneous expression or innuendo.

(3) Taking a thing not given by its owner or to which one is not entitled, is Steya or stealing. To forsake such a thing and not to have even a desire to possess it is Asteya. Even if a jewel or treasure-trove is found by chance it is not to be taken because it belongs to somebody else. Thus, not to take a thing which is not one's own and the effort to give up even



the desire for such a thing is the practice of non-covetousness. We find in Īśā Upaniṣad : "Do not covet anybody's wealth."

(4) Brahmacharya (continence). Suppressing the urge of sexual organs=Restraining all organs like eyes etc. from such activities as might cause sexual urge and thus suppressing the urge of the sexual organ is continence. Mere refraining from the sexual act is not continence. "Thinking of, talking about, joking, looking intently, secret talk, resolve, attempt and execution are the eight forms of sexual indulgence, say the sages. The seekers of salvation should practise their opposites." Refraining from these eight forms of indulgence is continence. Whenever incontinent thoughts arise in the mind, they have to be forthwith dispelled. They should never be indulged in. For practice of continence, frugal meal is necessary. Plenty of milk and butter may be Sāttvika (pure) food for an ordinary person but not for a Yogin. For a Brahmachārin (one practising continence) the body should be kept a little less invigorated through frugal diet and moderate sleep. Thereby giving up all forms of incontinence and making the mind free from all such desires, if the particular organ is rendered mentally insensible, then can continence be established. A non-Brahmachārin cannot attain self-realisation. It is said in the Muṇḍaka Upaniṣad : "This soul is realised only through constant practice of truth, discipline, perfect knowledge and continence."

(5) There is trouble in acquiring objects which give us pleasure and enjoyment, trouble again in trying to preserve them and unhappiness when we lose them. Besides, possessing them leaves latent impressions of longing for them and thus causes sorrow in future. Attempts to acquire things again entail further misery and cause unhappiness to others in the process. So people seeking release from this type of bondage and consequent suffering, remember all these undesirable results of longings for enjoyment and refrain from such a course. Only things necessary for maintaining one's body should be accepted. To preserve wealth without utilising it for the good of others is sheer selfishness and lack of sympathy for others' need and distress. As Yogins seek to reach the limit of unselfishness, it is inevitable for them to give up completely all objects of enjoyment. Maintenance of the body being essential for success in Yoga and consequent liberation from all that is evil, Yogins take only as much as is necessary for its sustenance. Possession of material objects of enjoyment may thus be a great hindrance to one's success in the path of Yoga.



भाष्यम्—ते तु—

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

तत्राऽहिंसा जात्यवच्छिन्ना—मत्स्यबन्धकस्य मन्येष्वेव नान्यत्र हिंसा। सैव देशावच्छिन्ना—न तीर्थे हनिष्यामीति। सैव कालावच्छिन्ना—न चतुर्दश्यां न पुण्येऽहनि हनिष्यामीति। सैव त्रिभिरुपरतस्य समयावच्छिन्ना—देवब्राह्मणार्थे नान्यथा हनिष्यामीति, यथा च क्षत्रियाणां युद्ध एव हिंसा नान्यत्रेति। एभिर्जातिदेशकालसमयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनीयाः, सर्वभूमिषु सर्वविषयेषु सर्वथैवाविदितव्यभिचाराः सार्वभौमा महाव्रतमित्युच्यते ॥ ३१ ॥

These (the restraints),

**However, (Become A) Great Vow When They Become Universal,  
Being Unrestricted By Any Consideration Of Class, Place,  
Time Or Concept Of Duty (1). 31.**

The example of non-injury restricted by class is the case of a fisherman's non-injury to all except to fish. Harmlessness limited to place is practising non-killing only in holy places but not elsewhere, while that limited to period is observance of non-killing on a particular sacred day. Harmlessness, though not so limited might be restricted by idea of duty, *e.g.* observance of sacrifice of animals only to propitiate deities or for feeding of Brahmins and not for any other purpose. Another instance is of Kṣatriyas (fighting class) committing violence in war as a matter of duty, and practising harmlessness at other times. Thus the restraints, harmlessness, truth, etc. should be observed universally irrespective of class, place, period of customary duty. When they are observed in every instance, on all subjects without fail in anyway, they attain universality and are called great vows.

(1) Every devotee practises some form or other of harmlessness etc. but Yogins practise them in their totality. Hence in their case these are universal and called great vows.



Notion of rule of duty = fighting being the duty of a Kṣatriya, Arjuna had to fight (as mentioned in Mahābhārata). That is violence enjoined by customary duty. Yogins, however, practise non-injury everywhere and always.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

भाष्यम्—तत्र शौचं मृज्जलादिजनितं मेध्याभ्यवहरणादि च बाह्यम्। आभ्यन्तरं चित्तमलानामाक्षालनम्। सन्तोषः सन्निहितसाधनादधिकस्यानुपादित्सा। तपः द्वन्द्वसहनम्, द्वन्द्वश्च जिघत्सापिपासे शीतोष्णे स्थानासने काष्ठमौनाकारमौने च। व्रतानि चैव यथायोगं कृच्छ्रचान्द्रायणसान्त्वनादीनि। स्वाध्यायः मोक्षशास्त्राणामध्ययनं प्रणवजपो वा। ईश्वरप्रणिधानं तस्मिन्परमगुरौ सर्वकर्मार्पणं, 'शय्यासनस्थोऽथ पथि व्रजन् वा स्वस्थः परिक्षीणवितर्कजालः। संसारबीजक्षयमीक्षमाणः स्यान्नित्यमुक्तोऽमृतभोगभागी'। यत्रेदमुक्तं 'ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च' इति ॥ ३२ ॥

**Cleanliness, Contentment, Austerity (Mental And Physical Discipline), Svādhyāya (Study Of Scriptures And Chanting Of Mantras) And Devotion To God Are The Niyamas (Observances). 32.**

Of these, purificatory wash and consumption of pure food etc. constitute external cleanliness. Internal cleanliness is removal of impurities of the mind (1). Contentment (2) implies absence of desire for any possession in excess of the immediate necessities for maintaining one's life. Austerities (3) mean ability to bear such pains of extremes like hunger and thirst, heat and cold, standing calmly and sitting in posture, Kāṣṭha-mauna or absence of all expressions and Ākāra-mauna or absence of speech. It also includes observances of fast and hardship in respect of various religious vows. Svādhyāya includes study of the Śāstras relating to liberation and the repetition of the symbolic OM.

Īśvara-praṇidhāna (5) means surrender of all actions to God. It has been said in this connection : "Whether resting in



bed or seated or walking, the Yogin established in self, with doubts dispelled, sees the cause of wordly existence weakening and thus becomes always content and entitled to enjoy immortal bliss." The author of the aphorisms has said (in I.29) : "From that (Īśvara-praṇidhāna) comes realisation of the self and the obstacles are resolved."

(1) Practice of cleanliness helps continence etc. The smell of putrid animal products generates a sedative feeling. From that people seek excitement and under its influence take to drinking and seek titillation of their senses. That is why the mind of an unclean person becomes clouded and his body unfit for the pursuit of Yoga. Therefore it is necessary for a Yogin to keep his body and place of residence clean and take only pure food. Putrid, stinking, alcoholic or other exciting food articles are regarded as impure. Intoxicating drink never brings about steadiness of mind. In Yoga, the mind has to be controlled. With intoxicants, the mind ceases to be under control; they are therefore harmful to Yoga. It is said by Charaka : "What is good or most coveted in this life or hereafter, can be secured by intense concentration of the mind while alcohol creates a disturbance of the mind. Those who are blinded by addiction to alcohol, lose sight of what is best for them."

Cleansing the mind of impurities like arrogance, conceit, malice, etc. is internal purification.

(2) Contentment. A spirit of contentment has to be developed by reflecting on the sense of satisfaction that comes from getting a desired object. Next, the thought 'What I have got is enough' should be cultivated and meditated upon. That is how contentment has to be practised. It is said in the Śāstras that just as to escape from thorns it is necessary only to wear shoes and not to cover the face of the earth with leather, so happiness can be derived from contentment and not from thinking that I shall be happy when I get all I wish for.

(3) Austerity—see Footnote on II.1. Practice of austerity only for getting a desired worldly object, is not Yogic austerity. Those who get upset by small sufferings cannot aspire to practise Yoga. That is why endurance has to be practised through the observance of austerities. When the body develops the power to endure hardship and when the mind does not get easily upset by lack of physical comfort, one becomes qualified for practising Yoga.

Kāṣṭha-mauna=not to indicate anything by words, gestures or signs.



Ākāra-manua=indicating by gesture or sign but refraining from speech. By observance of silence one acquires the power to refrain from useless talk and use of rude words; it also helps practice of truth, develops power to withstand abuses and restrains the begging propensity.

If one is able to endure hunger and thirst, one is not easily disturbed thereby during meditation. Through Āsana, *i.e.* Yogic posture, steadiness of body is acquired. Physical (penitential) hardship is to be practised only if necessary for expiating sins, not otherwise.

(4) Through study of the scriptures and repetition of devotional Mantras uniformity of speech, which helps in the steady recollection of the desired object, is acquired. Through the study of Śāstras relating to emancipation, worldly thoughts decrease and a taste for spiritual objects arises.

(5) Placing one's own mind in the tranquil mind of God is placing self in God and God in self. By thinking that all unavoidable efforts are being done by Him, as it were, one can give up all desires for fruits of action and thus be able to completely surrender all actions to God. Such a devotee considers himself as established in God in all his actions and thus is perfectly at peace and continues his physical existence in a detached manner until his senses stop their functions. By meditating on God as Consciousness within self, a Yogin realises his individual Self (see I.29). When a person does anything being forgetful of God, he does so in an egoistic manner, but when he does not consider himself the agent, but keeps God in mind as the Lord, and wishes that all his actions may lead to Yoga, *i.e.* cessation of activities, then and then only he can be said to have surrendered himself to God.

भाष्यम्—एतेषां यमनियमानाम्—

वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

यदास्य् ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणम्, अनृतमपि वक्ष्यामि, द्रव्यमप्यस्य स्वीकरिष्यामि, दारेषु चास्य व्यवायी भविष्यामि, परिग्रहेषु चास्य स्वामी भविष्यामीत्येवमुन्मार्गप्रवणवितर्कज्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपक्षात्भावयेत्—घोरेषु संसाराङ्गारेषु पच्यमानेन मया शरणमुपागतः सर्वभूताभयप्रदानेन योगधर्मः, स खल्वहं



त्यक्त्वा वितर्कान्पुनस्तानाददानस्तुत्यः श्ववृत्तेन इति भावयेत्। यथा श्वा वान्तावलेही तथा  
त्यक्तस्य पुनराददान इत्येवमादि सूत्रान्तरेष्वपि योज्यम् ॥ ३३ ॥

In respect of Yamas and Niyamas,

**When These Restraints And Observances Are Inhibited By Perverse Thoughts The Opposites Should Be Thought Of (1). 33.**

When the knower of Brahman experiences feelings of hatred etc. and is tortured by the agonising fiery passions which lead to wrong course of conduct, such as 'I shall kill him who hurts me, I shall speak untruth, I shall take his things, I shall commit adultery with his wife, I shall take things belonging to others,' he should encourage contrary thoughts. He should contemplate: 'Roasted on the pitiless burning coal of the cycle of births, I took refuge in the virtues of Yoga by promising security to all living beings. After having abjured such perverse thoughts I am behaving like a dog in betaking myself to them. As a dog licks his vomits, so it is for me to take up thoughts and lines of action discarded by me as evil.' This type of opposite or contrary thinking is to be practised also in respect of the methods prescribed in the other Sūtras.

(1) Vitarka=Perverse thoughts—which give rise to actions opposed to the ten Yamas and Niyamas (restraints and observances)—like non-injury etc. They are—injury, untruth, theft, incontinence, avarice; and uncleanness, discontent, lack of endurance, talkativeness, thinking of the character of low persons or of ungodly attributes.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा  
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥



भाष्यम्—तत्र हिंसा तावत्कृता कारिताऽनुमोदितेति त्रिधा। एकैका पुनस्त्रिधा, लोभेन—मांसचर्मार्थेन, क्रोधेन—अपकृतमनेनेति, मोहेन—धर्मो मे भविष्यतीति। लोभक्रोधमोहाः पुनस्त्रिविधाः मृदुमध्याधिमात्रा इति। एवं सप्तविंशतिभेदा भवन्ति हिंसायाः। मृदुमध्याधिमात्राः पुनस्त्रिधा, मृदुमृदुः मध्यमृदुः तीव्रमृदुरिति तथा मृदुमध्यः मध्यःमध्यः तीव्रमध्य इति तथा मृदुतीव्रः मध्यतीव्रः अधिमात्रतीव्र इति एवमेकाशीतिभेदा हिंसा भवति। सा पुनर्नियमविकल्पसमुच्चयभेदादसंख्येया प्राणभृद्भेदस्यापरिसंख्येयत्वादिति। एवमनृतादिष्वपि योज्यम्।

ते खत्वमी वितर्का दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनं दुःखमज्ञानश्चानन्तफलं येषामिति प्रतिपक्षभावनम्। तथा च हिंसकः प्रथमं तावद् वध्यस्य वीर्यमाक्षिपति, ततः शस्त्रादिनिपातेन दुःखयति, ततो जीवितादपि मोचयति। ततो वीर्याक्षेपादस्य चेतनाचेतनमुपकरणं क्षीणवीर्यं भवति, दुःखोत्पादान्नरकतिर्यक्प्रेतादिषु दुःखमनुभवति, जीवितव्यपरोपणात्प्रतिक्षणं च जीवितात्यये वर्तमानो मरणमिच्छन्नपि दुःखविपाकस्य नियतविपाकवेदनीयत्वात्कथञ्चिदेवोच्छ्वसिति। यदि च कथञ्चित् पुण्यादपगता (पुण्यावापगता इति पाठान्तरम्) हिंसा भवेत् तत्र सुखप्राप्तौ भवेदत्यायुरिति। एवमनृतादिष्वपि योज्यं यथासम्भवम्। एवं वितर्काणां चामुमेवानुगतं विपाकमनिष्टं भावयन्न वितर्केषु मनः प्रणिदधीत। प्रतिपक्षभावनाद्धेतोर्हेया वितर्काः ॥ ३४ ॥

**Actions Arising Out Of Perverse Thoughts Like Injury Etc.  
Are Either Performed By Oneself, Got Done By Another  
Or Approved (1); Performed Either Through Anger,  
Greed or delusion; And Can Be Mild, Moderate  
Or Intense. That They Are The Causes Of  
Infinite Misery And Unending Ignorance  
Is The Contrary Thought. 34.**

Of these, injury can be of three kinds, either done directly, got done by another or approved when so done by another. Each one of these is again of three kinds. Through greed (as killing an animal) for skin and meat; through anger as 'This man has done me a harm, therefore can be harmed'; through delusion as in animal-sacrifice for acquiring merit. Greed, anger and delusion can again be of three kinds—mild, moderate and intense. Thus injury can be of twenty-seven



varieties. Mild, moderate and intense can each be of three kinds—gently mild, moderately mild and extremely mild; gently moderate, moderately moderate and extremely moderate; and, gently intense, moderately intense and violently intense. In this way injury can be of eighty-one varieties. This again becomes innumerable because of varieties due to customary restrictive injunctions, Vikalpa (option, *e.g.* sacrificing this or that animal) and Samuchchaya (collective, *e.g.* sacrificing every kind of animal) as living creatures are innumerable. This sort of classification is also applicabale in the case of untruth, theft, etc.

To think that 'these perversities produce endless consequences of pain and ignorance' is contrary thinking. Moreover, the injurer (animal-killer) first reduces the power of the victim (*e.g.* by tying him up), then inflicts pain by weapons and finally deprives him of life. And on account of enervating the victim, the injurer loses the vigour of his body and senses; on account of causing pain he suffers by going to infernal regions or being born an animal or being an evil spirit; and for killing he suffers from a fatal disease on account of which he goes on suffering continuously through sin of certain fruition (2) and although he prays for death he goes on living. If somehow the spirit of harm is removed or suppressed through piety (3) he might get happiness though he will be shortlived. This line of argument is applicable to untruth, theft, etc. as far as possible. Thinking thus of the inevitable evil effects of perverse thoughts and deeds, the mind should never again be engaged in them. Perverse thoughts are to be forsaken through their contrary thoughts.

(1) Approved—to approve injurious action done by another. To inflict pain on an animal personally is injuring directly. To purchase meat is getting injury done by another; while approval is to commend injury done by another to an enemy or to a fierce animal, by saying that he has done



well in killing that man or snake. This kind of injury is again done either in anger, or through greed or under a delusion, *e.g.* holding that God has created some animals to be eaten by men.

Yogins should take particular care to see that their actions are not in the least tainted by causing injury etc. Then only the purest form of Yogic virtue appears.

(2) Sin of certain fruition implies that the sinful act will bear fruits fully in this life; hence one goes on living till the consequences of the act are borne in their entirety.

(3) Removed or suppressed means not becoming effective through force of virtue. On that account the result of injury does not fully manifest itself but it shortens the life of the individual. The word 'Apagata' does not mean destruction but failure to produce adequate result.

भाष्यम्—यदास्य स्युरप्रसवधर्माणस्तदा तत्कृतमैश्वर्यं योगिनः सिद्धिसूचकं भवति,  
तद्यथा—

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

सर्वप्राणिनां भवति ॥ ३५ ॥

When (by the practice of contrary thoughts) the perverse thoughts like those of injury etc. become unproductive (1) (like roasted seeds), then the supernormal power acquired by the Yogin indicates his success—*viz.*

**As The Yogin Becomes Established In Non-Injury,  
All Beings Coming Near Him Cease To Be Hostile. 35.**

(1) One gets established in the restraints (Yama) and observances (Niyama) through Samādhi (perfect concentration) or meditation approximating to it. A deep state of meditation on God and Samādhi are achieved at the same time. Perverse thoughts like injury etc. are known in their subtlest forms only through meditation and are removed from the mind through force of meditation. Sublime meditation is the cause of establishment in restraints and observances. Many think that Yamas (restraints) have to be practised first, then Niyamas (observances).



That is wrong. From the very beginning Dhāraṇā (fixity) favourable to Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra has to be practised. Dhāraṇā (fixity) when developed becomes Dhyāna (meditation) which later becomes Samādhi (concentration). The practice of restraints and observances becomes steady and faultless and postures etc. become perfect.

To be established in restraints and observances means that there is complete elimination of perverse thoughts. When the desire to do harm or retaliate even under provocation never arises in the mind only then can one be said to have been established in the virtues mentioned before.

It is a known fact that men can bring other human beings and also animals under control by mesmerism, through development of will-power. It is understandable, therefore, that living beings near the Yogin, who has developed his will-power to such an extent as to remove all thoughts of violence from his mind, will eschew violence under his influence.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

भाष्यम्—धार्मिको भूया इति भवति धार्मिकः, स्वर्गं प्राप्नुहीति स्वर्गं प्राप्नोति, अमोघास्य वाग्भवति ॥ ३६ ॥

**When Truthfulness Is Achieved (1) The Words (Of The Yogin) Acquire The Power Of Making Them Fruitful. 36.**

The words of one who is established in truth become infallible, for example, if he says to somebody 'Be virtuous' he becomes virtuous, if he says 'Go to heaven' he goes to heaven.

(1) The result of being established in truth is produced also by will-power. One whose mind and speech are always occupied with truth and the thought of telling a lie does not occur even for saving one's life, then it is certain that one's will-force conveyed by one's speech will be infallible. Disease or habit of lying or timidly can be cured by hypnotic suggestions. Similarly, the strongly developed will-power of a Yogin, working through the channel of simple truth, can produce feeling in the mind of the listener in accord with his uttered words and weaken the contrary thoughts. Thus when he says 'Be virtuous' it leads to the manifestation of the latency of



virtue and makes the hearer virtuous. Yogins, however, do not entertain fruitless resolutions beyond the reach of their power.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

भाष्यम्—सर्वदिक्स्थान्यस्योपतिष्ठन्ते रत्नानि ॥ ३७ ॥

**When Non-Stealing Is Established All Jewels Present Themselves. 37.**

Jewels from all directions come to him (1).

(1) On the establishment of non-stealing, i.e. non-covetousness, such look of indifference radiates from the devotee's face that any being looking at him regards him as greatly trustworthy and donors consider themselves fortunate in being able to make a present to him of their best things. Thus, as the Yogin roams from place to place jewels (best of things) from different quarters reach him. Fascinated by the powers of the Yogin and considering him as a source of great consolation, the best among the conscious beings appear before him personally, while inanimate precious things are brought to him by donors. The word Ratna or jewel implies the best of every class (animate or inanimate).

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

भाष्यम्—यस्य लाभादप्रतिष्ठान् गुणानुत्कर्षयति, सिद्धश्च विनेयेषु ज्ञानमाधातुं समर्थो भवतीति ॥ ३८ ॥

**When Continence Is Established, Virya Is Acquired. 38.**

Through the power acquired, unimpeded powers (1) like minification etc. are perfected, and being endowed with inborn faculty, he is enabled to instil knowledge in the minds of his disciples.



(1) Unimpeded power includes unobstructed knowledge, action and power like the power of minification or reducing oneself to a small particle. Incontinence deprives the nerves etc. of vital powers. Practice of continence prevents loss of vitality and increases Vīrya or energy [see I.20 (2)], thereby gradually leading to accumulation of unhindered powers. And having attained knowledge, he is able to instil it in his disciples. The words of wisdom of an incontinent person do not go deep into the mind of a disciple.

Mere refraining from the sexual act while indulging in food and sleep, does not lead to being established in continence. Continence cannot be achieved unless the natural production of the body-seed is checked by abstaining from thoughts on objects of desire through a firm control over one's mind and controlled diet and sleep.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ ३९ ॥

भाष्यम्—अस्य भवति। कोऽहमासं, कथमहमासं, किंस्विदिदं, कथंस्विदिदं, के वा भविष्यामः, कथं वा भविष्याम इति, एवमस्य पूर्वान्तपरान्तमध्येष्वात्मभावजिज्ञासा स्वरूपेणोपावर्तते। एता यमस्थैर्ये सिद्धयः ॥ ३९ ॥

### On Attaining Perfection In Non-Acceptance, Knowledge Of Past And Future Existences Dawns. 39.

Questionings regarding the past, present and future states of one's body, in the forms of 'Who was I and what was I? What is this body? How did it come about? What shall I be in future? How shall it be? get properly resolved in a Yogin (1). The powers mentioned before are developed on being established in Yamas, the restraints.

(1) When through development of a spirit of non-acceptance, objects of bodily enjoyment appear as insignificant, the body itself appears to be a superfluous burden. Thereby a sense of detachment towards sense-objects and the body arises. From meditation based on that idea, knowledge of the past life is derived. The delusion that exists from close attachment to one's body and objects stands in the way of knowledge of the past and the future. When the body is made completely steady and effortless,



powers of clairvoyance etc. are acquired irrespective of the body. Similarly when along with objects of enjoyment, the body also is regarded as a superfluous burden, one becomes conscious of the body as separate from the self and thus rising above bodily delusion comes to know one's past and future lives.

भाष्यम्—नियमेषु वक्ष्यामः—

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

स्वाङ्गे जुगुप्सायां शौचमारभमाणः कायावद्यदर्शी कायानभिष्वङ्गी यतिर्भवति। किञ्च परैरसंसर्गः कायस्वभावावलोक्य स्वमपि कायं जिहासुर्मृजलादिभिराक्षालयन्नपि कायशुद्धिमपश्यन् कथं परकायैरत्यन्तमेवाप्रयतैः संसृज्येत ॥ ४० ॥

Speaking of Niyamas or observances—

**From The Practice Of Purification, Aversion Develops  
Towards One's Own Body Which Extends  
To Contact With Other Bodies. 40.**

When aversion to his own body arises, the yogin practising purification, perceives the imperfections of the body and loses his love for it. Moreover, a distaste develops for the company of others, because one, who has developed aversion to his own body realising that he cannot properly clean it even by ablution etc., finds it impossible to come into contact with the unclean body of another person (1).

(1) Through the practice of purifying one's own body, an aversion to the body and a distaste for contact with other bodies are developed. An animal expresses its love for another animal through imitation of eating by licking it. Such expressions of animality in love are removed by the practices of purification. Love of a Yogin is expressed through sentiments of friendliness, compassion, etc. which are free from sensuousness. By the practice of purification, the desire for contact with women and children totally disappears.



भाष्यम्—किञ्च—

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

भवन्तीति वाक्यशेषः। शुचेः सत्त्वशुद्धिस्ततः सौमनस्यं तत एकाग्रं तत इन्द्रिय-  
जयस्ततश्चात्मदर्शनयोग्यत्वं बुद्धिसत्त्वस्य भवति। इत्येतच्छ्रीचस्थैर्यादधिगम्यत इति ॥ ४१ ॥

Moreover—

**Purification Of The Mind, Pleasantness Of Feeling, One-Pointedness,  
Subjugation Of The Senses And Ability For Self-Realisation  
Are Acquired. 41.**

The Yogin, practising cleanliness gets purification of heart which leads to mental bliss, or spontaneous feeling of joy. From mental bliss develops one-pointedness which leads to subjugation of the senses. From subjugation of the organs, Buddhi (pure I-sense) develops the power of realising the Self (1). All these are attained by establishment in purification.

(1) The evils of arrogance, pride, attachment, etc, being wholly removed, a sense of cleanliness of the mind arises and a spirit of aloofness from one's own body as well as from others' grows. This state, uncontaminated by the body-sense, is called internal purification. It brings about purification of the mind, and lessening of impurities in the form of worldly obsession. This leads to the development of mental bliss or a feeling of gladness and the body acquires a Sāttvika form of easiness. Without such a feeling of gladness, one-pointedness of mind is not possible, without which it is not possible to realise the Soul beyond the senses.

सन्तोषादनुत्तमसुखलाभः ॥ ४२ ॥

भाष्यम्—तथा चोक्तम् 'यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्। तृष्णाक्षयसुखस्यैते  
नार्हतः षोडशीं कलाम्' इति ॥ ४२ ॥



**From Contentment Unsurpassed Happiness Is Gained. 42.**

It has been said in this connection : "The happiness gained on this earth through the enjoyment of desired objects, or the supreme heavenly joy, is not even one-sixteenth of the happiness caused by the cessation of desires."

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ ४३ ॥

भाष्यम्—निर्वर्त्यमानमेव तपो हिनस्त्यशुद्ध्यावरणमलं, तदावरणमलापगमात्काय-  
सिद्धिरणिमाद्या, तथेन्द्रियसिद्धिर्दूराच्छवणदर्शनाद्येति ॥ ४३ ॥

**Through Destruction Of Impurities, Practice Of Austerities Brings About Perfection Of The Body And The Organs. 43.**

When austerities are practised, the veil of impurity is removed. Then perfection (Siddhi) of the body in the form of Aṇimā (minification) etc. and of the organs in the forms of clairaudience, clairvoyance, etc. develop (1).

(1) Austerities in the form of Prāṇāyāma etc. chiefly remove the impurity in the form of subjection to the limitations of the body. Removal of such subjection (*i.e.* not being affected by hunger and thirst, by steady Yogic postures, or by breathing etc.) leads to the removal of the resultant veil of impurities. Then, the mind, unaffected by bodily limitations, due to the unhindered growth of will-power can bring about perfections (Siddhis) of the body and the organs. Yogins, however, do not make use of Yogic austerities for the attainment of such forms of perfection (Siddhi), but they apply them for spiritual attainments.

Austerities like practice of sleeplessness, steadiness of posture, abstention from food, suspension of vital energy, etc. are opposed to human nature and favourable to the nature of celestial beings, hence they bring about perfections (Siddhis) of the body and the senses. That is why Jñānayogins, who devote themselves only to the practice of renunciation and cultivation of discriminative knowledge, to the exclusion of such



austerities, may not have these Siddhis. With the attainment of discriminative knowledge, Samādhi also can be attained; and if a Yogin of that class so desires, he may attain the form of supernormal perfection called Vivekaja-siddhi (III.52). But it is not likely for the Yogin possessed of discriminative knowledge to have this desire. That is why Jñānayogins may attain emancipation without attaining the powers of Siddhi of the body and the senses [III.55 (1)].

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

भाष्यम्—देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति, कार्ये चास्य वर्तन्त इति ॥ ४४ ॥

**From Study And Repetition Of The Mantras Communion  
With The Desired Deity Is Established. 44.**

The heavenly beings, sages and the Siddhas (celestials) become visible to the Yogin who practises Svādhyāya (1), and the Yogin's wishes are fulfilled by them.

(1) Ordinarily, during repetition (Japa) of Mantra (devotional chant, e.g. word symbolic of God) thought does not remain fixed on its meaning. The person performing Japa might be repeating the words aimlessly, with his mind roaming elsewhere. When Svādhyāya is established, the formula and the idea behind it remain uninterruptedly present before the mind. Deities invoked with such ardour and faith are sure to appear before the devotee. Invocation of God made sometimes earnestly, sometimes mechanically with the mind preoccupied with worldly affairs, does not produce the desired result.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

भाष्यम्—ईश्वरार्पितसर्वभावस्य समाधिसिद्धिर्यथा सर्वमीप्सितमवितथं जानाति, देशान्तरे देहान्तरे कालान्तरे च, ततोस्य प्रज्ञा यथाभूतं प्रजानातीति ॥ ४५ ॥



### From Devotion To God, Samādhi Is Attained. 45.

The Yogin who reposes all his thoughts on God, attains Samādhi (1). By the attainment of Samādhi, the Yogin knows all that is desired to be known, whatever happened in another life, in another place or at another time or even what is happening at present. Thereby his enlightenment reveals things as they are.

(1) Constant devotion to God easily leads to the attainment of Samādhi. Other Yamas and Niyamas conduce to the attainment of Samādhi by other means, but devotion to God directly leads to Samādhi, because it is a form of contemplation favourable to Samādhi. That contemplation becoming deep, makes the body motionless and restraining the organs from their objects, culminates in Dhāraṇā (fixity) and Dhyāna (meditation) and ultimately in Samādhi. Surrender of all thoughts to God means mentally merging oneself into God.

Ignorant people express the doubt that if the practice of devotion to God is the cause of attainment of Samādhi, then the other Yogāṅgas must be unnecessary. This is not correct. Samādhi cannot be attained by one who runs about without restraint, or whose mind is distracted by knowledge of worldly objects. Samādhi itself means the state of intense meditation (Dhyāna) which again means deepening of Dhāraṇā or fixity. Thus attainment of Samādhi implies the practice of all accessories of Yoga. What is meant is that instead of taking up other objects of meditation, if the aspirant takes to the practice of devotion to God from the very beginning, Samādhi is easily attained. After the attainment of Samādhi one gains emancipation through-Samprajñāta and Asamprajñāta Yogas. This is what has been said by the commentator.

If there is a lapse in the observance of a single item of Yamas and Niyamas, the effect of all the disciplines is impaired. The Śāstras corroborate this.

भाष्यम्—उक्ताः सह सिद्धिभिर्यमनियमा आसनादीनि वक्ष्यामः। तत्र—

स्थिरसुखमासनम् ॥ ४६ ॥

तद् यथा पद्मासनम्, वीरासनम्, भद्रासनम्, स्वस्तिकम्, दण्डासनम्, सोपाश्रयम्,



पर्यङ्कम्, त्रैश्वनिषदनम्, हस्तिनिषदनम्, उष्ट्रनिषदनम्, समसंस्थानम्, स्थिरसुखं यथासुखञ्च  
इत्येवमादीति ॥ ४६ ॥

The restraints (Yamas) and observances (Niyamas) along with their perfections (Siddhis) having been described, the Āsanās etc. are now being described.

**Motionless And Agreeable Form (Of Staying) Is Āsana  
(Yogic Posture). 46.**

They are as follows :—Padmāsana, Vīrāsana, Bhadrāsana, Svastikāsana, Daṇḍāsana, Sopāśraya, Paryāṅka, Krauñcha (heron)-niṣadana, Hasti (elephant)-niṣadana, Uṣṭra (camel)-niṣadana, and Sama-saṁsthāna. When these postures can be held comfortably, they are called (Yogic) Āsanās (1).

(1) Padmāsana is a well-known posture. Placing the right foot on the left thigh, and the left foot on the right thigh, one has to sit keeping the spine perfectly straight. Vīrāsana is half of Padmāsana, i.e. one foot has to be kept on the opposite thigh, and the other foot below the opposite thigh. In Bhadrāsana, placing the soles of feet on the ground before the scrotum, and close to each other the soles have to be covered by the two palms. In Svastikāsana, one has to sit up straight, the soles of feet being stuck between the opposite thigh and knee. In Daṇḍāsana, one has to sit stretching the two legs, closely fixing together the two heels and toes. Sopāśraya is squatting tying the back and the two legs with a piece of cloth called 'Yoga-pattaka' (a strong piece of cloth by which the back and the two legs are tied while squatting). In the Paryāṅka-āsana, one has to lie down stretching the thigh and hands; it is also called Śavāsana, the posture of the dead. Krauñcha-niṣadana etc. have to be followed by observing the posture of resting adopted by the animals concerned. Contracting the two heels and toes, and pressing one sole with the other while squatting is called Sama-saṁsthāna.

In all the (Yogic) Āsanās, the spine has to be kept straight. The Śruti also says : "The breast, neck and the head have to be kept erect." Moreover, the posture has to be motionless and comfortable. The posture which causes pain or restlessness is not a Yogic posture (vide next Śūtra).



प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४३ ॥

भाष्यम्—भवतीति वाक्यशेषः। प्रयत्नोपरमात् सिध्यत्यासनं, येन नाङ्गमेजयो भवति। अनन्ते वा समापन्नं चित्तमासननिर्वर्तयतीति ॥ ४३ ॥

**By Relaxation Of Effort And Meditation On The Infinite  
(Āsanas Are Perfected). 47.**

By relaxation of the body Āsana is perfected; this stops shaking of the limbs (which is an obstacle to Samādhi). Or, a mind fixed on the infinite brings about perfection (Siddhi) of the Āsana(1).

(1) Perfection of Āsana, *i.e.* perfect steadiness of the body and a sense of comfort, are attained by relaxation of the body and meditation on the infinite. Relaxation means making the body effortless like a corpse. After sitting, the whole body should be relaxed, taking care at the same time that the body does not bend. This brings about steadiness of the body, and the sense of pain being dininished, the posture (Āsana) becomes easy and perfect. Fixing the mind on the infinite, or on the surrounding void, also develops perfection of Āsana. Practice of Āsana cannot be perfected unless some amount of pain is borne in the beginning. When a posture is practised for some time pain will be felt in various parts of the body. This will disappear with the practice of relaxation and meditation on infinite space (and feeling the body as becoming void also). The habit of keeping the body always at rest and effortless, helps the practice of Āsana. In the course of the practice of Āsana, it will be felt as though the body has got fixed to the earth. On attaining further steadiness, it will be felt that the body is non-existent as it were. 'My body has become like void dissolving itself in infinite space and I am like the wide expanse of the sky'—this form of thought is called meditation on the infinite (Ananta-samāpatti).

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

भाष्यम्—शीतोष्णादिभिर्द्वन्द्वैरासनजयान्नाभिभूयते ॥ ४८ ॥



### From That Arises Immunity From Dvandvas Or Opposite Conditions. 48.

When perfection in Āsana is attained, the devotee is not affected by the opposite conditions like heat and cold etc. (1).

(1) The Yogin, who has perfected the practice of Āsana, is not affected by heat or cold, hunger or thirst. A state of anaesthesia, in which heat or cold is not felt, sets in when the body becomes like void from attaining steadiness in Āsana. A similar feeling of tranquillity applied to centres of sensation of hunger or thirst, makes one insensitive to these feelings. In fact, pain is a form of restlessness, which is subdued by the practice of calmness.

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ ४९ ॥

भाष्यम्—सत्यासनजये बाह्यस्य वायोराचमनं श्वासः, कौष्ठ्यस्य वायोर्निःसारणं प्रश्वासः, तयोर्गतिविच्छेद उभयाभावः प्राणायामः ॥ ४९ ॥

### That (Āsana) Having Been Perfected, Regulation Of The Flow Of Inhalation And Exhalation Is Prāṇāyāma (Breath Control). 49.

Āsana having been perfected, suspension of either of the processes of drawing in external air and exhaling internal air constitutes a Prāṇāyāma (1).

(1) The Prāṇāyāma mentioned in this Yoga is not the same as those mentioned in Haṭha-yoga as exhalation (Rechaka), inhalation (Pūraka) and suspension (Kumbhaka). Some commentators have tried to make the two correspond but that is not proper.

If the air is not expelled after inhalation, there is a cessation of the movement of breath; this is one Prāṇāyāma. Similarly, if after expulsion of air, the movement of breath is suspended, that also is a Prāṇāyāma. It is the suspension of breath, following either inhalation or exhalation, that constitutes a Prāṇāyāma. Prāṇāyāmas have thus to be practised one after another. A description of the Prāṇāyāma as suspension after exhalation has been given in the Sūtra I.34.



Prāṇāyāma can be performed after Āsana has been perfected. Prāṇāyāma can be practised even before Āsana has been perfected if the body becomes steady in Āsana and the mind is occupied with a sense of void, or any other form of tranquil thought. Prāṇāyāma practised with a restless mind cannot be regarded as a part of Yoga. Prāṇāyāma does not become conducive to Samādhi unless steadiness of the body and one-pointedness of the mind on one subject are maintained along with suspension of breath. That is why Āsana is necessary from the beginning. Contemplation on God, or on a feeling of physical or mental void, or on a feeling of luminosity within the heart, has to be practised with each incoming and outgoing breath. In other words, the object contemplated upon should be present in the mind during each act of inhalation and exhalation which are to be looked upon as the predisposing causes of one-pointedness of the mind; thus breathing and quietening of the mind have to be synchronized through practice. When this is mastered, the suspension of the movement (of breath) has to be practised. During this practice, the mind has also to be kept fixed on the object of contemplation. That is, the suspension of breath and the mind's fixation on the object of concentration should be made as a single effort. Or the mind has to be kept fixed on the object of meditation by the same effort by which suspension is attained with the feeling that the object itself is being held, as it were, tightly in a mental embrace. If fluctuations of the mind remain suspended as long as the suspension of breath is maintained, one real Prāṇāyāma is performed. Dhāraṇā (fixation of the mind on an object) has to be practised with the help of this form of Prāṇāyāma performed one after another. In Samādhi, however, the breath gets reduced progressively and becomes imperceptible, or is even wholly suspended.

The purport of this aphorism is : The suspension of the movement of air, incoming in inhalation and outgoing in exhalation, is Prāṇāyāma. The various ways in which this suspension can be practised will be shown in the next aphorism.

भाष्यम्—स तु—

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

यत्र प्रश्वासपूर्वको गत्यभावः स बाह्यः, यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः।  
तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद् भवति, यथा तप्ते न्यस्तमुपले जलं



सर्वतः सङ्कोचमापद्येत तथा द्वयोर्युगपद् भवत्यभाव इति। त्रयोऽप्येते देशेन परिदृष्टाः—  
इयानस्य विषयो देश इति। कालेन परिदृष्टाः—क्षणानामियत्तावधारणेनावच्छिन्ना इत्यर्थः।  
संख्याभिः परिदृष्टाः—एतावद्धिः श्वासप्रश्वासैः प्रथम उद्घातस्तद्वन्निगृहीतस्यैतावद्धिर्द्वितीय  
उद्घात एवं तृतीय एवं मृदुरेवं मध्य एवं तीव्र इति संख्यापरिदृष्टः। स खल्वयमेवमभ्यस्तो  
दीर्घसूक्ष्मः ॥ ५० ॥

**That (Prāṇāyāma) Has External Operation (Vāhya-Vṛtti), Internal Operation (Ābhyantara-Vṛtti) And Suppression (Stambha-Vṛtti).**

**These, Again, When Observed According To Space, Time**

**And Number Become Long And Subtle (1). 50.**

That which brings suspension of movement after exhalation is an external operation, or Vāhya-vṛtti Prāṇāyāma. That which brings suspension after inhalation is an internal operation, or Abhyantara-vṛtti Prāṇāyāma. The third is suppression or Stambha-vṛtti. In this, the other two (*i.e.* external and internal operations) are absent. This is effected by one effort. Just as water dropped on a piece of hot stone shrinks simultaneously on all sides, even so (in the third, or suppression), the other two operations simultaneously disappear. These three operations, again, are regulated by (i) space, that is so much space is its scope, (ii) time, that is, according to the calculation of moments (Kṣaṇas), and (iii) number, *e.g.* so many incoming and outgoing breaths constitute the first stroke, so many numbers constitute the second stroke, similarly, the third stroke. Again, they are mild, moderate and intense. This is Prāṇāyāma regulated according to number. Prāṇāyāma becomes long and subtle after one gets habituated to it in this way.

(1) The words 'Rechaka' (expulsion of air), 'Pūraka' (drawing in of air) and 'Kumbhaka' (suspension of air), were not used in ancient times in the sense in which they are understood now. Had it been so, the author of the Sūtras would certainly have used them. They were coined later.



External operation (Vāhya-vṛtti), internal operation (Āhyantara-vṛtti) and suppression (Stambha-vṛtti)—these three are not the same as expulsion of air (Rechaka), drawing in of breath (Pūraka) and suspension of breathing (Kumbhaka). The author of the Bhāṣya has described external operation as want of movement after exhalation. This is not the same as expulsion of air (Rechaka). Rechaka is a form of exhalation. In fact, later commentators only tried to reconcile the newer forms with the practices mentioned in this commentary. But none succeeded in reconciling them.

Interpreting the word 'Gatyabhāva' (suspension of movement) as 'suspension of natural movement', some sort of affinity between 'Rechaka-Pūraka' and external operation etc. may be found. After exhalation, keeping the air outside and not drawing in breath immediately, is an external operation; this is both exhalation and suspension of breath. Similarly, the internal operation also is a combination of inhalation and suspension of breath. In some books it is stated that the suspension of breath after exhalation is the Vedic form of Prāṇāyāma, and suspension after inhalation is its Tāntric form. Thus, external operation etc. are not the same as merely Rechaka, Pūraka and Kumbhaka, as understood in modern times.

The ancient processes of 'Rechaka' etc., are similar to the processes described in the Yoga philosophy.

The particular form of effort, which brings about suppression, may be described as an effort at internal contraction of all the limbs of the body. When that effort becomes firm, suspension of breath can be maintained for a long time; otherwise it cannot be maintained for more than two or three minutes. This should be clearly understood.

In the Hatha-yoga that effort is called Mūla-bandha (contraction of the anus), Uddīyāna-bandha (contraction of the abdomen), and Jālandhara-bandha (contraction of the throat). The operation called Khecharimudrā is also similar. For the practice of this posture, the tongue has to be repeatedly pulled to elongate it gradually. Pressing the extended tongue into the nasopharynx and applying pressure on the nerves therein, or pulling them, it is possible to maintain suspension of breath and vital energies (state of catalepsy) for some time. As a result of these efforts at contraction, the nerves being inclined towards suspension, the breath and life energy may be suspended. By the adoption of a particular form of diet, and practices performed with a healthy body, the nerves and muscles attain a Sāttvika form of alacrity with the help of which this strong effort can be made (Buddhists describe this alacrity as gentleness and dexterity of the body). This effort cannot be made with a flabby body which is not



muscular, hence there are instructions to make the body strong and perfectly healthy by the adoption of various postures and practices.

This is how Prāṇa (breathing) can be stopped with Haṭha, *i.e.* by enforced means. This, however, does not lead to stoppage of the activities of the mind, though it may help the process. After perfecting Prāṇāyāma if one practises control over the mind by means of Dhāraṇā etc., then only one can advance in the path of Yoga; otherwise one will gain nothing, except keeping the body like a corpse for a period of time.

Apart from this, there are other methods of restraining the activities of Prāṇa. The functioning of Prāṇa may also be stopped by means of the Sāttvika form of restraint brought forth by sublime joy arising out of one-pointedness of mind of those who practise Īśvara-praṇidhāna (devotion to God) or Dhāraṇā on Consciousness for making their minds one-pointed. And once the one-pointedness becomes continuous, one can, remaining wholly absorbed in it, reduce or stop the intake of food and easily achieve Samādhi by stopping Prāṇa. The Mahābhārata says : "By reducing the diet, they conquer the fifth imperfection, *viz.* the breath"; —this injunction is intended for such spiritual aspirants. The intense joy felt in the innermost being through devotion to God, Dhāraṇā of the Sāttvika type, etc. gives rise to a strong desire to hold on to it as if in an embrace by the heart, and produces a contraction of the nerve-centres that may stop the activities of Prāṇa. The impulse of contraction that is externally produced in Haṭha-yoga is internally induced in Prāṇāyāma.

To stop the activities of Prāṇa for a long time (as recommended in Haṭha-yoga) intestinal impurities have to be wholly removed. Otherwise putrid substances act as a hindrance and the abdomen cannot be fully contracted. Removal of intestinal impurities is not necessary if total fasting is observed, or a reduced diet (*i.e.* only water, or water mixed with milk) is taken.

Some people have an innate capacity to stop the activities of Prāṇa (breathing). They can stop Prāṇa for a short or long period of time. We knew of a person who could remain buried for 10 or 12 days at a stretch. At that time, he did not wholly lose his consciousness but remained like an inert substance. Another person could, at will, make any particular limb of his body inert. It is needless to say that Yoga has nothing to do with these powers. Ignorant people may regard this as Samādhi. But let alone Samādhi, a person having the capacity to remain buried for even three months at a stretch, may not have even a remote conception of Yoga. It should always be clearly understood that Yoga primarily means control



over the mind, and not merely control over the body. When the mind is wholly controlled, the body will certainly be brought under control. On the other hand, there may be full control over the body without the least control over the mind.

Suspension of breath after exhalation is an external operation of Prāṇāyāma, while suspension after inhalation is its internal operation. There is a third operation known as Stambha-vṛtti, in which there is no attempt at inhalation or exhalation. It involves total stoppage of breathing in one single effort, either in the process of inhalation or exhalation, with some air left in the lungs. The air thus remaining in the lungs is gradually exhausted. This operation gives rise to a feeling as though the whole body were being evacuated of air.

Just as water dropped on a piece of hot stone dries up simultaneously from all sides, even so by the operation of suppression, the function of breathing stops altogether. That is, air has not to be expelled from the body and held outside, for the purpose of stopping its flow; conversely, the movement of breath has not to be stopped by inhaling air and holding it inside the body.

In the initial stage, either the external or the internal operation of Prāṇāyāma, should be adopted for practice. In the Sūtra (I.34) the author has shown preference for the external operation. Practising suppression once in a while, the breath has to be brought under control.

After practising either the external or internal operation for a time, one becomes able to practise suppression (Stambha). The ability to practise suppression develops automatically when, after practising either external or internal operation for some time, a few breaths are taken in the normal way. At first, the ability to practise suppression comes on after long intervals of time, later on it becomes more frequent. It is difficult to practise suppression when the lungs are either fully expanded or completely contracted. Only external and internal operations are possible under such conditions.

External operation, internal operation and suspension—these three forms of Prāṇāyāma practised according to the observations of space, time and number, gradually become long and subtle. Among them, observation of space comes first. Space has to be taken in two senses—external and internal. From the tip of the nose to the point up to which the flow of breath is extended, is the external space. The internal space is primarily the space inside one's body, up to the region of the heart, covered by the movement of air. Starting from the heart the entire body from head to foot, also constitutes the internal space.

Prāṇāyāma practised with observation of the distance covered by the



exhaled air from the tip of the nose (keeping a watch that it covers as little distance as possible) is an operation regulated by observation of external space. This gradually weakens the exhalation. The internal space has to be perceived by feeling. When the inhaled air enters the lungs, it should be felt in the region of the heart. This constitutes *Prāṇāyāma* with the observation of internal space.

Taking the region of the heart as the centre, it has to be felt that a feeling of touch is spreading all over the body from about the heart during inhalation and the same feeling is being gathered and brought back to the region of the heart during exhalation. In this way it is necessary in the beginning to regard the whole body (specially up to the soles of the feet and the two palms) as the space under observation. This purifies the nerves, and the faculty of feeling spreading over the entire body becomes unobstructed, that is, the *Sāttvika* faculty of sentience is gained resulting in a feeling of ease all over the body. When *Prāṇāyāma* is practised with such a feeling of ease, it produces good result. Failing that it may make the body sick.

Having attained a feeling of ease, if along with it *Stambha* and other *Vṛttis* are practised, it leads to the augmentation of the *Sāttvika* quality of the body; hence the function of *Prāṇa* or breath may be stopped for a long time, without much effort. Owing to the absence of inertness of the body the power to suppress (breath) also becomes exceedingly strong.

The carotid artery, running from the heart to the brain, is also to be counted as forming a part of the internal region. It has to be imagined as a flow of effulgence. Besides this, the feeling or idea of lustre emanating from the brain is also an internal region. In a particular form of *Prāṇāyāma*, it has to be observed.

Projecting the mind in these internal regions, *Prāṇāyāma* has to be practised with a feeling of internal touch. At the time of exhalation, it has to be felt as if that feeling from the whole body after being gathered in the heart-region is proceeding with the exhaled air up to 'Brahmarandhra' (the lower part of the cranium). During inhalation, it has to be felt that a feeling of touch proceeding from the heart-region is spreading over like a flow of air and pervading all parts of the body. This is how 'space' has to be observed. In the effort at suspension, 'space' has to be observed keeping the heart in view, along with an indistinct feeling of touch all over the body.

It is best to conceive the heart etc. as 'space' in the form of transparent sky. The concept of effulgent light is also useful. The image of one's desired deity may also be meditated on as being in the heart. When space is observed in these ways, the suspension in *Prāṇāyāma* becomes long,



and the breathing becomes subtler. The author of the Bhāṣya has said : 'So much space is its scope,' *i.e.* this form of observation is called observation of 'space'. Here by space is meant internal region about the heart and external space, and by scope, the space covered by inhalation and exhalation and the region where the mind rests during suspension.

Observation of 'time' is now being described. 'Kṣaṇa=one fourth of the twinkling of an eye. The measure by 'Kṣaṇas', that is, the period of inhalation, exhalation and suspension should be of so many Kṣaṇas or moments. The observation of this means the practice of Prāṇāyāma regulated by time. Observation of time has to be practised by means of Japa (repetition of Mantra). Along with this, it is useful to have the awareness of time. It is through action (and the resultant mutation) that we come to have the idea of time. If the mind is fixed on the flow of sound, the conception of the passage of time becomes distinct. The idea of a movement or flow that is perceived when the mind is kept engaged in repeating very quickly Praṇava (sacred symbol OM) is the same as the experience of time. When this passage of time is once felt, every sound (*e.g.* in Anāhata-nāda, *i.e.* in the sense of sound automatically produced within, without outside vibration or concussion) will bring the idea of time. Even if the sounds are not similar they can produce a sense of the flow of time, *i.e.* the flow of time can be marked through the utterance of Gāyatrī-mantra (a Vedic hymn), or by mentally uttering Praṇava harmoniously during the time required for a deep inhalation and exhalation. Observation of space and observation of time, have to be simultaneously practised without any conflict between the two processes.

Prāṇāyāma can be practised for a specified period of time, or as long as it is possible to do so. The period of time has to be fixed by Japa (repetition) of a definite number of Praṇavas (sacred symbol OM) or Gāyatrī or other Mantras. Gāyatrī has to be repeated thrice. But in the beginning, inhalation, exhalation and suspension should be practised only to the extent they are easy to perform. In order to remember the number of Praṇavas repeated, Japa has to be practised in bunches. It is needless to say that mental Japa is preferable to other forms of Japa, because the use of the digits during Japa for keeping count diverts the mind. Practice of Japa in bunches is somewhat as follows :— Om-Om, Om-Om, Om-Om-Om. Thus in one bunch, seven repetitions of Praṇava are made. Repeating as many of these bunches as desired, it is easy to keep count of Japas.

There is another method of performing Prāṇāyāma by suspending both inhalation and exhalation as long as possible. In many cases, it is found



to be the easier process. The time that is taken in exhaling, slowly and imperceptibly, or in practising suspension after exhalation, is the time covered by this form of Prāṇāyāma. In it there is no need to count the number of Japas. One Praṇava may be uttered lengthily and harmoniously (mainly with the 'M' in half-syllable), and this will easily give the idea of time, as stated above. This is how Prāṇāyāma is practised as regulated by time, through the sequence of Kṣaṇas.

Observation of time in terms of strokes, is called Prāṇāyāma regulated by numbers. For in it, time is determined by the number of inhalations and exhalations. The normal time taken in inhalation and exhalation by a healthy person is called a Mātrā. If it is assumed that fifteen inhalations and exhalations take place in a minute, then one Mātrā will comprise 4 seconds. Twelve similar Mātrās (or 48 seconds) will form an Udghāta (stroke). Twenty-four Mātrās will constitute the second stroke. Thirty-six Mātrās (2/5 minutes) will form the third stroke. When the Prāṇāyāma takes place with twelve respirations (inhalation and exhalation taken together) it makes one stroke. This is the mild form of Prāṇāyāma. When there are two strokes or twenty-four respirations it is middling and when there are three strokes or thirty-six respirations it is the best.

According to another view, the time covered by a Mātrā is 1/3 second, or 1/3 of the above calculation. Hence on this view the first stroke will consist of 36 Mātrās, the second stroke of 72 Mātrās and the third of 108 Mātrās. The term 'Udghāta' (stroke) has another meaning. According to this, Bhojaraja has said: "The air from the navel going up and striking the head is called one stroke." It means that when the breathing is stopped, the impulse felt for either inhalation or exhalation is called 'Udghāta'. Vijñāna-bhikṣu has interpreted the word 'Udghāta' as indicating only suspension of inhalation and exhalation.

In fact, all the three views can be reconciled. The meaning of 'Udghāta' is as follows : The extent of time up to which restraint of breath does not cause unreasiness for either releasing or inhaling air, constitutes an 'Udghāta'. That time at first consists of 12 Mātrās, or 48 seconds; therefore, time covering 12 Mātrās, constitutes the first 'Udghāta'.

As every 'Udghāta' is determined by a specified number of breaths, the Prāṇāyāma so performed is called Prāṇāyāma regulated by number. This number being fixed beforehand, it is not necessary to observe it during the practice of Prāṇāyāma. But observation of number may be necessary in order to determine how many Prāṇāyāmas should be practised and at what rate it should be increased. According to Haṭha-yoga, Prāṇāyāma should be practised four times a day up to a maximum of



eight each time. This number should be reached gradually and not all at once. It is said : "The number should be increased very slowly and carefully." The first 'Udghāta' is called Mṛdu (mild), the second Madhya (intermediate) and the third is called Tīvra (the best form of Prāṇāyāma).

Thus practised, Prāṇāyāma becomes both long and subtle. 'Long' means exhalation or the suspension of breath for a long time. 'Subtle' means attenuation of inhalation and exhalation and effortlessness during the holding of breath. When a fine cotton wool held at the tip of the nose does not move, it indicates the subtle form of exhalation.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

भाष्यम्—देशकालसंख्याभिर्बाह्यविषयः परिदृष्ट आक्षिप्तः, तथाभ्यन्तरविषयः परिदृष्ट आक्षिप्तः, उभयथा दीर्घसूक्ष्मः। तत्पूर्वको भूमिजयात् क्रमेणोभयोर्गत्यभावश्चतुर्थः प्राणायामः। तृतीयस्तु विषयानालोचितो गत्यभावः सकृदारब्ध एव, देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः। चतुर्थस्तु श्वासप्रश्वासयोर्विषयावधारणात् क्रमेण भूमिजयादुभयाक्षेपपूर्वको गत्यभावश्चतुर्थः प्राणायाम इत्ययं विशेषः ॥ ५१ ॥

### **The Fourth Prāṇāyāma Transcends External And Internal Operations (1). 51.**

When external operation regulated by space, time and number, is mastered it can be transcended by skill acquired through practice. Internal operation also, similarly regulated, can be transcended through practice. After proficiency is attained through practice, both these operations become long and subtle. Gradual suspension of external and internal operations, after these are mastered through practice as stated above, is the fourth Prāṇāyāma. Suppression of movement with one effort, without considering space, etc., is the third Prāṇāyāma. When regulated by space, time and number it becomes long and subtle. After acquiring proficiency in observing space etc. during inhalation and exhalation, gradual suspension of movement



transcending them is the fourth Prāṇāyāma. This is the difference between the third and the fourth Prāṇāyāmas.

(1) Besides external operation, internal operation and suppression, there is another form of Prāṇāyāma. That also is a form of suppression. But it is somewhat different from the third form of Prāṇāyāma. The third Prāṇāyāma is performed all at once. But the fourth Prāṇāyāma is done after the practising of external and internal operations with the observation of space, time and number, and going beyond them all. After prolonged practice, when external and internal operations become very subtle, then going beyond them there arises a form of suspension which is the fourth and a very subtle form of suspension. The commentary will be understood better in the light of these observations.

Here, the other method of Prāṇāyāma is being explained in detail. At first, one must sit calmly in Āsana. Then, with the chest kept steady, air has to be inhaled and exhaled by moving the abdominal muscle only. The exhalation has to be performed, as far as possible, slowly and completely. This will somewhat accelerate the movement of inhalation; care should, however, be taken to see the inhalation is done only by inflating the abdomen.

In this way, while exhaling and inhaling, a clear, transparent, luminous or white, all-pervading, infinite void should be imagined in the region of the heart at the centre of the chest. Initially it is necessary to meditate in this manner for a few days, instead of practising inhalation or exhalation. When that is mastered, exhalation and inhalation should be practised along with that meditation, feeling, as though, exhalation is being done in that void pervading the body, and that it is being filled in by inhalation. According to the Śāstras exhalation and inhalation should be carried out in a pleasant mood. At the same time, the mind has to be made vacant. The Śāstras direct that one should get one's mind engrossed in a vacant state, *i.e.* a sensation of touch should be felt by a vacant mind all over the body, which has to be conceived as a void. The heart should be regarded as the centre of that sense of void from which a sensation or feeling is to be conceived as spreading throughout the body during inhalation.

Initially slow exhalation and normal inhalation have to be practised along with meditation. When this is mastered, external operation should be practised now and then. That is, after exhalation one should not inhale. Similarly, internal operation also should be practised in which it should be felt that the inhaled air spreading all over the body has made it like



a stationary pitcher filled with water and has stopped all restlessness of the body. It is needless to say that the inhaled air goes only into the lungs and not to other parts of the body. But after inhalation, when the lungs are full, it is felt as though that fullness has pervaded the entire body. This feeling is to be meditated upon. It should be borne in mind that this feeling over the whole body leads to perfection in Prāṇāyāma. This is the inner meaning of the expression : 'The body should be filled up with air.'

In the beginning, external and internal operations are to be practised once in a while. But afterwards, when they are mastered they may be practised without break. Initially suppression has to be practised in between these operations. After a few normal exhalations and inhalations the breathing should be stopped, with a small quantity of air left in the lungs, by contracting the lungs through internal effort. The practice of suppression should be undertaken after one feels, on account of the practice of external and internal operations mentioned earlier, a Sāttvik form of ease in the lungs and over the entire body, that is, when the body feels light and a pleasant sensation pervades it. For, then the organ of breathing can be firmly stopped, and one can easily remain without breath for a long time. As the breath is stopped when a pleasant sensation pervades, the state of suspension is felt as still more pleasant. Afterwards when the suspension of breath becomes unbearable the effort may be relaxed and normal breathing resumed. As only a slight quantity of air remains in the lungs, and most of it gets absorbed, inhalation becomes necessary after suppression, and not exhalation. Not only that, inhalation is then indispensable, otherwise the movement of heart will stop. Therefore, suspension should be practised with such small quantity of air in the lungs as would make inhalation necessary after suspension.

To start with, after practising suppression once, normal exhalation and inhalation should be carried out several times. When, however, the practice has been perfected, suppression can be undertaken without interruption. It is needless to say that during the practice of suppression also, it is necessary to keep the mind vacant, fixed to an internal region (preferably about the heart). Otherwise, the practice will be fruitless so far as Samādhi is concerned.

Desired result may be achieved by the practice of either the external or the internal operation. Suppression should be practised for the development of 'Udghāta'. Suppression itself is finally transformed into the fourth form of Prāṇāyāma, which marks the perfection of Prāṇāyāma. In practising the external and internal operations, care should be taken that exhalation and suspension in the case of the former and inhalation and



suspension in that of the latter, take place harmoniously in one unbroken effort, that is, inhalation and exhalation should become subtle and imperceptibly get lost in the suspension.

The following points should be remembered by one in practising Prāṇāyāma :

(a) After feeling an internal sensation of touch along with inhalation and exhalation, the Sāttvika feeling of lightness and ease has to be vividly experienced. Prāṇāyāma performed with such feeling makes it perfect, not otherwise. Sattva-guṇa denotes revelation. Therefore, the effort which makes an act easy or natural, gives rise to appropriate feeling, meditation on which reveals the Sāttvika quality of ease. Just as meditation on sentience pervading the lungs during inhalation and exhalation leads to the sensations of lightness and ease there, so also over the whole body.

(b) Prāṇāyāma has to be practised by slow degrees, keeping an eye on health and physical well-being.

(c) Prāṇāyāma practised without meditation makes the mind more restless. That is why, in some cases it brings on lunacy. If the mind cannot first be made vacant through meditation in respect of an internal region, it is preferable not to take to Prāṇāyāma. Prāṇāyāma may, however, be undertaken if the mind can be fixed on an image conceived in an internal region. For the practice of Yoga, however, the state of void is more suitable.

(d) Attention should be given to diet. Too much of food, physical exercise and mental labour diminishes chances of progress in Prāṇāyāma. Light food, keeping the stomach partially empty, is frugality in meals. Moderation of diet will be found discussed in detail in books on Hāṭhayoga. Food containing carbohydrate should be taken, oil and fat should not be taken in excess.

It should be remembered that, ultimately, the Yogins have to give up consumption of fat altogether. If suspension of Prāṇa for a long period is desired, fasting also becomes necessary (it reduces the necessity for breathing). That is why the Mahabharata says : "The Yogin acquires power, *i.e.* proficiency, by eating grains of rice, husks of sesame and barley gruel without fat and avoiding food containing fat. Drinking water mixed with milk, for a fortnight, month, season or year, or observing complete fast for a month, the Yogin acquires power." In the beginning, however, fat has to be taken in small quantities. In reducing diet it should be done gradually, by slow degrees.

Mere suspension of breathing is not Yogic Prāṇāyāma. There are some people who can naturally suspend breathing. It is such people, who remaining



buried, show their magical power and earn money. This is neither Yoga nor Samādhi. That is why such people fail to achieve their spiritual excellence of Yoga.

The suspension of Prāṇa, which either arrests modifications of the mind or makes it one-pointed, constitutes Yogic Prāṇāyāma. Periods of stability of the mind during the practice of individual Prāṇāyāmas, growing gradually and continuously, develop finally into Samādhi. That is why it is said that twelve Prāṇāyāmas make one Pratyāhāra, and twelve Pratyāhāras make one Dhāraṇā etc. Therefore, unless the mind is steadied and made free from attachment to objects, it is not Yogic Prāṇāyāma. It would be only a physical feat. Mere suspension of breath is an external expression of Samādhi, not its internal or real characteristic.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

भाष्यम्—प्राणायामानभ्यस्यतोऽस्य योगिनः क्षीयते विवेकज्ञानावरणीयं कर्म, यत्तदाचक्षते 'महामोहमयेनेन्द्रजालेन प्रकाशशीलं सत्त्वमावृत्य तदेवाकार्ये नियुङ्क्ते' इति। तदस्य प्रकाशावरणं कर्म संसारनिबन्धनं प्राणायामाभ्यासादुर्बलं भवति, प्रतिक्षणं च क्षीयते। तथा चोक्तं 'तपो न परं प्राणायामात्ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्ये'ति ॥ ५२ ॥

**By That The Veil Over Manifestation (Of Knowledge) Is Thinned. 52.**

In the case of the Yogin engaged in practising Prāṇāyāma, the Karma which shuts out discriminative knowledge dwindles away (1). That (Karma) has been described in the following quotation : "The illusive magic of misapprehension covers the sentient Sattva (Buddhi) by a thick veil and directs it to improper deeds." The practice of Prāṇāyāma weakens and gradually attenuates that Karma of the Yogin which veils revelation and brings about the cycle of births. Thus it has been said : "There is no Tapas superior to Prāṇāyāma; it removes impurities and makes the light of knowledge shine."



(1) The veil enveloping discriminative enlightenment which is worn away by Prāṇāyāma is not the veil of misapprehension but the veil of Karma based on misapprehension. Karma is the means of sustenance of wrong knowledge. Therefore attenuation of Karma attenuates misapprehension as well. Prāṇāyāma leads to immobility of the body and the organs. Its latency attenuates the latency of afflictive Karma just as the latency of anger is attenuated by that of non-anger. Thus it is clear that Prāṇāyāma weakens and causes the decay of the false knowledge based on Avidyā (which is identification of the body or the senses with the self) and actions and latencies derived therefrom. Some people raise the objection that since wrong knowledge can be destroyed only by right knowledge, how can (physical) act in the form of Prāṇāyāma cause its destruction? In reply, it may be said that in this case also misapprehension is destroyed by knowledge. Prāṇāyāma is no doubt a physical act, but the knowledge gained by the act causes destruction of Avidyā. The practice of Prāṇāyāma separates one's I-sense from the body and the sense-organs. Therefore, knowledge corresponding to the act of Prāṇāyāma (every act has its corresponding knowledge) is 'I am neither the body nor the senses.'

भाष्यम्—किञ्च—

धारणासु च योग्यता मनसः ॥ ५३ ॥

प्राणायामाभ्यासादेव। 'प्रच्छर्दनविधारणाभ्यां वा प्राणस्य' इति वचनात् ॥ ५३ ॥

Moreover—

**The Mind Acquires Fitness For Dhāraṇā (1). 53.**

That fitness arises from the practice of Prāṇāyāma. This Sūtra confirms the former statement that by exhaling and restraining the breath, fixity of mind can be established.

(1) Fixity of mind on an internal region of the body is called Dhāraṇā. During the practice of Prāṇāyāma the mind has to be constantly fixed on the internal region. It is needless to say that this brings on the



ability to fix the mind there. In Sūtra I.34 it has been stated that stability of mind is acquired by the practice of Prāṇāyāma. Stability means fixity of the mind on a desired object.

भाष्यम्—अथ कः प्रत्याहारः—

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

स्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेति, चित्तनिरोधे चित्तवन्निरुद्धा-  
नीन्द्रियाणि, नेतरेन्द्रियजयवदुपायान्तरमपेक्षन्ते। यथा मधुकरराजं मक्षिका उत्पतन्तमनु-  
त्पतन्ति, निविशमानमनु निविशन्ते, तथेन्द्रियाणि चित्तनिरोधे निरुद्धानि, इत्येष  
प्रत्याहारः ॥ ५४ ॥

What is Pratyāhāra?

**When Separated From Their Corresponding Objects, The Organs Follow, As It Were, The Nature Of The Mind, That Is Called Pratyāhāra (Restraining Of The Organs). 54.**

Due to lack of contact with their corresponding objects, the sense, as it were, imitate the nature of the mind, *i.e.* like the mind which has suspended its functions, they also cease their functions, rendering unnecessary the application of other means for the control of the senses (1). Just as bees follow the course of the queen bee and rest when the latter rests, so when the mind stops the senses also stop their activities. This is Pratyāhāra.

(1) In other forms of discipline for the control of the senses the latter have to be kept away from objects, or the mind has to be consoled and soothed or some other methods have to be adopted, but in Pratyāhāra these are not required, the mental resolution suffices. To whatever direction the mind is wilfully turned, the senses follow it. When the mind is fixed on an internal region, the senses no longer perceive external objects. Similarly when the mind is fixed on an external object like sound, it cognises that object only and the senses refrain from all activities related to other objects.



The principal methods for the practice of Pratyāhāra are (a) indifference to external objects, and (b) living in the world of thought. Pratyāhāra cannot be practised unless the habit of intently noticing objects with the eye and other senses is given up. The practice of Pratyāhāra becomes easy for those who cannot by nature observe external things minutely. Lunatics have a kind of Pratyāhāra, so have hysterics. Those who are amenable to hypnotic suggestions, attain Pratyāhāra well; when offered salt for sugar, they get the taste of sugar in the salt.

Yogic Pratyāhāra is different from all the above types of Pratyāhāra. It is entirely self-regulated. When the Yogin does not want to know a thing, his power of perception stops immediately. Prāṇāyāma is helpful in such suspension. Through practice of Prāṇāyāma for a long time at a stretch, the tendency to suspend their activities gets stronger in the senses, hence Pratyāhāra becomes easier to practise. But there are other methods (meditation etc.) also, which may produce it. Pratyāhāra is beneficial when practised along with Yamas and Niyamas, otherwise the kind of Pratyāhāra, brought about on a person (*e.g.* by hypnotism) by somebody with a wicked motive, may cause harm.

Pratyāhāra in the form of suspension of activities of the senses is helpful to the Yogin for arresting his mind. when a swarm of bees leave their hive for the construction of a new one, the queen bee leads the way. Wherever that large bee rests, the other bees also rest and when she flies, the others closely follow her course. This is the example given in the Bhāṣyam to explain Pratyāhāra.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

भाष्यम्—शब्दादिष्वव्यसनम् इन्द्रियजय इति केचित्, सक्तिर्व्यसनं व्यस्यत्येनं श्रेयस इति। अविरुद्धा प्रतिपत्तिर्याव्या। शब्दादिसंप्रयोगः स्वेच्छयेत्यन्ये। रागद्वेषाभावे सुखदुःखशून्यं शब्दादिज्ञानमिन्द्रियजय इति केचित्। 'चित्तैकाग्र्यादप्रतिपत्तिरेवेति' जैगीषव्यः। ततश्च परमा त्वयं वश्यता यच्चित्तनिरोधे निरुद्धानीन्द्रियाणि, नेतरेन्द्रियजयवत् प्रयत्नकृतम् उपायान्तरमपेक्षते योगिन इति ॥ ५५ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके साधनपादो द्वितीयः ।



### That Brings Supreme Control Of The Organs. 55.

Some say that A-vyāsana or indifference to objects like sights and sounds etc., is control of the senses. The word 'Vyāsana', used in this connection, means attachment or fondness, in other words, that which moves people away from righteousness. Other say that enjoyment of objects like sound etc. not forbidden by the Śāstras is permissible, meaning thereby that this is subjugation of the senses. There are still others who say : 'Control of the senses means application of the senses to objects like sound etc., out of one's own free will, without being a slave to them.' Again there are others who say : 'Experiences of sound etc., without feelings of happiness or misery on account of absence of attachment and aversion, is subjugation of the senses.' Jaigīṣavya says : "When the mind becomes one-pointed, the disinclination to objects of the senses or detachment from objects that arises, is control of the senses." Hence, what is stated by Jaigīṣavya constitutes the supreme form of sense-control of the Yogins in which, when the mind ceases its activities, the senses also stop theirs. Moreover when this is attained, the Yogins do not have to depend on other forms of effort for subjugation of the senses (1).

(Here concludes the chapter on Practice being the second part of the comments of Vyāsa known as Sāṃkhya-pravachana of the Yoga-philosophy of Patañjali).

(1) The various forms of control of the organs cited by the commentator except the last, are subtle sensuous attachments to the objects of enjoyment and are obstacles to spiritual attainment. If sinful objects are enjoyed 'disinterestedly' one will have to go to hell 'disinterestedly'. One who has realised the burning effect of fire will never want to touch fire, either interestedly or disinterestedly, either out of one's own free will or under the influence of another. Therefore, ignorance of spiritual truth is the cause of engaging the organs willingly in objects. Hence these forms of subjugation of the organs are all defective.



What the great Yogin Jaigīśavya says is the one suitable to the Yogins. If the function of the senses can be stopped along with suspension of the activities of the mind, whenever desired, that is the best form of sense-subjugation. Therefore control of the organs arising out of Pratyāhāra, constitutes the supreme mastery over the senses.

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Yogins, in other words, that which moves people away from righteousness. Other say that enjoyment of objects like sound etc. not forbidden by the Śāstras, is permissible, meaning thereby that this is subjugation of the senses. There are still others who say: 'Control of the senses means application of the senses to objects like sound etc., sound etc. or a tree will, without being a slave to them. Again there are others who say: 'Experiences of a detached, without feeling of happiness or misery on account of absence of attachment and aversion, is subjugation of the senses.' Jaigīśavya says: "When the mind becomes undisturbed, the distinction to objects of the senses or detachment from objects that sense, is control of the senses." Hence, what is stated by Jaigīśavya constitutes the supreme form of sense-control of the Yogins in which, when the mind ceases its activities, the senses also stop there. Moreover, when this is attained, the Yogins do not have to depend on other forms of effort for subjugation of the senses (1).

(Here concludes the chapter on Pratyāhāra being the second part of the comment of Vyāsa known as Sāmkhya-pravachana of the Yoga-philosophy of Patañjali.)

(1) The various forms of control of the senses cited by the commentators carry the fact that sense objects inherent to the objects of enjoyment and are subject to physical enjoyment. If sense objects are enjoyed physically, one will have to go to hell, inevitably. One who has not the burning effect of fire will never want to touch fire, either mentally or physically, even not at one's own free will or under the influence of another. Therefore, ignorance of spiritual truth is the cause of enjoying the organs willingly in objects. Hence these forms of subjugation of the organs are all delusive. (Jaigīśavya)



**BOOK III****SUPERNORMAL POWERS**

भाष्यम्—उक्तानि पञ्च बहिरङ्गाणि साधनानि, धारणा वक्तव्या।

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

नाभिचक्रे हृदयपुण्डरीके मूर्द्धि, ज्योतिषि नासिकाग्रे जिह्वाग्रे, इत्येवमादिषु देशेषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति धारणा ॥ १ ॥

The five external aids to (or accessories of ) Yoga have been explained; (now) Dhāraṇā is to be explained.

**Dhāraṇā Is The Mind's (Chitta's) Fixation  
On A Particular Point In Space.1.**

Dhāraṇā consists in holding or fixing the mind on the navel circle, or on the lotus of the heart, or on the effulgent centre of the head, or on the tip of the nose or of the tongue, or on such like spots in the body, or on any external object, by means of the modifications of the mind (1).

(1) In the case of internal regions, the mind is fixed directly through immediate feeling. But in the case of external objects the mind is fixed not directly but through the modifications of the senses. By external objects are meant external sounds, forms and the like. That fixation of the mind in which there is consciousness only of the region or object on which it has been fixed, and the other senses being withdrawn do not apprehend their respective objects, is Pratyāhāra-based Dhāraṇā and is an aid to Samādhi.

It should be noted that although Dhāraṇā or fixation of the mind is practised in Prāṇāyāma (breath control), yet it is not the primary Yogic Dhāraṇā. What is practised in Prāṇāyāma though generally called 'Dhyāna-Dhāraṇā' (holding the mind fixed in meditation) is really



Bhāvanā or contemplative thinking. On attaining certain maturity and refinement such Bhāvanā develops into Dhāraṇā and Dhyāna properly so called.

In ancient times the lotus, *i.e.* the core of the heart\*, was the principal region or object for fixation of the mind, so also was the light upspringing therefrom called the light from Suṣumnā, the nerve within the spinal column. Later a system of keeping the mind steadfast on the six or twelve plexuses within the body came into vogue. According to the Sāṃkhya system these twelve plexuses, on which the mind can be fixed, fall under the three categories of objects. They are Grāhya—the knowable, Grahāṇa—the organs of reception and Grahītā—the receiver. Asamprajñāta-yoga can ultimately be attained after the mind attains concentration through practice of Dhāraṇā on such objects. That depends, however, on the realisation of the fundamental principles. When the knowledge of Puruṣa is gained [vide II.23(2)], then shutting out even that knowledge with Para-vairāgya or supreme renunciation, the state of liberation is reached.

Fixity of mind is of two kinds—(i) on the knowledge of the Tattvas and (ii) on other objects. The Sāṃkhyaitees who follow the path of self-knowledge adopt the first. Initially fixing their minds on external objects impinging on the organs, they fix their minds on organs as belonging to the I-sense, on I-sense as based on the pure I-sense, and pure I-sense as overseen by Puruṣa. In conformity with these assumptions attempts are made to realise and rest in Self which is absolute Awareness. In this process, aid of internal location of the organs has to be taken, but the principal support of such meditation is the knowledge of the principles or Tattvas.

In the matter of fixing the mind on objects, the two principal objects are sound and effulgence. Of these, the chief method is the adoption of the effulgence in the heart as the support for fixity on the pure I-sense or Buddhi. As regards fixity on sound, one has to focus one's attention on a spontaneous unstruck sound (Anāhata-nāda) emanating within the body.

There are various forms of Dhāraṇā as aids to fixing the mind for purposes of meditation, but it should be remembered that fixity of mind alone does not bring about the desired result. After getting the mind steadied through practice and renunciation, deep meditation and concentration have to be achieved in order to gain the full benefit.

\* About meditating on the heart see footnote to Sūtra I.28.



तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

भाष्यम्—तस्मिन्देशे ध्येयालम्बनस्य प्रत्ययस्यैकतानता सदृशः प्रवाहः प्रत्ययान्तरेणापरामृष्टो ध्यानम् ॥ २ ॥

**In That (Dhāraṇā) The Continuous Flow Of Similar Mental Modifications Is Called Dhyāna Or Meditation. 2.**

In that place (mentioned in the commentary on the previous Sūtra) the flow of the mental modifications relating to the same object of meditation being continuous, *i.e.* being uninterrupted by any other knowledge or thought, is known as Dhyāna or meditation (1).

(1) In Dhāraṇā or fixity, the flow of similar mental modifications on the same object is confined to the desired place. But the thought-process on the same object is intermittent and in succession. When through practice that becomes continuous, *i.e.* appears as an unbroken flow, then it is called Dhyāna. This is the Dhyāna in Yogic terminology and has nothing to do with the object meditated upon. It is a particular state of calmness of the mind and can be applied to any object of meditation. If flow of knowledge in Dhāraṇā may be compared to succession of similar drops of water, in Dhyāna the flow of knowledge is continuous like flow of oil or honey. That is the implication of the word 'continuous'. When knowledge is continuous it appears as though a single idea is present in the mind.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

भाष्यम्—ध्यानमेव ध्येयाकारनिर्भासं प्रत्ययात्मकेन स्वरूपेण शून्यमिव यदा भवति ध्येयस्वभावावेशात्तदा समाधिरित्युच्यते ॥ ३ ॥

**When The Object Of Meditation Only Shines Forth In The Mind,  
As Though Devoid Of The Thought Of Even The Self**



### (Who Is Meditating), That State Is Called Samādhi Or Concentrating. 3.

When the state of meditation (Dhyāna) becomes so deep that only the object stands by itself, obliterating, as it were, all traces of reflective thought, it is known as Samādhi (1).

(1) Samādhi or concentration is the highest stage of meditation. It is the best form of calmness of the mind. There cannot be any subtler concentration than that. This refers no doubt to concentration having an object. Seedless or objectless concentration is not referred to herein.

When meditation is full of the object meditated on, *i.e.* when meditation becomes so intense that nothing but the object meditated on is present therein, it is called Samādhi or concentration. As the mind is then full of the nature of the object meditated upon, the reflective knowledge is lost sight of. In other words, the nature of the process of meditation (*e.g.* I am meditating) is lost in the nature of the object. Meditation losing consciousness of self, is Samādhi. In plain language, when in the process of meditating, consciousness of self seems to disappear and only the object meditated upon appears to exist, when the self is forgotten and the difference between the self and the object is effaced, such concentration of the mind on the object is called Samādhi.

This characteristic of Samādhi should be clearly understood and carefully remembered, otherwise nothing can be realised about Yoga. In the Bṛhadāranyaka Upaniṣad, it is stated : "Refraining from unnecessary activities, restraining speech, body and mind, in a spirit of renunciation and forbearance, patiently bearing the hardships of a devotional life, one engaged in Samādhi can see the Self in oneself (that is, in one's own ego)." In the Kāṭha Upaniṣad, it is stated : "People who do not desist from evil deeds and unnecessary activities, are unmeditative, and have not controlled their minds, cannot reach the Self simply by superior knowledge." These prove that only through Samādhi, and by nothing else, can one realise the Self.

This might give rise to the question that as Samādhi is meditation forgetting oneself, how can meditation on the pure I-sense bring about Samādhi? In reply, it can be stated that when the ideas 'I am knowing' 'I am knowing' appear in succession then undiluted knowledge or intense concentration is not achieved. When there is a continuous flow of the



process of knowing alone without any reference to the knower, or the Self, then that uninterrupted state of concentration is called Samādhi. The process of cognition only is present in the mind at the time. When expressed in words, it has to be put as 'I was knowing myself.'

भाष्यम्—तदेतद्वारणा-ध्यान-समाधित्रयमेकत्र संयमः—

त्रयमेकत्र संयमः ॥ ४ ॥

एकविषयाणि त्रीणि साधनानि संयम इत्युच्यते, तदस्य त्रयस्य तान्त्रिकी परिभाषा संयम इति ॥ ४ ॥

These three, viz. Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (concentration) taken together is called Saṁyama.

**The Three Together On The Same Object Is Called Saṁyama. 4.**

The three forms of practice when directed to the same object is called Saṁyama. They go by the technical Yogic name of Saṁyama (1).

(1) The question might arise that as Samādhi or concentration implies fixity of mind and meditation, it should denote Saṁyama and it would be unnecessary to mention Dhāraṇā and Dhyāna separately. In reply, it can be said that Saṁyama is spoken of as the means of acquiring knowledge in respect of, and control over, the thing contemplated upon. If concentration is attained on only one aspect of a single object, one would not achieve the above objective. The object contemplated upon has to be thought of from all sides and in all its aspects and then should concentration take place on it. In one Saṁyama there might be several chains of Dhāraṇā, Dhyāna and Samādhi; that is why, the three together has been called Saṁyama. For this reason it has been said by the commentator in Sūtra III.16 that the three-fold mutation is directly realised through Saṁyama. Direct realisation means sustained knowledge acquired by repeatedly practising Dhāraṇā-Dhyāna-Samādhi on the same object.



तज्जयात्प्रज्ञालोकः ॥ ५ ॥

भाष्यम्—तस्य संयमस्य जयात् समाधिप्रज्ञाया भवत्यालोकः, यथा यथा संयमः स्थिरपदो भवति तथा तथा समाधिप्रज्ञा विशारदी भवति ॥ ५ ॥

### By Mastering That, The Light Of Knowledge (Prajñā) Dawns.5.

By mastering the art of Saṁyama, the light of knowledge emanating from concentration shines forth (1). As Saṁyama gets firmly established so does the knowledge attained in Samādhi get purer and purer.

(1) Knowledge acquired in Samādhi improves if Saṁyama is applied step by step. In other words, as Saṁyama is practised in respect of more and more subtle objects, the knowledge gets more and more clear. Acquisition of knowledge in respect of the Tattvas has been mentioned before in Book I. In this Book the method of acquisition of unrestricted powers and other kinds of knowledge by application of Saṁyama is chiefly spoken of.

Supernormal knowledge and powers are gained through concentration. If the faculty of knowing is directed to only one object to the total exclusion of other objects, ultimate knowledge of that object will certainly be gained. As the faculty of knowing fluctuates, *i.e.* moves constantly from one object to another, full knowledge of any one of them is not acquired. The faculty of knowing and the knowable come close to each other particularly in Samādhi because the two do not then appear to be separate. This is a characteristic of Samādhi.

The light of knowledge referred to here denotes the enlightenment attained in Samprajñāta-yoga—not supernormal knowledge of the cosmic world (*vide* III.26) etc. It refers mainly to the ultimate knowledge of (*i.e.* Samāpatti in ) the Tattvas—Grāhya, Grahana and Grahītā, which is a step to the attainment of Kaivalya. Supernormal knowledge other than this, *e.g.* knowledge of minute or distant objects, is really an impediment to Kaivalya and does not go by the name of Prajñā or supreme knowledge.



तस्य भूमिषु विनियोगः ॥ ६ ॥

भाष्यम्—तस्य संयमस्य जितभूमेर्यानन्तरा भूमिस्तत्र विनियोगः, न ह्यजिताऽधर-  
भूमिरनन्तरभूमिं विलङ्घ्य प्रान्तभूमिषु संयमं लभते, तदभावाच्च कुतस्तस्य प्रजालोकः।  
ईश्वरप्रसादात् (ईश्वरप्रणिधानात्) जितोत्तरभूमिकस्य च नाधरभूमिषु परचित्तज्ञानादिषु  
संयमो युक्तः, कस्मात्, तदर्थस्यान्यत एवावगतत्वात्। भूमेरस्या इयमनन्तरा भूमिरित्यत्र योग  
एवोपाध्यायः, कथम्, एवमुक्तम् 'योगेन योगो ज्ञातव्यो योगो योगात्प्रवर्तते। योऽप्रमत्तस्तु  
योगेन स योगे रमते चिरम्' इति ॥ ६ ॥

### It (Samyama) Is To Be Applied To The (Successive) Stages (Of Practice). 6.

It has to be practised in respect of the stage next to the one attained (1). One who has not mastered the lower stages, cannot at once attain the higher stages of Samyama by skipping over the intermediate stages. Without them how can one get the full light of knowledge? One who has attained a higher stage by the grace of God (2) need not practise Samyama in respect of the lower stages, *e.g.* thought-reading etc., because proficiency in respect of the lower stages would then be available through other sources (God's grace) also. 'This stage is higher than the other one'—such knowledge is attainable only by Yoga. How this is possible is explained in the following saying : "Yoga is to be known by Yoga, and Yoga itself leads to Yoga. He who remains steadfast in Yoga always delights in it."

(1) The first stage of Samprajñatā-yoga is Grāhya-samāpatti (engrossment in objects of knowledge), the second is Grahṇa-samāpatti (engrossment in organs of reception) and the third is Grahītṛ-samāpatti (engrossment in the receiver); the highest stage is Viveka-khyāti or discriminative enlightenment. The highest stage cannot be reached all at once and can only be reached after attaining perfection in the previous stages one after another. If, however, through the grace of God (earned by



special devotion to Him) enlightenment of the last stage is gained, that of the lower stages can be easily developed.

(2) 'Through the grace of God' and 'through Īśvara-praṇidhāna' (special devotion to God, vide Book I, Sūtra 23) mean the same thing. Through special devotion God's grace is earned, and from that spiritual fulfilment may come irrespective of stages. It might be questioned that God being always merciful, how can the point about His special grace arise. In reply it may be stated that in Īśvara-praṇidhāna, God has to be thought of as being present within one's own self through which the latent divinity existing in every being becomes manifest. The full manifestation of the divinity is Kaivalya or the state of liberation. On the attainment of such divinity, the attainment of other stages might be irrespective of succession. As in a piece of stone all sorts of images are always present (only waiting to be chiselled out), so in our minds there is an inherent divinity which is like the mind of God. To think of that divinity is to think of God. Although that is within us, in our present state we always think of it as a different being within us. Full realisation of that idea is Divine grace.

त्रयमन्तरङ्गम्पूर्वेभ्यः ॥ ७ ॥

भाष्यम्—तदेतद् धारणा-ध्यान-समाधि-त्रयम् अन्तरङ्गं सम्प्रज्ञातस्य समाधेः पूर्वैभ्यो यमादिसाधनेभ्य इति ॥ ७ ॥

**These Three Are More Intimate Practices Than The  
Previously Mentioned Ones. 7.**

Dhāraṇā, Dhyāna and Samādhi, these three are more internal in respect of Samprajñāta-yoga than Yama, Niyama etc. (1).

(1) Fixity, meditation and concentration are really the intimate practices conducive to Samprajñāta-yoga, because when clear knowledge of the various Tattvas is gained through intense concentration and that knowledge is retained by the one-pointed mind, it is called Samprajñāna.



तदपि बहिरङ्गं निर्वीजस्य ॥ ८ ॥

भाष्यम्—तदपि अन्तरङ्गं साधनत्रयं निर्वीजस्य योगस्य बहिरङ्गं, कस्मात्, तदभावे भावादिति ॥ ८ ॥

**That Also Is (To Be Regarded As) External In Respect  
Of Nirvija Or Seedless Concentration. 8.**

That, *viz.* the three practices mentioned before as intimate is external as far as seedless concentration is concerned, because seedlessness is attained when these three are also absent (1).

(1) Fixity, meditation etc. are external practices as far as Asamprajñāta-yoga is concerned. Its internal practice is only the supreme renunciation. It has been stated before that the characteristics of Samādhi are not traceable in Asamprajñāta-yoga, because the latter is—as the name implies—absence of, *i.e.* beyond Samprajñāna or supreme knowledge. As far as stoppage of fluctuations of the mind is concerned, Samprajñāta and Asamprajñāta are both Yoga or concentration, but Asamprajñāta is concentration without any external reference, *i.e.* arresting of mind without any reference even to an object of concentration.

भाष्यम्—अथ निरोधचित्तक्षणेपु चलं गुणवृत्तमिति कीदृशस्तदा चित्तपरिणामः—

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो  
निरोधपरिणामः ॥ ९ ॥

व्युत्थानसंस्काराश्चित्तधर्मा न ते प्रत्ययात्मका इति प्रत्ययनिरोधे न निरुद्धाः, निरोधसंस्कारा अपि चित्तधर्माः। तयोरभिभवप्रादुर्भावौ व्युत्थानसंस्कारा हीयन्ते, निरोधसंस्कारा आधीयन्ते; निरोधक्षणं चित्तमन्वेति। तदेकस्य चित्तस्य प्रतिक्षणमिदं संस्कारान्यथात्वं निरोधपरिणामः। तदा संस्कारशेषं चित्तमिति निरोधसमाधौ व्याख्यातम् ॥ ९ ॥



The products of the Guṇas or the three basic constituent principles, are always mutable. What are the changes which take place in the mind (mind being made up of the Guṇas) at the moment when it is in an arrested state ?

**Suppression Of The Latencies Of Fluctuation And Appearance  
Of The Latencies Of Arrested State Taking Place At Every  
Moment Of Blankness Of The Arrested State In  
The Same Mind, Is The Mutation Of The -  
Arrested State Of The Mind (1). 9.**

Latent impressions of the fluctuations are characteristics of the mind. They are not of the nature of cognition, so on the cessation of cognition they do not disappear. Latent impressions of the arrested state of the mind are also characteristics of the mind. Their appearances and disappearances are thus attenuation of latent impressions of fluctuation and accumulation of latent impression of the arrested state respectively; and they figure in a mind in an arrested state. This change of latent impressions taking place every moment in the same mind is called Nirodha-pariṇāma or the mutation of an arrested state of the mind. At that time the mind has nothing but subliminal impressions. This has been explained in I.18.

(1) Mutation means change from one state to another, *i.e.* modification. The change from a state of flux to an arrested state is a form of mutation. An arrested state is a characteristic of the mind. Mind is made up of three Guṇas which are always mutating. Therefore, change takes place even when the mind is in an arrested state, but there is no manifestation of that change as it cannot be perceived by the mind. What the nature of that change is, is being explained by the author of the Sūtra in this aphorism.

The appearance of one characteristic of an object and the disappearance of another is called its change of character. In the mutation of the arrested state the basic object is the arrested blank mind. In that mind the latent impressions of the true knowledge gained by concentration in a one-pointed mind decrease while the latent impressions of the arrested state of the mind increase. Both these features figure in the mind in an arrested



state, just as the characteristics of both a clod and an earthen pot are latent in the same lump of clay. 'Moment of blankness' means the vacant or seemingly inactive state of mind that prevails when the mind remains arrested. Although no change is noticeable in that state, mutation goes on, because the latent impression of the arrested state goes on increasing and there is also a break in it. (However long the period of suspension may appear to an onlooker it is but a moment to the arrested mind. There can be no ideation of time when fluctuation ceases.)

Since the latent impression of Nirodha goes on increasing with practice, the increase must be taking place by suppressing mental fluctuations. In fact, in that state a tussle goes on between appearance and disappearance of latent impression of arrest on the one hand and that of fluctuations on the other, and that is also a form of unseen change.

Fluctuations are caused by latent impressions of fluctuations. So the inability of fluctuations to appear implies the overpowering of their impressions. Nirodha or the arrested state is one of only residual, *i.e.* latent impressions and is not a state of cognition. Thus the tussle is between latent impressions. That is why, the commentator has spoken of the appearance and disappearance of two sets of latent impressions. As the fight is between two sets of impressions, it is unnoticed and not cognised like knowledge, because the impression of the effort at arrest overcomes the impression of fluctuation. Although not perceptible, it is in effect mutation. It is like the struggle of a spring under the stress of weight.

Behind the struggle between the appearances and disappearances of two sets of latent impressions what undergoes change? The reply is, the then mind. What is the mind like at that time? It is then in a moment of blankness. This is the mutation of increasing the state of stoppage of all mental states. This statement might give rise to a further question that if concentration in an arrested state of the mind is subject to mutation then the state of liberation must also be mutable. But that is not the case. In the arrested state of the mind when its latent impressions are going on increasing, the mind is mutating, but in the state of liberation the mind is resolved into its constituent cause. Therefore, there can be no further mutation therein. When Nirodha matures and reaches its limit and the latent impressions of fluctuations are exhausted, then the process of increase of Nirodha comes to a stop (*i.e.* a stop in the break-up of the arrested state by fluctuations) and the mind ceases to function. That is why the author of the Sūtra has later (IV.32) described Kaivalya or state of liberation as



the state when the stages of succession of the mutation of the three Guṇas, or the three basic constituent principles, terminate. So long as the mind remains active, modifications of its constituents take place. When modification ceases the mind reverts to its constituent cause, *viz.* the unmanifest. With the end of arrested mind, the latent impressions thereof also disappear. Bhojarāja has given the following example—When gold is burnt with lead, the lead burns out along with the dross in the gold; complete stoppage of the mind is like that.

Latent impression is not manifest cognition, but its subtle state of retention. It is not the case that with the suppression of a particular class of cognition, the latent impressions of that class also will disappear. For example, in childhood many forms of traits are not present, but the latent impressions thereof are not absent because they appear in youth. When there is attachment, anger is absent, but that does not mean that anger has disappeared. In fact, latent impressions have to be obliterated by latent impressions, *i.e.* impressions of fluctuations have to be suppressed by impressions of arrested state.

The characteristic of the arrested state of mind is that in every moment there is destruction of latent impressions of fluctuations and development of latent impressions of suspensions.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

भाष्यम्—निरोधसंस्कारान्निरोधसंस्काराभ्यासपाटवापेक्षा प्रशान्तवाहिता चित्तस्य भवति, तत्संस्कारमान्ये व्युत्थानधर्मिणा संस्कारेण निरोधधर्मसंस्कारोऽभिभूयत इति ॥ १० ॥

### Continuity (1) Of The Tranquil Mind (In An Arrested State) Is Ensured By Its Latent Impressions. 10.

From the latent impressions of the arrested state of the mind, *i.e.* when proficiency is acquired in the art of keeping the mind in an arrested state, the mind attains a continuous undisturbed state. When the impression of the arrested state gets feeble, it is overcome by the latent impression of the manifest state, *i.e.* a state of fluctuation ensues.



(1) *Prasānta-vāhitā* [see I.13 (1)] means absence of emergence of cognition, when no modification is noticeable. Arrested state is the tranquil state of the mind. Through latent impressions of that state, tranquillity becomes continuous.

Tranquillity = Complete cessation of fluctuations.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥

माध्यम-सर्वार्थता चित्तधर्मः, एकाग्रता चित्तधर्मः। सर्वार्थतायाः क्षयः तिरोभाव इत्यर्थः, एकाग्रताया उदय आविर्भाव इत्यर्थः, तयोर्धर्मित्वेनानुगतं चित्तम्। तदिदं चित्तमपायोपजननयोः स्वात्मभूतयोर्धर्मयोरनुगतं समाधीयते स चित्तस्य समाधि-परिणामः ॥ ११ ॥

**Diminution Of Attention To All And Sundry And Developement Of One-Pointedness Is Called Samādhi-Pariṇāma Or Mutation Of The Concentrative Mind. 11.**

Attending to all objects (1) is a characteristic of the mind; one-pointedness is also a characteristic of the mind. Diminution of the habit of attending to all objects means disappearance of that characteristic and development of one-pointedness means emergence of one-pointed state of the mind. It is the same mind that has both these characteristics. Mind gets engrossed under the influence of its own action, *viz.* the curtailment of its habit of serving all and the growth of its habit of attending to one. That is known as Samādhi-pariṇāma of the mind or mutation of the concentrative mind.

(1) Attending to all = always receiving everything, *i.e.* restlessness. Mind being always engaged in taking in sound, touch, light, taste and smell and in thinking of the past and the future, is attending to all or being directed to all. To be naturally ready to take in everything is the habit of attending to all.

One-pointedness is likewise getting the attention fixed on one object—to be naturally preoccupied with one thing. Attenuation of the tendency of attending to all and the increase and development of the habit of



attending to only one object, is the Samādhi-pariṇāma of the mind. The mind engaged in practising concentration is affected in that way.

Nirodha-pariṇāma or the mutation of the arrested state referred to before, relates to suppression and development of latent impressions only. Samādhi-pariṇāma is suppression and rise of both latent impressions and cognised modifications. The reduction of the latent impressions of attending to everything and the resultant cognised impressions, and the development of the latent impressions of one-pointedness, and cognised impressions arising therefrom, constitute the features of Samādhi-pariṇāma.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

भाष्यम्—समाहितचित्तस्य पूर्वप्रत्ययः शान्तः, उत्तरस्तत्सदृश उदितः। समाधिचित्त-  
मुभयोरनुगतं पुनस्तथैव आ समाधिभ्रेषादिति। स खल्वयं धर्मिणश्चित्तस्यैकाग्रता-  
परिणामः ॥ १२ ॥

**There (In Samādhi) Again (In The State Of Concentration)  
The Past And The Present Modifications Being Similar  
It Is Ekāgratā-Pariṇāma Or Mutation Of The  
Stabilised State Of The Mind. 12.**

In a mind in the state of concentration the modification that appeared in the past is the same as that which rises subsequently, viz. manifest modification (1). A concentrated mind runs through both of them and until concentration is disturbed similar sequence of the same modification goes on. This is the mutation of the one-pointed state of the mind.

(1) In Samādhi, the past and the present modifications are the same. Such uniformity of flow is concentration. The appearance and disappearance of the same modification during Samādhi (concentration) is called mutation of one-pointedness. The word 'Tatah' in the Sūtra means 'in the state of concentration', i.e. in Samādhi.

One-pointedness relates to appearance and disappearance of the same knowledge or idea. Suppose a Yogin can concentrate for six hours; during that period the same notion appears and disappears in his mind. This flow of the same idea amounts to one-pointedness. Then the Yogin reaches the



Samprajñāta stage. His mind is then habitually one-pointed and he would always be (not for a fixed period only) trying to keep his mind fixed on the same object. The mind would then abandon the habit of taking in all objects but rest only on one particular object. This is what is meant by Samāpatti or engrossment of the mind. That is called the Samādhi-pariṇāma (of the previous Sūtra).

When the Yogin, through knowledge acquired in Samprajñāta-yoga, gains discriminative knowledge and by practice of supreme renunciation can, for a time, arrest the mind entirely, and by practice again goes on increasing the arrested state, then the mind gets Nirodha-pariṇāma.

Mutation of one-pointedness or Ekāgratā-pariṇāma occurs in every concentration, mutation of concentration occurs in Samprajñāta-yoga and mutation of arrested mind happens in Asamprajñāta-yoga (*i.e.* alternatively arrested and manifested states).

Mutation of one-pointedness (Ekāgratā-pariṇāma) relates to change of cognised modifications, mutation of concentration (Samādhi-pariṇāma) relates to changes of cognised as well as latent states of mind, and mutation of arrested state (Nirodha-pariṇāma) means change of latencies only. Thus it will be seen that one-pointedness takes place while there is any concentration. Samādhi-pariṇāma is possible only in habituated one-pointed state of the mind, while Nirodha-pariṇāma takes place only in a (habitually) arrested state of the mind which is called Nirodha-bhūmi.

The distinction between the three as given above should be carefully noted. The mutations mentioned above are with reference to the practice of Yoga to attain liberation. Arrested state of mind etc. also takes place in Yoga leading to a discarnate state (Videha), but that does not lead to permanent cessation of the sequence of mutations.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

भाष्यम्—एतेन पूर्वोक्तेन चित्तपरिणामेन धर्मलक्षणावस्थारूपेण, भूतेन्द्रियेषु धर्मपरिणामो लक्षणपरिणामोऽवस्थापरिणामश्चोक्तो वेदितव्यः। तत्र व्युत्थाननिरोधयोर्धर्मयोरभिभवप्रादुर्भावौ धर्मिणि धर्मपरिणामः।

लक्षणपरिणामश्च निरोधस्त्रिलक्षणस्त्रिभिरध्वभिर्युक्तः, स खल्वनागतलक्षणमध्वानं प्रथमं हित्वा धर्मत्वमनतिक्रान्तो वर्तमानं लक्षणं प्रतिपन्नो यत्रास्य स्वरूपेणाभिव्यक्तिः, एषोऽस्य द्वितीयोऽध्वा, न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तः। तथा व्युत्थानं त्रिलक्षणं



त्रिभिरध्वभिर्युक्तं, वर्तमानं लक्षणं हित्वा धर्मत्वमनतिक्रान्तमतीतलक्षणं प्रतिपन्नम्, एषोऽस्य तृतीयोऽध्वा, न चानागतवर्तमानाभ्यां लक्षणाभ्यां वियुक्तम्। एवं पुनर्व्युत्थानमुपसम्पद्यमानमनागतं लक्षणं हित्वा धर्मत्वमनतिक्रान्तं वर्तमानं लक्षणं प्रतिपन्नं, यत्रास्य स्वरूपाभिव्यक्तौ सत्यां व्यापारः, एषोऽस्य द्वितीयोऽध्वा, न चातीतानागताभ्यां लक्षणाभ्यां वियुक्तमिति। एवं पुनर्निरोध एवं पुनर्व्युत्थानमिति।

तथाऽवस्थापरिणामः—तत्र निरोधक्षणेपु निरोधसंस्कारा बलवन्तो भवन्ति दुर्बला व्युत्थानसंस्कारा इति, एष धर्माणामवस्थापरिणामः। तत्र धर्मिणो धर्मैः परिणामः, धर्माणां लक्षणैः परिणामः, लक्षणानामप्यवस्थाभिः परिणाम इति। एवं धर्मलक्षणावस्थापरिणामैः शून्यं न क्षणमपि गुणवृत्तमवतिष्ठते। चलं च गुणवृत्तम्, गुणस्वाभाव्यन्तु प्रवृत्तिकारणमुक्तं गुणानामिति। एतेन भूतेन्द्रियेषु धर्मधर्मिभेदात् त्रिविधः परिणामो वेदितव्यः, परमार्थतस्त्वेक एव परिणामः। धर्मिस्वरूपमात्रो हि धर्मः, धर्मिविक्रियैवैषा धर्मद्वारा प्रपञ्च्यत इति। तत्र धर्मस्य धर्मिणि वर्तमानस्यैवाध्वस्वतीतानागतवर्तमानेषु भावान्यथात्वं भवति न द्रव्यान्यथात्वं, यथा सुवर्णभाजनस्य भित्त्वाऽन्यथाक्रियमाणस्य भावान्यथात्वं भवति न सुवर्णान्यथात्वमिति। अपर आह—धर्मानभ्यधिको धर्मो पूर्वतत्त्वानतिक्रमात्, पूर्वापरावस्थाभेदमनुपतितः कौटस्थ्येन विपरिवर्त्तेत यद्यन्वयी स्यादिति। अयमदोषः, कस्माद्, एकान्तानभ्युपगमात्। तदेतत् त्रैलोक्यं व्यक्तेरपैति, कस्मात्, नित्यत्वप्रतिषेधात्। अपेतमप्यस्ति विनाशप्रतिषेधात्। संसर्गाद्यास्य सौक्ष्म्यं सौक्ष्म्याद्यानुपलब्धिरिति।

लक्षणपरिणामो धर्मोऽध्वसु वर्तमानोऽतीतोऽतीतलक्षणयुक्तोऽनागतवर्तमानाभ्यां लक्षणाभ्यामवियुक्तः, तथानागतोऽनागतलक्षणयुक्तो वर्तमानातीताभ्यां लक्षणाभ्यामवियुक्तः। तथा वर्तमानो वर्तमानलक्षणयुक्तोऽतीतानागताभ्यां लक्षणाभ्यामवियुक्त इति। यथा पुरुष एकस्यां स्त्रियां रक्तो न शेषासु विरक्तो भवतीति।

अथ लक्षणपरिणामे सर्वस्य सर्वलक्षणयोगादध्वसङ्कुरः प्राप्नोतीति परैर्दोषश्चोद्यत इति, तस्य परिहारः—धर्माणां धर्मत्वमप्रसाध्यं, सति च धर्मत्वे लक्षणभेदोऽपि वाच्यः, न वर्तमानसमय एवास्य धर्मत्वम्, एवं हि न चित्तं रागधर्मकं स्यात् क्रोधकाले रागस्यासमुदाचारादिति। किञ्च, त्रयाणां लक्षणानां युगपदेकस्यां व्यक्तौ नास्ति सम्भवः क्रमेण तु स्वव्यञ्जनस्य भावो भवेदिति। उक्तं च 'रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्त्तन्ते' तस्मादसङ्कुरः। यथा रागस्यैव ऋचित् समुदाचार इति न तदानीमन्यत्राभावः, किन्तु केवलं सामान्येन समन्वागत इत्यस्ति तदा तत्र तस्य भावः, तथा लक्षणस्येति। न



धर्मी त्र्यध्वा धर्मास्तु त्र्यध्वानः, ते लक्षिता अलक्षिताश्च तान्तामवस्थाम्प्राप्नुवन्तोऽन्यत्वेन प्रतिनिर्दिश्यन्ते अवस्थान्तरतो न द्रव्यान्तरतः, यथैका रेखा शतस्थाने शतं दशस्थाने दश एकं चैकस्थाने, यथा चैकत्वेऽपि स्त्री माता चोच्यते दुहिता च स्वसा चेति।

अवस्थापरिणामे कौटस्थप्रसङ्गदोषः कैश्चिदुक्तः कथम्, अध्वनो व्यापारेण व्यवहितत्वाद् यदा धर्मः स्वव्यापारं न करोति तदाऽनागतः, यदा करोति तदा वर्तमानः, यदा कृत्वा निवृत्तस्तदाऽतीत इत्येवं धर्मधर्मिणोर्लक्षणानामवस्थानां च कौटस्थ्यं प्राप्नोतीति परैर्दोष उच्यते। नासौ दोषः, कस्मात्, गुणिनित्यत्वेऽपि गुणानां विमर्दवैचित्र्यात्। यथा संस्थान-मादिमद्धर्ममात्रं शब्दादीनां विनाश्यविनाशिनाम्, एवं लिङ्गमादिमद्धर्ममात्रं सत्त्वादीनां गुणानां विनाश्यविनाशिनां, तस्मिन् विकारसंज्ञेति।

तत्रेदमुदाहरणं मृदुधर्मी पिण्डाकाराद् धर्माद् धर्मान्तरमुपसम्पद्यमानो धर्मतः परिणमते घटाकार इति। घटाकारोऽनागतं लक्षणं हित्वा वर्तमानलक्षणं प्रतिपद्यते, इति लक्षणतः परिणमते। घटो नवपुराणतां प्रतिक्षणमनुभवन्नवस्थापरिणामं प्रतिपद्यत इति। धर्मिणोऽपि धर्मान्तरमवस्था, धर्मस्यापि लक्षणान्तरमवस्था इत्येक एव द्रव्यपरिणामो भेदेनोपदर्शित इति। एवं पदार्थान्तरेष्वपि योज्यमिति। एते धर्मलक्षणावस्थापरिणामा धर्मिस्वरूपमनतिक्रान्ताः। इत्येक एव परिणामः सर्वानमून् विशेषानभिप्लवते। अथ कोऽयं परिणामः?—अवस्थितस्य द्रव्यस्य पूर्वधर्मनिवृत्तौ धर्मान्तरोत्पत्तिः परिणामः ॥ १३ ॥

**By These Are Explained The Three Changes, viz. Of Essential Attributes Or Characteristics, Of Temporal Characters, And Of States Of The Bhūtas And The Indriyas (i.e. All Knowable Phenomena). 13.**

The three changes mentioned before (1) are of essential characters or attributes (Dharma), temporal character (Lakṣaṇa), and state as old and new (Avasthā), of the mind. Likewise there are changes in the essential qualities or attributes, temporal characters and states, of objects of knowledge and organs (2). Of these changes, the suppression of fluctuating states and



development of the arrested state of mind (Nirodha) are known as changes of attributes.

Temporal change is described in the following manner :—  
An arrested state of mind can be associated with three phases or periods of time as the past, present and the future. That phase of time which is yet to be, is known as the first period. When the arrested state of mind is not involved with the future period but is manifested in the present, retaining its essential character, that is known as its second period. At that time, however, it is not completely dissociated from its other two temporal characters of past and future.

Similarly a fluctuating mind has three temporal phases or characters. When one of its states merges into the past leaving the present without changing its essential character, it is in its third temporal phase as the past. Even then it is not dissociated from its unmanifest temporal features which it will have in the present and the future. The second period occurs when it is manifest with its usual character by its function or activity in the present. Still it is not dissociated from its temporal character of the past and future. Thus both arrested (Nirodha) and fluctuating states of mind have three temporal characters.

Change of state\* : At the time of Nirodha, the latencies of arrest become powerful and the latencies of fluctuations become weak. This is known as the change of state of the characteristics or attributes. It is to be noted here that a change in the attributes involves a change in the thing qualified by these. The three temporal changes are, however, related to the attributes, and change of state (as old or new) is related to the temporal characters (3). The cycle of the Guṇas cannot exist even for a

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\* Avasthā (lit. state) is a technical term used by the author of the Sūtra and has nothing to do with the meaning normally associated with it, viz. general physical condition of an object.



moment without these mutations. The Guṇa-modifications, that is the products of the Guṇas, are everchanging since they are always mutating. The nature of the Guṇas (4) is said to be responsible for this tendency, viz. their transformation through action.

The three kinds of changes (5) that take place in the Bhūtas and the the Indriyas (the objective world and the organs) and which rest on the distinction between an object and its attributes are known in the aforesaid manner. Fundamentally, however, there is only one kind of change when we consider that the object and its attributes are one and the same. Attributes are essentially the same as the object to which they belong and any changes in the object qualified by them are detailed by the description of the changes of attributes, of temporal character and of state as old and new. It is only the characteristic, present in an object, that changes into past, present and future; the substance itself does not change. Thus when a gold vessel is molten to be made into something else, it is only the shape etc. that change but not the gold. Some say that an object or substance is nothing more than its attributes since the former never gives up its essential nature. If the substance persists through all its attributes, then because of its sameness in all conditions it would be changeless (6). Taking the above view, some object that this will mean that the substance or the object is eternal, but that is not so. The view-point of Sāṃkhya-yoga is correct, because it has nowhere been mentioned that an object is immutably eternal. On the other hand, it has been maintained that all things in this world, from Buddhi to all knowables, disappear from their manifest or present condition and vanish into the past; thus it is not admitted that these are immutably eternal. Again, since these reappear, their complete annihilation is denied. When they merge into their cause, they stay in a subtle form which is not noticeable on account of its subtlety. The temporal character of a thing exists in all the three



periods of time (though these may not be manifest all at once or simultaneously). That which is past, is not dissociated from the present and future temporal characters. Similarly the future temporal character is not independent of that of the present and the past, and the present is not independent of the past and the future.

Apropos of the above, some critics point out that if all the temporal characters are present in all the three periods then there would be an overlapping of the time-element without any clear-cut distinction (7). That objection can be refuted in this way. That the characteristics do exist requires no proof. Since the attributes are admitted, their difference due to the time-element must also be admitted. It is not only in the present period of time that all the attributes exhibit themselves. If it were so, the mind would not have the characteristic of attachment when it is in a state of anger, simply because the former is not manifest at the moment. Moreover, the three temporal characters (past, present and future) cannot be simultaneously present in the same individual. These may, however, appear in succession through functioning of their respective causes. And so it has been said : "The preponderance of the forms (the eight forms of piety, knowledge, etc. vide II. 15) and states of mind (pleasure, pain and stupor) are mutually subversive, the weaker of them co-exist (as subordinates) with the intense states." That is why there is no overlapping of periods. For example, attachment being highly manifested in respect of one object, does not necessarily cease to exist in respect of other objects, but only remains in an unmanifest form. The same is the case with respect to temporal characters. Objects do not have three phases but the characteristics have, viz. manifested as present and unmanifest as past or future. The characteristics are regarded as different as they get into different states—a distinction of states but not of the thing itself. Take, for instance, the digit 1 (one). When placed in the first column it means unity, in the



second column it denotes ten and in the third it stands for hundred ; or, as the same woman is called mother, daughter or sister in reference to the relationships borne by her.

Regarding change of state (8) some hold that the thing with reference to which such changes take place must be permanent. The reason given is : when due to lack to proper time-element an attribute cannot function or fails to manifest itself it is considered as yet to be or belonging to the future. Again, when it can operate it is regarded as present. When it ceases to function after having operated it is considered as past. Thus since different attributes and the substance to which they belong, exist in one way or another, through all the periods of time, they must be permanent. In reply, it is said that although the substratum is permanent, the modifications cannot be regarded as permanent on account of the conflicting mutations that take place. Just as gross elements (having a cause) originate and perish, and are mutations of the relatively intransient subtle elements, *viz.* monads of sound, light, etc., so also Mahat or pure I-sense, is a perishing and originating evolute of the three Guṇas or ultimate constituent principles. It is for this reason that Mahat is termed a Vikāra or evolved form.

Here is an illustration of mutation from the empirical standpoint. The substance clay passes from a clod to the shape of a pot (its transformation into a pot is its change of characteristic). When we consider the shape of a pot at the present moment we are disregarding its future unmanifest form which will manifest in time. The pot undergoes change every moment from newness to oldness which is its change of state. Assumption of a different characteristic is a change of condition of an object, and a change of the time-element of a characteristic is also a change of condition. Thus change of conditions has been shown in three different categories. This rule is applicable to other objects also. These changes though three in number, do not transcend the original nature of the substratum, *i.e.* it does not become a different object altogether though transmuted.



For this reason it is held that there is in reality only one kind of mutation which includes the other varieties, or in other words, change of characteristics which covers the other mutations. What then is this mutation? It is the manifestation of another characteristic on the disappearance of the previous characteristic of a substance which remains constant (9).

(1) The three mutations of a Yogin's mind mentioned in Sūtras III. 9, III.11 and III. 12, are not the same as the changes of characteristics, changes relating to time and states (new or old) dealt with in this aphorism. By the word 'Etena' (by this) it is only meant that as there are changes in the state of the mind, so there are mutations in the Bhūtas and the Indriyas. The commentator has explained that in each one of the three conditions of the mind there can be mutations of characteristics, temporal characters and states.

(2) Change or mutation can be of three kinds—relating to the characteristics, relating to the temporal character, and relating to the state. That is how we understand and speak of the difference between objects. When one characteristic disappears and another rises, that is called change of characteristics. For example, when fluctuations cease and state of arrest appears we say that the mind has undergone a change of characteristics.

The three periods of time are related to temporal character. The difference that is signified by the variation in time-epochs is called temporal change. For example, we speak of state of flux having existed, and not present now; or state of arrest having existed before, it is also present now, and will be so in future. Temporal change is designated by the three periods—past, present and future.

Again, temporal change is also classified, there the distinction is not on the basis of characteristic or time. For example, one piece of diamond is first called new, then after some time it is called old. At both points of time it is 'present', but is distinguished as old and new. Here the change in characteristics has not been taken into account. In the mental sphere we can take the example of an arrested state of the mind. When the mind is in an arrested state, the latencies of suppression predominate and the latencies of fluctuation become weak. The distinction here is on the basis of strength and weakness of different latencies.

Of the change mentioned above, only the change of characteristic is



real and the other two are imaginary. As they have some usefulness in practice they have been accepted. The author of the Sūtra has introduced them as a prelude to past and future knowledge.

(3) Mutation of an object is perceived from a change of its characteristics. Change of characteristics is inferred from consideration of change of time. That is why the commentator has said that change of time takes place during the prevalence of the same characteristic. Again idea of change of temporal character is deduced from change of state. Without any change in temporal character, a difference is conceived from change of state. For example, in the arrested state of mind the latent impressions of suppression and fluctuation are both there, but as comparatively the latencies of arrest are stronger the distinction is imagined on the strength of latencies.

An object which is 'present' is not unconnected with its 'past' or 'future' existence, because what is 'present' to-day, was 'future' at one time, and will pass on to the 'past'. As a matter of fact, past and future states remain in an undistinguished form. The present characteristic of a thing is only manifested in its active or phenomenal state. Active nature (of an object) is its manifested state.

(4) Mutability is the nature of the Guṇas. Rajas means mutative state, which means changeability. The activity that is noticeable in all phenomena goes by the name of Rajas. There is no cause behind this activity; it is one of the fundamental characters of all phenomena. When the three Guṇas are mentioned as primary causes of creation, the nature of the Guṇas is implied. It might be questioned in this connection that if by nature the Guṇas are changeable, then how can there be a cessation of the fluctuations of the mind? The reply is that mutation, no doubt, follows from the nature of the Guṇas, but their conjoint action resulting in the formation of Buddhi etc., does not take place from the nature of the Guṇas alone. It depends on witnessing by Puruṣa. Witnessing on the part of Puruṣa is due to contact between Puruṣa and Prakṛti which itself is the outcome of nescience. When nescience ceases, the witnessing also comes to an end. Buddhi etc. also terminate at that time.

(5) Basically, the real nature of an object is an aggregate of its characteristics. In the following Sūtra, the author has described the nature of an object. A thing conforming to its past, present and future characteristics, has been called an object. In practice an object and its characteristics are regarded as different, but fundamentally looked at from the point of view of basic constituent where there is no past or future, a thing and its characteristics are regarded as the same; in other words, looked at from



the viewpoints of the Guṇas, both are identical. In essence, there are only mutations. In practice, such of those mutations as are perceptible to our senses, are called 'present', and those which are not perceptible are called 'past' or 'future'. The underlying something on which the past, present and future characteristics are based, is the object or substratum. If putting aside the gross materialistic outlook, we regard every knowable object as only sentient, mutative and static principles, then there would be no past, present or future, but that would be the unmanifest condition. The real basis or substratum of everything is thus the unmanifest [III.15 (2)]. In the manifest state there are variations in the three constituent principles. As there are innumerable variations, the characteristics would also be innumerable. That is why, the commentator says that the characteristics are the real nature of objects, and the mutations of objects are only made manifest by their characteristics, past, present or future. In reality, a thing has only mutations which are designated as characteristics, temporal character and states.

(6) A thing and its characteristics are essentially one and the same, but in practice they are regarded as different, because Tattva-dṛṣṭi or the reflective point of view and Vyavahāra-dṛṣṭi or the practical worldly point of view, are different. From the latter point of view, an object and its characteristics are regarded as different. If from the practical aspect these two are regarded as identical then the characteristics would appear to have no basis or to be really non-existent. It would be altogether illogical to call an existent thing as basically non-existent. From the point of view of Tattvas, the characteristics are ultimately reduced to the three Guṇas, viz. Sattva, Rajas and Tamas. At that stage there is no means of distinguishing an object from its characteristics. They are not non-existent, neither are they manifest; so they exist in an unmanifest condition. Ultimately, also the object and its characteristics become one. Therefore, the Guṇas are neither phenomena nor noumena, they cannot be described by those terms.

From the practical point of view there must be past and future states. To call everything present would therefore be absurd from that point of view. A characteristic is only a practical indication, that is why it has to be expressed by the three temporal states, of which present is the one when it is known, and the past and the future are those when it is not known. The condition in which they basically exist is the substratum or the object.

In effect the whole creation also does exist in an unmanifest state. That is why the Sāṃkhya philosophy does not admit of total annihilation. In the



unmanifest state nothing can be realised on account of subtlety of the form. Subtlety means remaining unseparated from its associates or causes and thus in an unperceived state.

(7) In regard to time-element it can be objected that if the present is not separate from the past and the future, then the three are present simultaneously and are overlapping. This objection is without any basis. Past and future are non-existent and therefore imaginary. To establish relationship in imagination with imaginary things is to form notions of the past and the future with reference to the present. That which is perceivable is regarded as manifest, and we call it the present. That which is unfit for direct perception or is subtle, we designate as past or future. Thus there is no chance of the manifest being assigned the three periods of time.

Herein the commentator has explained that even when a characteristic is not manifest, it exists. For example, when a mind is full of anger, it cannot be said that it has no feeling of attachment at the time. The characteristic of attachment may manifest itself the next moment.

(8) The commentator having explained the different states, proceeds to refute the objections that are raised. The critic says that since an object and its characteristics always exist, then an object, its characteristics, time-element and state are everlasting like immutable Awareness, *i.e.* what is called old is always there in a subtle form and what is called new is and will be there also. What remains always is everlastingly present; therefore, what is called a state of change is, in fact, immutably everlasting.

In reply, it is pointed out that 'everlasting' does not necessarily imply everlasting in the same form. Only that which always remains in the same form is 'Kūṭastha' (or truly, *i.e.* immutably everlasting). The material cause of the everchanging world must be mutative. That is why, a naturally mutative entity called Pradhāna is mentioned as the material cause. Pradhāna though everlasting is mutative. Its mutations take the form of characteristics or manifestations as Buddhi etc. From the mutations, or appearance and disappearance of changes, the original cause is called changeably everlasting.

(9) The commentator concludes his observations by bringing out the distinctive features of mutation. The change in the form of a thing is its mutation. When we see that its previously noticed characteristic is not present, we say, it has changed.

Mutation of subjective matters is change of condition in relation to



time. Mental fluctuations have no spatial existence. They exist only in time and their change is only emergence or subsidence, *i.e.* the appearance of some modifications at one time and of others at another time. Thus alteration of condition in reference to either space or time is change or mutation.

भाष्यम्—तत्र—

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

योग्यतावच्छिन्ना धर्मिणः शक्तिरेव धर्मः। स च फलप्रसवभेदानुमितसद्भाव एकस्याऽन्योऽन्यश्च परिदृष्टः। तत्र वर्तमानः स्वव्यापारमनुभवन् धर्मो धर्मान्तरेभ्यः शान्तेभ्यश्चाव्यपदेश्येभ्यश्च भिद्यते, यदा तु सामान्येन समन्वागतो भवति तदा धर्मिस्वरूपमात्रत्वात् कोऽसौ केन भिद्येत। तत्र त्रयः खलु धर्मिणो धर्माः शान्ता उदिता अव्यपदेश्याश्चेति, तत्र शान्ता ये कृत्वा व्यापारानुपरताः, सव्यापारा उदिताः, ते चानागतस्य लक्षणस्य समनन्तराः, वर्तमानस्यानन्तराः अतीताः। किमर्थमतीतस्यानन्तरा न भवन्ति वर्तमानाः, पूर्वपश्चिमताया अभावात्। यथाऽनागतवर्तमानयोः पूर्वपश्चिमता नैवमतीतस्य, तस्मान्नातीतस्यास्ति समनन्तरः, तदनागत एव समनन्तरो भवति वर्तमानस्येति।

अथाव्यपदेश्याः के? सर्व सर्वात्मकमिति। यत्रोक्तं 'जलभूम्योः पारिणामिकं रसादिवैश्वरूप्यं स्थावरेषु दृष्टं तथा स्थावराणां जङ्गमेषु जङ्गमानां स्थावरेषु' इति, एवं जात्यनुच्छेदेन सर्व सर्वात्मकमिति। देशकालाकारनिमित्तापबन्धान्न खलु समानकालमात्मनामभिव्यक्तिरिति। य एतेष्वभिव्यक्तानभिव्यक्तेषु धर्मेष्वनुपाती सामान्यविशेषात्मा सोऽन्वयी धर्मी।

यस्य तु धर्ममात्रमेवेदं निरन्वयं तस्य भोगाभावः, कस्मात्, अन्येन विज्ञानेन कृतस्य कर्मणोऽन्यत् कथं भोक्तृत्वेनाधिक्रियेत; तत् स्मृत्यभावश्च, नान्यदृष्टस्य स्मरणमन्यस्यास्तीति। वस्तुप्रत्यभिज्ञानाच्च स्थितोऽन्वयी धर्मी यो धर्मान्यथात्वमभ्युपगतः प्रत्यभिज्ञायते। तस्मान्नेदं धर्ममात्रं निरन्वयमिति ॥ १४ ॥



Of these—

**That Which Continues Its Existence All Through The Varying Characteristics, Namely The Quiescent, i.e. Past, The Uprisen, i.e. Present Or Unmanifest (But Remaining As Potent Force), i.e. Future, Is The Substratum (Or Object Characterised). 14.**

Characteristic is the inherent capability of an object particularised by its function (1). Its existence is inferred from the different results arising out of its actions. Moreover, an object is seen to possess various characteristics. Of these, that which has started functioning is called the present and it is different from those which are past or quiescent and future or unmanifest. But when a characteristic lies dormant in the substratum with its special trait being unmanifest for lack of suitable situation, how can it be realised at the time, to be separate from the substratum itself? The characteristics of a substratum are of three types, *viz.* quiescent or past, uprisen or present, and unmanifest or future. Of these, that which has ceased to function is said to be quiescent, that which is functioning is said to be uprisen or emergent, and it is immediately contiguous to and behind that which has not manifested itself. Similarly, the quiescent one is contiguous to and behind the present or the emergent one. It may be asked, why the present characteristics are not behind those of the past. The reason is that there is no relationship of 'before and after' between them as in the case of the future and the present. That is why there is nothing contiguous to and behind the past, and the future is before the present.

What is the unmanifest characteristic? Everything is essentially every other thing. It has been said in this connection: "Infinite variety of all forms of earth and water is seen in plants. Similarly, essentials of plants are seen in animals and of animals in plants etc." Thus on account of non-destructibility of matter everything else is said to contain the essence of everything.



This, however, is subject to the limitations of space, time, form and cause; so particular objects do not manifest themselves simultaneously. The characterised object is that constant which remains common to all these manifest and unmanifest characteristics and which is the substratum of both the general (past and future) and specific (present, *i.e.* manifest) forms (2).

Those who hold that the mind is only a series of changing states without a substratum, cannot account for its experiences (of happiness and sorrow) because how can the fruits of actions of one cogniser be possibly enjoyed by another cogniser? Further, there would be no memory thereof, because no one can remember what has been seen by another. Since, however, objects (previously seen) are recalled and recognised as such and such, a substratum common to changing states (of mind and objects) must be assumed to exist. That is why this world cannot be regarded simply as a bundle of characteristics involving no substratum.

(1) Capability implies the property of being known by its action or otherwise. Fire has the property of burning. From the burn caused, its power to burn is known. Power to burn is called the characteristic of fire. This power is the cause of burning, and is particularised by the act of burning. Burning is the capability and the power to burn is the characteristic.

In fact, that attribute by which a thing is known is called its characteristic. It is of two types, *viz.* real and imaginary or merely semantic. These characteristics again are divided into two, *viz.* essential and ascribed, *e.g.* whiteness of the sun is essential, while presence of water in a desert is ascribed.

That which is only understood by the word, and cannot be understood without it, is linguistic characteristic, *e.g.* eternity. Non-existing things, mere abstractions etc. are instances of such characteristics.

Real characteristics are either external *i.e.* objective, or internal *i.e.* subjective. External ones are fundamentally of three kinds—knowability or sentience, mutativeness and inertia. Properties like sound, light, etc. are knowable, all manners of action are mutative; and hardness, softness, etc. are static. Subjective characteristics are similarly three, *viz.* cognition,



conation and retention, or feeling, willing and memory. These primary characteristics change but do not disappear altogether.

From these it would appear that what can be cognised in some form or other is called a characteristic. Of the cognisable properties that which is directly known is called the emergent or present, what was cognised before is quiescent or past, and which is considered fit to be known later is called unmanifest or future.

What is present is known directly, and what are past and future are conjectured as they are not manifest. The past and the future characteristics of an object may be innumerable. Since there is an intrinsic unity of all objects, all objects might change into anything else.

This is the outlook of the Sāṃkhya philosophy and its basic method of analysis. In its view causes are divisible into two—efficient and material. The changed condition of an object through a cause is the effect.

(2) Manifestation of a thing is dependent on space, time, shape and cause. Everything can be made of everything, but that does not mean that it can so happen without any cause. Examples of dependence on space are—a thing very close to the eye cannot be seen properly, but it can be seen a little farther away; things are thought of as small or large on account of location at a distance or otherwise; of dependence on time, the examples are—a child does not get old at once but gradually, two ideas do not occur at the same time but one after another; of dependence on shape, instances are—a square die cannot give a round impression, a man is not born of a deer. Efficient cause is the real cause. Space, time, etc. are only practical variations of the efficient cause. Every cause, other than the material cause is the efficient cause. With appropriate efficient cause, unmanifest characteristics become manifest.

The commentator has explained here that the thing which we use as the aggregate of particular, *i.e.* visible or emergent characteristics, and conjecturable, *i.e.* general (not particular) or past and future characteristics, is the substratum.

When we see a characteristic we must understand that there is behind it a basic substratum which is an aggregate of all its characteristics. We cannot think of realities without recognising the existence of a substratum. It is not proper to say that an object is comprised only of its manifest features.



क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

भाष्यम्—एकस्य धर्मिण एक एव परिणाम इति प्रसक्ते क्रमान्यत्वं परिणामान्यत्वे हेतुर्भवतीति, तद् यथा चूर्णमृत् पिण्डमृद् घटमृत् कपालमृत् कणमृदिति च क्रमः। यो यस्य धर्मस्य समनन्तरो धर्मः स तस्य क्रमः, पिण्डः प्रच्यवते घट उपजायत इति धर्मपरिणामक्रमः। लक्षणपरिणामक्रमः—घटस्यानागतभावाद्वर्तमानभावक्रमः, तथा पिण्डस्य वर्तमानभावादतीत-भावक्रमः। नातीतस्यास्ति क्रमः, कस्मात्, पूर्वपरतायां सत्यां समनन्तरत्वं, सा तु नास्त्यतीतस्य, तस्माद्द्वयोरेव लक्षणयोः क्रमः। तथावस्थापरिणामक्रमोऽपि घटस्याभिनवस्य प्रान्ते पुराणता दृश्यते सा च क्षणपरम्परानुपातिना क्रमेणाभिव्यज्यमाना परां व्यक्तिमापद्यत इति, धर्मलक्षणाभ्यां च विशिष्टोऽयं तृतीयः परिणाम इति।

त एते क्रमाः, धर्मधर्मिभेदे सति प्रतिलब्धस्वरूपाः। धर्मोऽपि धर्मी भवत्यन्यधर्मस्वरूपापेक्षयेति। यदा तु परमार्थतो धर्मिण्यभेदोपचारस्तद्द्वारेण स एवाभिधीयते धर्मः, तदायमेकत्वेनैव क्रमः प्रत्यवभासते। चित्तस्य द्वये धर्माः, परिदृष्टाश्चापरिदृष्टाश्च, तत्र प्रत्ययात्मकाः परिदृष्टाः, वस्तुमात्रात्मका अपरिदृष्टाः। ते च सप्तैव भवन्ति अनुमानेन प्रापितवस्तुमात्रसद्भावाः, 'निरोध-धर्म-संस्काराः परिणामोऽथ जीवनम्। चेष्टा शक्तिश्च चित्तस्य धर्मा दर्शनवर्जिताः' इति ॥ १५ ॥

### Change Of Sequence (Of Characteristics) Is The Cause Of Mutative Differences. 15.

Since one characteristic gives rise to only one mutation, difference in mutations must be due to change of sequence (1), for example, dust, clod, a pot, pot-shred or bits are sequences of earth. The characteristic which follows another characteristic, is its Krama or sequence. Clod disappears and pot appears—this is sequence of change of characteristic.

Sequence of changes of time : The appearance of a pot from its potential state represents temporal transition from the unmanifest to its present state, while the disappearance of the clod of earth (of which the pot is made) represents a temporal transition from the present state to the past. There is no further sequence (in this order) after past, and the past is not antecedent



to any state, so there is nothing after it; that is why only the present and the future have sequence.

Sequence of change of state is also similar; for example, a new pot becomes old in course of time. The oldness is only the result of the sequence of change taking place every moment, which becomes eventually noticeable in the shape of oldness. [It is to be noticed that this oldness is not a state of decay but only a relative state of existence as distinguished from characteristic and temporal character—vide III.13 (2).] This is the third (idea of ) change as distinguished from changes of characteristic and temporal character.

These sequences can only be perceived if there is a difference between the object and its characteristics etc. As compared to one characteristic, another characteristic might be its substratum (2). When in the ultimate analysis, the characteristics (Dharma) and the substratum (Dharmī) are perceived as identical, the substratum is then called Dharma, and the sequence of mutation exists alone. A mind has two kinds of characteristics, *viz.* patent and latent. Of these, the patent are those which are perceived (*e.g.* as cognition or feeling), while the latent are those which merely exist as subconscious. These subconscious characteristics are seven in number and their existence is established by inference. “Arrested state, latent impression of action, subliminal impression, change, life, effort, and power are the subconscious characteristics of the mind (3).”

(1) To a substratum a change occurs by the disappearance of one characteristic and the appearance of another. The difference of such changes is the result of their sequence, *i.e.* the changes differ according to the change of sequence. We do not perceive the actual succession of changes because these are momentary subtle mutations. We only see the end (result) of a mutation. The commentator has explained later that Kṣaṇa (time atom) means the minutest conception of time in which the smallest particle (of knowledge) in respect of a thing appears to change. Therefore real sequence is the momentary change of the minutest particle. Thus the successive vibrations of Tanmātras (subtle elements) are the minute sequence of



external mutations, while the mutation of the dimensionless Buddhi or pure I-sense is a minute sequence of internal change.

One change succeeding another is called its sequence. When a clod of earth becomes a pot, the character of pot is the sequence of the character of clod. This is the sequence of characteristic. Similar is the case of temporal character and states.

Present is the sequence of future, and past is the sequence of present. This is the sequence of temporal changes. When a new pot becomes old, without losing its temporal character of being existent and there is no change of characteristic, it is said to have undergone a change of state. Change of location is also a change of state. Sequence of change of characteristics has to be perceived by bearing in mind that a substratum distinct from its characteristics exists.

(2) It has been stated before that one characteristic can be the substratum of another characteristic. It has also been shown that in the ultimate analysis the characteristic and substratum merge together when they resolve in the unmanifest fundamental Pradhāna. After that it becomes futile to make a distinction between the substratum and the characteristic and it may only be said that action in the form of preponderance and subordination of the Guṇas exist in the potential state, but whose action it is, cannot be ascertained. The mutating force is the Rajas principle in equilibrium. Witnessing (by Puruṣa) of the uneven state of the three Guṇas, or mutation of Pradhāna as knowable, is the cause of the manifest Buddhi etc. When for lack of contact between Puruṣa and Prakṛti, there is no witnessing by Puruṣa, the sequence of unevenness of the Guṇas as manifestation (in the shape of Buddhi etc.) ceases. Then spiritual enlightenment also terminates due to absence of Buddhi, and the three Guṇas and their mutable nature are no longer witnessed by Puruṣa.

Witnessing the uneven state of mutation means seeing the preponderance of manifestation. In other words, preponderance of Sattva Guṇa is knowledge or cognition, preponderance of Rajas is effort or conation, and preponderance of Tamas is retention. Thus through overseeing of Prakṛti or Pradhāna, *i.e.* the three Guṇas by Puruṣa, the evolution of Buddhi etc. takes place.

(3) The commentator has incidentally spoken of the characteristics of the mind. The patent characteristics are cognition or knowledge and conation or tendency or effort; the latent characteristic is retention. Of the characteristics making up conation some are seen and some are unseen. The commentator has divided the unseen characteristics into seven classes



as noted in the next paragraph. These unseen characteristics are of the nature of a thing, *i.e.* they are inferred as existing, but how they exist cannot be clearly comprehended. That which exists is an object or a reality.

Nirodha or arrested state = Complete stoppage of mental fluctuations.

Dharma = Impressions of virtuous and vicious actions with their threefold consequences.

Samśkāra here implies Vāsanā or subliminal impressions of the result of action and feelings retained in memory.

Pariṇāma or change = The imperceptible sequence of mutation of the mind.

Jīvana or life = The functions of the Prāṇas or the vital forces.

Cheṣṭā or effort = The unseen action of the mind which leads the senses to work.

Śakti or power = The subtle force behind manifest action and effort.

भाष्यम्—अतो योगिन उपात्तसर्वसाधनस्य बुभुत्सितार्थप्रतिपत्तये संयमस्य विषय उपक्षिप्यते—

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

धर्मलक्षणावस्थापरिणामेषु संयमाद् योगिनां भवत्यतीतानागतज्ञानम्। धारणाध्यानसमाधित्रयमेकत्र संयम उक्तः, तेन परिणामत्रयं साक्षात्क्रियमाणमतीतानागतज्ञानं तेषु संपादयति ॥ १६ ॥

The objects of Samyama and their attainment by a Yogin are now being discussed.

**Knowledge Of The Past And The Future Can Be Derived Through Samyama On The Three Pariṇāmas (Changes). 16.**

When Samyama is practised on the changes of characteristic, temporal character and state, Yogins acquire knowledge relating to the past and the future. It has already been said that fixity, meditation and concentration on the same object, is Samyama. If the changes in the characteristic, temporal character and state



of any object, can be realised through Samyama, knowledge of the past and the future of that object would be revealed (1).

(1) Nothing can remain hidden to the power of perception purified by concentration. Such power has to be applied to the sequence of changes for acquisition of knowledge of past, present and future.

We can know, through ordinary intelligence, the past and the present to some extent by applying the rules of cause and effect. All the details of a cause can be realised through Samyama and thus its effects can also be known. The effects, of which these in turn form the causes, can be traced by the same process. In this way knowledge about the past and the future is obtained.

The gross organs of sight or hearing are not the only channels of knowledge, as is proved by clairvoyance, telepathy, etc. That we can have knowledge of future is amply proved by dreams that come true. When, therefore, mind has the capability of knowing the future, it cannot be denied that such power can be developed through practice.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्कुरस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥ १७ ॥

भाष्यम्—तत्र वाग् वर्णेष्वेवार्थवती, श्रोत्रं च ध्वनिपरिणाममात्रविषयं, पदं पुनर्नादानुसंहारबुद्धिनिर्ग्राह्यम् इति। वर्णा एकसमयासंभवित्वात् परस्परनिरनुग्रहात्मानः, ते पदमसंस्पृश्यानुपस्थाप्याविर्भूतास्तिरोभूताश्चेति प्रत्येकमपदस्वरूपा उच्यन्ते। वर्णः पुनरेकैकः पदात्मा सर्वाभिधानशक्तिप्रचितः सहकारिवर्णान्तरप्रतियोगित्वाद् वैश्वरूप्यमिवापन्नः। पूर्वश्रोतरेणोत्तरश्च पूर्वेण विशेषेऽवस्थापित इत्येवं बहवो वर्णाः क्रमानुरोधिनोऽर्थसंकेतेनावच्छिन्ना इयन्त एते सर्वाभिधानशक्तिपरिवृत्ता गकारौकारविसर्जनीयाः साम्रादिमन्तमर्थं द्योतयन्तीति।

तदेतेषामर्थसंकेतेनावच्छिन्नामुपसंहृतध्वनिक्रमाणां य एको बुद्धिनिर्भासस्तत्पदं वाचकं वाच्यस्य संकेत्यते। तदेकं पदमेकबुद्धिविषयम् एकप्रयत्नाक्षिप्तम् अभागमक्रममवर्णं बौद्धमन्त्यवर्णप्रत्ययव्यापारोपस्तापितं परत्र प्रतिपिपादयिषया वर्णैरिवाभिधीयमानैः श्रूयमाणैश्च श्रोतृभिरनादिवाग्व्यवहारवासनानुबुद्ध्या लोकबुद्ध्या सिद्धवत्संप्रतिपत्त्या प्रतीयते। तस्य संकेतबुद्धितः प्रतिभाग एतावतामेवं जातीयकोऽनुसंहार एकस्यार्थस्य वाचक इति।



संकेतस्तु पदपदार्थयोरितरेतराध्यासरूपः स्मृत्यात्मकः। योऽयं शब्दः सोऽयमर्थः, योऽर्थः स शब्द इत्येवमितरेतराविभागरूपः (मितरेतराध्यासरूपः) संकेतो भवति। इत्येवमेते शब्दार्थप्रत्यया इतरेतराध्यासात् संकीर्णाः, गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानम्। य एषां प्रविभागजः स सर्ववित्।

सर्वपदेषु चास्ति वाक्यशक्तिः, वृक्ष इत्युक्ते अस्तीति गम्यते, न सत्तां पदार्थो व्यभिचरतीति। तथा न ह्यसाधना क्रियास्तीति, तथा च पचतीत्युक्ते सर्वकारकाणामाक्षेपो नियमार्थोऽनुवादः कर्तृकर्मकरणानां चैत्राग्रितण्डुलानामिति। दृष्टं च वाक्यार्थे पदरचनं, श्रोत्रियश्छन्दोऽधीते, जीवति प्राणान् धारयति। तत्र वाक्ये पदार्थाभिव्यक्तिः, ततः पदं प्रविभज्य व्याकरणीयं क्रियावाचकं कारकवाचकं वा। अन्यथा भवति, अश्वः, अजापय इत्येवमादिषु नामाख्यातसारूप्यादनिर्जातं कथं क्रियायां कारके वा व्याक्रियेतेति।

तेषां शब्दार्थप्रत्ययानां प्रविभागः, तद् यथा श्वेतते प्रासाद इति क्रियार्थः, श्वेतः प्रासाद इति कारकार्थः शब्दः। क्रियाकारकात्मा तदर्थः प्रत्ययश्च, कस्मात्, सोऽयमित्यभिसम्बन्धादेकाकार एव प्रत्ययः संकेते इति। यस्तु श्वेतोऽर्थः स शब्दप्रत्यययोरालंबनीभूतः, स हि स्वाभिरवस्थाभिर्विक्रियमाणो न शब्दसहगतो न बुद्धिसहगतः। एवं शब्द एवं प्रत्ययो नेतरेतर-सहगत इति। अन्यथा शब्दोऽन्यथार्थोऽन्यथा प्रत्यय इति विभागः, एवं तत्प्रविभागसंयमाद्योगिन-स्सर्वभूतरुतज्ञानं सम्पद्यत इति ॥ १७ ॥

**Overlapping of Word, Object Implied And The Idea Thereof Produces One Unified Impression. If Samyama Is Practised On Each Separately, Knowledge Of The Meaning Of The Sounds Produced By All Beings can Be Acquired (1). 17.**

With regard to these (word, implied object and its knowledge) (2), articulation relates only to the alphabets constituting the word (a). Hearing relates to the sound thereof (b). It is a mental process that seizes the sounds of the alphabets and binds them together relating to one idea (c). Sounds of alphabets being pronounced successively and not being present at the same time, do not form a word but simply appear and disappear. Individual letter-sounds (alphabets) lack the nature of a word (d). Each letter is the constituent part of a word and is pregnant



with the possibility of expressing innumerable ideas on association with others taking innumerable forms (e). A preceding letter is connected with the subsequent one, and vice versa, in a particular relationship to imply a particular word. Thus groups of alphabets placed in sequence (f) are assigned by conventional usage meanings to indicate various objects. For example, in the word Gauḥ (= Cow), the G, Au, and H (गौः = ग् + ऌ + ः) spoken conjointly indicate a species of animal with particular features.

Thus regulated by their import, the sounds of the alphabets pronounced one after another, are presented together to the intellect as one word, to indicate something for which the word, thus formed, is the conventional name. This word is in every case the object of a single mental process requiring a single effort, is undivided, has no sequence and is different from the individual alphabets. It is understood by the intellect by aggregating the latent impressions of the alphabets with those pronounced before or manifested by the exciting cause which is the human intellect (g). If a man were to convey information to another, he must express himself by these alphabetical sounds which, on being heard by another and being sanctioned by eternal usage, appear as something real (h). This sort of division of words(i) and assignment of different meanings grow out of convention and they come to be associated with particular things.

The convention here is the memory of the identity of the word and the thing identified (j). This word is the object, and the object is the word—this sort of identity in memory gives rise to the convention. Thus the word, the object and the conception of the object are connected with one another, *e.g.* the word 'cow', the object 'cow' and the conception of cow get identified with one another. He who knows the distinction among these three is all-knowing, *i.e.* he knows the meaning of all uttered words.



Every word has in itself the power of expressing a complete idea (k). When the word 'Vṛkṣa' (tree) is mentioned, it implies that the tree exists, inasmuch as an object signified by a word can never fail to exist. Similarly no action is possible without an actor. When the word 'Pachati' (one cooks) is mentioned it implies the existence of all the factors related to cooking. It is only for the purpose of specifying details that the agent, the object and the instrument of action *e.g.* Chaitra (name of a person), rice and fire may be expressly mentioned. Words are also so constructed as to convey the meaning of a sentence. For example, the word 'Śrotṛiya' (reciter) implies one who recites Vedic hymns, the word 'Jīvati' (lives) means one has got the breath of life. As even a word by virtue of its meaning is capable of expressing a whole sentence, a word has to be analysed to see whether it is indicative of action or that which acts, *i.e.* it has to be joined to an appropriate word to fully explain it. For example, the words 'Bhavati', 'As'vaḥ' or 'Ajāpaya' which have many meanings would remain ambiguous if used singly.

There is a distinction between words, the object and the conception (1). To illustrate this, take the following examples. 'Śvetate Prāsādaḥ' or 'The palace shines white' implies an action, while the words 'Śvetaḥ Prāsādaḥ' or 'a white mansion' signifies a state. A word in essence signifies both an action and a state and so does a concept. This happens because the process of whitening is identified with its result, *viz.* making white. As to the white object, it is the support for both the word and the idea. As it independently changes its state, it goes neither with the word nor with the idea. The word, its object and the idea are thus distinct. By practising Saṁyama on this distinction, a Yogin can acquire knowledge of the articulations of all creatures.

(1) Word — Uttered word.

Object — Object which that uttered word signifies.



**Idea** — The mental nature or the feeling of the speaker and the conception created in the listener on hearing the word.

**Overlapping** — Imposition of the significance of one on the other, *i.e.* considering one for the other. From this overlapping comes the unified impressions, *i.e.* the word, its object and the idea conveyed by it, are considered as one. But in reality they are quite different. Take, for example, cow. The uttered word is in the organ of speech of the speaker, the creature implied is either at the pasture or in the cowshed and the idea created is in the mind of the listener. Dividing the process in this way, the Yogin learns to think of the three separately. When he meditates on the uttered word, only that fills his mind, or when he contemplates on the idea, only the idea will occupy his mind. When a proficient Yogin on hearing a word of unknown meaning applies Samyama to it, he can reach the vocal organ of the speaker. Thence his power of knowledge proceeds to the latter's mind producing the word and he comes to know the sense in which the word has been uttered.

(2) In this connection the commentator has described the principles of words and objects as accepted by the Sāṃkhya philosophers. They are very sound and logical. It is being explained here part by part.

(a) By the vocal organ only the alphabets (A, B, C etc.) are produced. An alphabet means the basic part of an utterable word. The words used by men are formed singly or by the combination of such alphabets. Besides, cries and similar sounds might also be experienced by combination of suitable alphabets. The ordinary alphabets cannot be used for uttering them. All creatures have their own alphabets for indicating their utterances. As all varieties of colours are produced by the combination of seven basic colours, so all types of words can be pronounced with the help of a few alphabets.

(b) The ear takes in sound only, it cannot comprehend meaning. It takes in the sound of the alphabets one after another as they are uttered successively.

(c) Word is a combination of alphabets. Except in the case of words which are expressed by one alphabet, the sounds of alphabets composing a word are appearing and disappearing, their unification for the purpose of conveying an idea is being made by the mind. The word is formed by the unifying process arising out of memory of impressions of alphabets appearing in succession. This is not applicable to words consisting of one alphabet only.

(d) Alphabets are the materials for words but they themselves are



not words (except where it is a one-alphabet word). As the combination of alphabets can be innumerable, so the words are, as it were, innumerable.

(e) The alphabets individually or in combination can indicate all objects. It is by convention that a word is made to signify an object. That is how some arrangement of alphabets is used conventionally to convey a particular object.

(f) Although words are mostly formed by the use of several alphabets, the alphabets do not appear simultaneously at one moment but are uttered successively. As past and present things cannot be really combined, the combination is effected in the mind with the help of the sounds perceived. Thus a word is only a mentally aggregated phenomenon, so the agent for that is the mind. It is really the word thus formed mentally which signifies the meaning conventionally given to it.

(g) The uttered words have appearing and disappearing parts in the shape of alphabets, but the words formed mentally have no such parts. They are the objects of one mental conception. What is felt by the intellect is always present; it never disappears. What is not perceived but remains unmanifest is a latent object. Thus a mental word is like a single perception. We also feel that we raise the idea of a word in one effort. Because it is a single present idea, it has no appearing and disappearing parts. Therefore it is indivisible and simultaneous. As an uttered word, which is a collection of alphabets, is divisible and sequential, the mentally formed word is unlike an alphabetically formed word. How is it formed mentally? As the alphabets are heard one after the other, knowledge arises in respect of each, from the knowledge comes impression and from impression comes memory. After the impression of the last uttered alphabet, impressions of all the alphabets forming the word arise by force of memory in one process and give rise to a comprehensible ideation of the word.

(h) Although the mental word is without letters, yet in expressing it, the help of alphabets has to be taken which are based on the latent impressions of the knowledge formed at the time of hearing the sound. Human nature has the mould for the use of human words. In human beings proficiency in speaking is a speciality. A human child on account of appropriate latent impressions naturally learns the use of human words. This learning comes primarily through hearing. The child, as he learns the words, gets to know their conventional meanings also. This learning is done by traditional usage, *i.e.* it is learnt from older people, first only the words and then comes unification of words, objects and their ideas.

(i) The classification of words and their division according to



meaning, are no doubt made by convention. 'That so many alphabets will form this word and it will indicate this object' is fixed by someone and followed by others. Although it is not known who has done this, it is certain that it has been fixed by somebody.

(j) The recollection of the overlapping of a word and its meaning, is convention. On account of this overlapping of word, object and memory or knowledge, they are inseparable. When the Yogin becomes conversant with their difference, or through concentration comes to know them individually, he can, through Nirvitarka knowledge, understand the subject referred to by all words.

(k) A sentence generally indicates a noun with a verb, or in other words, it implies a proposition. The capacity of the word implies its property of conveying a meaning. The word 'pot' taken by itself is a term but it implies 'the pot exists' when it is a proposition. Every term contains the essence of a proposition. When it is pronounced it implies the existence of something, *i.e.* a noun with a verb conveying an idea. When the word 'tree' is pronounced it implies that it exists, or existed or will exist, involving an implication of its states of existence.

There are words which have many meanings. When they are used by themselves, they are not comprehensible by ordinary knowledge but their meanings are revealed in Yogic knowledge.

(l) Here the difference between a word, its implied object and significance, is being illustrated by examples.

Having thus established the distinction among the three, the commentator is describing the benefits of practising Samyama.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ १८ ॥

भाष्यम्—द्वये खल्वमी संस्काराः स्मृतिक्लेशहेतवो वासनारूपाः, विपाकहेतवो धर्माधर्मरूपाः। ते पूर्वभवाभिसंस्कृताः परिणाम-चेष्टा-निरोध-शक्ति-जीवन-धर्मवदपरिदृष्टाश्चित्तधर्माः। तेषु संयम संस्कारसाक्षात्क्रियायै समर्थः, न च देशकालनिमित्तानुभवैर्विना तेषामस्ति साक्षात्करणम्, तदित्थं संस्कारसाक्षात्करणात्पूर्वजातिज्ञानमुत्पद्यते योगिनः। परत्राप्येवमेव संस्कारसाक्षात्करणात्परजातिसंवेदनम्। अत्रेदमाख्यानं श्रूयते, भगवतो जैगीषव्यस्य संस्कारसाक्षात्करणादशसु महासर्गेषु जन्मपरिणामक्रममनुपश्यतो विवेकजं ज्ञानं प्रादुरभवत्। अथ भगवानावट्यस्तनु-धरस्तमुवाच, दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन त्वया नरकतिर्यगसंभवं दुःखं



संपश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन सुखदुःखयोः किमधिकमुपलब्धमिति। भगवन्तमावट्य जैगीषव्य उवाच, दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन मया नरकतिर्यग्भवं दुःखं संपश्यता देवमनुष्येषु पुनः पुनरुत्पद्यमानेन यत् किञ्चिदनुभूतं तत्सर्वं दुःखमेव प्रत्यवैमि। भगवानावट्य उवाच, यदिदमायुष्मतः प्रधानवशित्वमनुत्तमं च सन्तोषसुखं किमिदमपि दुःखपक्षे निक्षिप्तमिति। भगवान् जैगीषव्य उवाच, विषयसुखापेक्षयैवेदमनुत्तमं सन्तोषसुखमुक्तं, कैवल्यापेक्षया दुःखमेव। बुद्धिसत्त्वस्यायं धर्मस्त्रिगुणः, त्रिगुणश्च प्रत्ययो हेयपक्षे न्यस्त इति। दुःखस्वरूपस्तृष्णातन्तुः, तृष्णादुःखसन्तापापगमात्तु प्रसन्नमबाधं सर्वानुकूलं सुखमिदमुक्तमिति ॥ १८ ॥

**By The Realisation Of Latent Impressions, Knowledge Of Previous Birth Is Acquired (1). 18.**

The latent impressions referred to in this Sūtra are of two kinds, viz. those appearing as Vāsanās causing memory and (indirectly) afflictions, and those responsible for fruition of right or wrong deeds (2) done in previous births. Like change, effort, arrested state, power, life and impressions of virtuous and vicious actions, they are unseen characteristics of Chitta. If Samyama is practised on impressions, they are realised, and since such realisation cannot arise without an idea of the place, time and cause of the incident concerned, the Yogin practising it comes to know of the previous birth. Knowledge of previous births of others can also be acquired in the same way. There is a story prevalent in this connection in the Śruti. Bhagavān Jaigīṣavya after having acquired knowledge of ten cycles of creation and the sequence of births therein through realisation of subliminal impressions, obtained discriminative knowledge. Then Bhagavān Āvatya, having assumed a corporeal form created at will, asked him : 'You have lived through ten cycles and because of enlightenment your intellect has not been clouded; you have experienced sorrows of hell and animal life, and have repeatedly enjoyed pleasures as a Deva (celestial) and as a human being. Of these what have you enjoyed best?' To this



Bhagavān Jaigīṣavya replied : 'I have lived through ten cycles of creation and my mental essence has not been overpowered. I have experienced the sorrows of hell as well as of animal life. I have been born again and again as a Deva and as a man. But I consider all that I have been through, as pain.' Then Āvaṭya said : 'Oh long-lived one, tell me whether you count your mastery over the constituent principles and the unsurpassable pleasure of contentment amongst sorrows.' Jaigīṣavya replied: 'Pleasure of contentment has been ranked as superior to other enjoyments, but it is nothing but pain compared to the bliss of the state of liberation. This characteristic of contentment of mind is nothing but a composition of the three Guṇas, and everything connected with the Guṇas has been counted as that to be avoided. The state of desire is nothing but pain. When pain-producing desire is removed, contentment is said to become pleasant, unrestricted, and all-embracing (3).'

(1) Perception of latent impressions means memory or recollection of subliminal impressions. It is clear that if latent impressions are perceived it will bring forth knowledge of the previous life. Latent impressions have been gathered in previous lives. If, therefore, through concentration, the power of perception is directed exclusively to subliminal impressions, then their particulars will be revealed, *i.e.* where, in which life, and how they were gathered will be recollected.

(2) The subject of subliminal impressions has been dealt with in the comments on Sūtras II.12 and 15. Latent impressions are, like mutation etc., the result of an unseen characteristics of Chitta. For the purpose of perceiving latent impression, a particular personal latent impression has to be thought of. If that latent impression is forceful, the result of such thinking will be its vivification. Therefore, fixing the mind on any particular tendency or on any faculty of reception and getting engrossed thereon, will bring about a recollection of the cause of such latent impression in a previous birth and that is perception of the latent impression. In the case of a man, particular latent impressions of the human species are the memory-producing Vāsanās. If the peculiarities of the human form, its sense-organs, mind, etc. are thought upon and engrossed in, this will bring



about a knowledge of their causes, *i.e.* it will be known why they have been cast into this particular mould and why they have adopted the virtuous or vicious ways in this life. Vāsanā has been explained before. Vāsanā is like a mould and actions of virtue and vice are like molten metal.

(3) The story of the conversation between Jaigīṣavya and Āvatya quoted above is not found in any extant literature. It might have been quoted from some obsolete Śruti.

Pleasant — unaffected by material pains.

Unrestricted — unbroken by an obstacle.

All-embracing — liked by everybody and favourably situated in all circumstances.

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

भाष्यम्—प्रत्यये संयमात् प्रत्ययस्य साक्षात्करणान्ततः परचित्तज्ञानम् ॥ १९ ॥

**(By Practising Samyama) On Notions, Knowledge Of Other Minds Is Obtained. 19.**

By practising Samyama on notions and thus realising them, knowledge of other minds can be acquired (1).

(1) Notions here refer to the notions prevailing in one's own mind as well as in other minds. Unless an idea in one's own mind can be isolated and perceived, how can the idea in another mind be realised? First realising one's own idea, the mind has to be made vacant for the reception of the idea prevalent in another mind and then effort should be made to realise that. We come across many thought-readers, but they have not always acquired the power through Yoga; many of them are born with that power. Keeping in view the person whose thought is to be read, the reader's mind has to be made vacant and when other thoughts rise therein they are the thoughts of the other person. Thought-readers cannot say how the thought is transferred, but they just feel that the thoughts are not their own. Some can read other people's thought without any effort when the other person



is in the process of thinking of something. Anything previously felt but since forgotten may also be sometimes known by a thought-reader.

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

भाष्यम्—रक्तं प्रत्ययं जानाति, अमुष्मिन्नालम्बने रक्तमिति न जानाति। परप्रत्ययस्य यदालम्बनं तद् योगिचित्तेन नालम्बनीकृतं, परप्रत्ययमात्रन्तु योगिचित्तस्य आलम्बनी-भूतमिति ॥ २० ॥

**The Prop (Or Basis) Of The Notion Remains Unknown Because That Is Not The Object Of The (Yogin's) Observation. 20.**

In the process of Samyama referred to in the previous Sūtra, the Yogin comes to know the nature of the notion (whether it is one of attachment or passion) but not what it is based on. It is so because only the nature of the modification in the other person's mind, and not the object on which it is based, comes in the Yogin's field of observation (1).

(1) Realisation of the feeling (of attachment, hate etc.) does not bring with it knowledge of the object which has generated that feeling, which is a mental state mostly independent of the object itself. The tiger is not present in the fright that develops on seeing it.

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशाऽसम्प्रयोगेऽन्तर्द्वानिम् ॥ २१ ॥

भाष्यम्—कायरूपे संयमाद्रूपस्य या ग्राह्या शक्तिस्तां प्रतिबध्नाति, ग्राह्यशक्तिस्तम्भे सति चक्षुःप्रकाशासम्प्रयोगेऽन्तर्द्वानिमुत्पद्यते योगिनः। एतेन शब्दाद्यन्तर्द्वानिमुक्तं वेदितव्यम् ॥ २१ ॥



**When Perceptibility Of The Body Is Suppressed By Practising  
Samyama On Its Visual Character, Disappearance Of The  
Body Is Effected Through Its Getting Beyond The  
Sphere Of Perception Of The Eye. 21.**

When Samyama is practised on the (visible) appearance of the body, the property of perceptibility possessed by it becomes ineffective. When that property is suppressed, the body ceases to be an object of observation by another person, and the Yogin can thus remain unseen by others. This implies that other faculties by which the body can be perceived, *e.g.* auditory perceptibility etc., can also be eliminated (1).

(1) Magicians follow this system. They exert their will-power on the spectators who see only such things as the former want them to see. This shows how extraordinary things can be brought about by will-power. It is no wonder, therefore, that Yogins can, if they so will, make their bodies totally imperceptible to others.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

भाष्यम्—आयुर्विपाकं कर्म द्विविधं सोपक्रमं निरुपक्रमं च। तत्र यथा आर्द्रवस्त्रं वितानितं लघीयसा कालेन शुष्येत तथा सोपक्रमं, यथा च तदेव सम्पिण्डितं चिरेण संशुष्येदेवं निरुपक्रमम्। यथा चाग्निः शुष्के कक्षे मुक्तो वातेन समन्ततो युक्तः क्षेपीयसा कालेन दहेत् तथा सोपक्रमं, यथा वा स एवाग्निस्तृणराशौ क्रमशोऽवयवेषु न्यस्तश्चिरेण दहेत् तथा निरुपक्रमम्। तदैकभविकमायुष्करं कर्म द्विविधं सोपक्रमं निरुपक्रमं च, तत्संयमाद् अपरान्तस्य प्रायणस्य ज्ञानम्। अरिष्टेभ्यो वेति। त्रिविधमरिष्टम् आध्यात्मिकमाधिभौतिकमाधिदैविकं चेति। तत्राध्यात्मिकं, घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न पश्यति। तथाधिभौतिकं, यमपुरुषान् पश्यति, पितृनतीतानकस्मात् पश्यति। आधिदैविकं, स्वर्गमकस्मात् सिद्धान् वा पश्यति, विपरीतं वा सर्वमिति। अनेन वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥



**Karma Is Either Fast Or Slow In Fructifying. By Practising Samyama On Karma Or On Portents, Fore-Knowledge Of Death Can Be Acquired. 22.**

Karma (action) which fructifies as span of life is of two kinds, some which fructify quickly (Sopakrama), and others which fructify slowly (Nirupakrama) (1). For example, when a wet cloth is spread out it dries quickly, whereas if kept in a lump it takes a longer time. Fast fructifying Karma is like fire which, fanned on all sides by wind, consumes dry grass quickly; while slow fructifying Karma is like fire applied gradually in different places to a heap of grass, thus taking longer time to burn. Karma of one period of existence causing span of life is thus of two varieties. By practising Samyama on them knowledge of end of this life can be gathered. It can also be gained from portents.

Portents are of three kinds—personal, elemental and divine. The example of personal portents is not hearing any sound from within the body on closing the ears, or not seeing any effulgent light on the eyes being closed (pressed by fingers). The example of elemental portents is seeing the messengers of the god of death, or the wraiths of departed forefathers. The divine portents are seeing the heavens or the Siddhas (ethereals) suddenly, or seeing everything contrary to what has been seen before. Through such portents one comes to know that death is at hand.

(1) Reference has been made before to Karma with its three types of fruition. When Karmāsaya matures and brings forth birth, its result is the span of life and experience in the shape of enjoyment or suffering which continues throughout life. In this period, however, all the Karmas do not fructify all at once. They become ready to bear fruit according to their nature. That which has started action is said to be fructifying or Sopakrama and that which is inactive now but will produce result at some future time, is called slow in fruition or Nirupakarma. Take, for instance, the case of a man who on account of action in a previous birth will suffer



severely at the age of forty which will end his span of life in another three years. For forty years that Karma is said to remain slow in fruition.

On realisation of the three-fold latent impressions and the fast and slow fructifying Karmas amongst them, the particulars of their results become known. The Yogin can thereby know when his life will come to an end. The commentator has explained by illustration that Karmas which are restrained from manifestation by obstacles are slow in fruition and those which are not so restricted are fast in fruition. Portents also indicate approaching death.

मैत्र्यादिषु बलानि ॥ २३ ॥

भाष्यम्—मैत्रीकरुणामुदितेति तिस्रो भावनाः। तत्र भूतेषु सुखितेषु मैत्रीं भावयित्वा मैत्रीबलं लभते, दुःखितेषु करुणां भावयित्वा करुणाबलं लभते, पुण्यशीलेषु मुदितां भावयित्वा मुदिताबलं लभते। भावनातः समाधिर्यः स संयमः ततो बलान्यबन्ध्यवीर्याणि जायन्ते। पापशीलेषु उपेक्षा न तु भावना, ततश्च तस्यां नास्ति समाधिरिति, अतो न बलमुपेक्षातस्तत्र संयमाभावादिति ॥ २३ ॥

**Through Samyama On Friendliness (Amity) And Other Similar Virtues, Strength Is Obtained Therein. 23.**

Friendliness, compassion and goodwill are the three kinds of sentiments that are recommended. Of these, strength of friendliness is acquired through entertaining a feeling of friendliness towards a happy person. By cultivating a sentiment of compassion towards unhappy creatures, strength of compassion is developed. By a feeling of pleasure towards the virtuous, strength of goodwill is developed. The concentration resulting from contemplation on these feelings, is called Samyama, and it begets unfailing power. Indifference to sinners is not an object of contemplation; that is why there cannot be any meditation on it. Therefore, it is not possible to practise Samyama on it and thus no power can be acquired through it (1).



(1) Through sentiment of friendliness, the Yogin completely destroys all feelings of envy and hatred, and on account of his will-power, other malicious persons consider him to be friendly, and unhappy people take him to be a source of comfort. A Yogin's mind gets completely free from harshness and malice and he becomes a favourite of the virtuous.

When these powers are acquired, the Yogin becomes capable of behaving in a friendly manner towards others and no desire of injuring others would ever darken his heart.

बलेषु हस्तिबलादीनि ॥ २४ ॥

भाष्यम्—हस्तिबले संयमाद् हस्तिबलो भवति, वैनतेयबले संयमाद् वैनतेयबलो भवति, वायुबले संयमाद् वायुबल इत्येवमादि ॥ २४ ॥

**(By Practising Saṁyama) On (Physical) Strength, The Strength Of Elephants Etc. Can Be Acquired. 24.**

If Saṁyama is practised on the strength of an elephant, power like that of an elephant is obtained. Similarly, the power of the king of birds (Garuḍa, son of Vinatā) can be acquired by Saṁyama on Garuḍa's strength, and the power of the wind by Saṁyama on the strength of Vāyu or wind, etc. (1).

(1) All physical culturists know that by consciously applying the will-power on particular muscles, their strength can be developed. Saṁyama on strength is only the highest form of the same process.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २५ ॥

भाष्यम्—ज्योतिष्मती प्रवृत्तिरुक्ता मनसः, तस्या य आलोकस्तं योगी सूक्ष्मे वा व्यवहिते वा विप्रकृष्टे वा अर्थे विन्यस्य तमर्थमधिगच्छति ॥ २५ ॥



**By Applying The Effulgent Light Of The Higher Sense-Perception (Jyotiṣmatī) Knowledge Of Subtle Objects, Or Things Obstructed From View, Or Placed At A Great Distance, Can Be Acquired. 25.**

The light of the higher sense-perception of the mind has been mentioned before. With its help, *i.e.* through Sāttvika revelation, the Yogin can see things which are very subtle, or obstructed from view, or situated far away (1).

(1) The effulgent light of higher sense-perception has been explained in Sūtra I.36. On contemplation thereon a sense of all pervading revelation would be felt emanating from the heart. If that light is directed towards the object to be known, it will become known howsoever subtle it may be, or howsoever separated it may be. This is the highest attainment before which clairvoyance pales into insignificance. This knowledge is derived from contact of the objects with the all-pervading power of Buddhi and is not restricted like the knowledge coming by way of sense-channels.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

भाष्यम्-तत्प्रस्तारः सप्तलोकाः। तत्रावीचेः प्रभृति मेरुपृष्ठं यावदित्येष भूलोकः, मेरुपृष्ठादारभ्य आधुवाद् ग्रहनक्षत्रताराविचित्रोऽन्तरिक्षलोकः। तत्परः स्वलोकः पञ्चविधः, माहेन्द्रस्तृतीयो लोकः, चतुर्थः प्राजापत्यो महलोकः। त्रिविधो ब्राह्मः, तद्यथा जनलोकस्तपोलोकः सत्यलोक इति। 'ब्राह्मस्त्रिभूमिको लोकः प्राजापत्यस्ततो महान्। माहेन्द्रश्च स्वरित्युक्तो दिवि तारा भुवि प्रजा॥' इति संग्रहश्लोकः। तत्रावीचेरुपर्युपरि निविष्टाः षण्महानरकभूमयो घनसलिलानलानिलाकाशतमःप्रतिष्ठाः महाकालाम्बरीषरौरवमहारौरवकालसूत्रान्धतामिस्राः। यत्र स्वकर्मोपार्जितदुःखवेदनाः प्राणिनः कष्टमायुः दीर्घमाक्षिप्य जायन्ते। ततो महातलरसातला-तलसुतलबितलतलातलपातालाख्यानि सप्तपातालानि। भूमिरियमष्टमी सप्तद्वीपा वसुमती, यस्याः सुमेरुर्मध्ये पर्वतराजः काञ्चनः, तस्य राजतवैदूर्यस्फटिकहेममणिमयानि शृङ्गाणि, तत्र



वैदूर्यप्रभानुरागाश्रीलोत्पलपत्रश्यामो नभसो दक्षिणो भागः। श्वेतः पूर्वः, स्वच्छः पश्चिमः कुरण्डकाभ उत्तरः। दक्षिणपार्श्वे चास्य जम्बुः, यतोऽयं जम्बुद्वीपः, तस्य सूर्यप्रचाराद् रात्रिन्दिवं लग्नमिव विवर्तते। तस्य नीलश्वेतशृङ्गवन्त उदीचीनास्त्रयः पर्वता द्विसहस्रायामाः, तदन्तरेषु त्रीणि वर्षाणि नव नव योजनसाहस्राणि रमणकं हिरण्मयमुत्तराः कुरव इति। निषधहेमकूट-हिमशैला दक्षिणतो द्विसहस्रायामाः, तदन्तरेषु त्रीणि वर्षाणि नव नव योजनसाहस्राणि हरिवर्ष किम्पुरुषं भारतमिति।

सुमेरोः प्राचीना भद्राश्वा माल्यवत्सीमानः प्रतीचीनाः केतुमाला गन्धमादनसीमानः, मध्ये वर्षमिलावृतम्। तदेतत् योजनशतसहस्रं सुमेरोर्दिशि दिशि तदर्धेन व्यूढम्। स खल्वयं शतसहस्रायामो जम्बुद्वीपस्ततो द्विगुणेन लवणोदधिना वलयाकृतिना वेष्टितः। ततश्च द्विगुणा द्विगुणाः शाक-कुश-क्रैश्च-शाल्मल-मगध-(गोमेध) पुष्कर-द्वीपाः। सप्तसमुद्राश्च सर्पपराशिकल्पाः सविचित्रशैलावतंसा इक्षुरससुरासर्पिर्दधिमण्डक्षीरस्वादूदकाः। सप्तसमुद्रवेष्टिता वलयाकृतयो लोकालोकपर्वतपरीवाराः पञ्चाशद्योजनकोटिपरिसंख्याताः। तदेतत्सर्वं सुप्रतिष्ठित-संस्थानमण्डमध्ये व्यूढम्, अण्डं च प्रधानस्याणुरवयवो यथाकाशे खद्योतः। तत्र पाताले जलधौ पर्वतेष्वेतेषु देवनिकाया असुर-गन्धर्व-किन्नर-किम्पुरुषयक्षराक्षसभूतप्रेतपिशाचापस्मारकाप्सरो-ब्रह्मराक्षस-कुष्माण्डविनायकाः प्रतिवसन्ति। सर्वेषु द्वीपेषु पुण्यात्मानो देवमनुष्याः।

सुमेरुस्त्रिदशानामुद्यानभूमिः, तत्र मिश्रवनं नन्दनं चैत्ररथं सुमानसमित्युद्यानानि, सुधर्मा देवसभा, सुदर्शनं पुरं, वैजयन्तः प्रासादः। ग्रहनक्षत्रतारकास्तु ध्रुवे निबद्धा वायुविक्षेपनियमेनोपलक्षितप्रचाराः सुमेरोरुपर्युपरि सन्निविष्टा विपरिवर्तन्ते। माहेन्द्रनिवासिनः षड्देवनिकायाः—त्रिदशा अग्निष्वात्ता याम्याः तुषिता अपरिनिर्मितवशवर्तिनः परिनिर्मित-वशवर्तिनश्चेति। सर्वे संकल्पसिद्धा अणिमाद्यैश्वर्योपपन्नाः कल्यायुषो वृन्दारकाः कामभोगिन औपपादिकदेहा उत्तमानुकूलाभिरप्सरोभिः कृतपरिवाराः। महति लोके प्राजापत्ये पञ्चविधो देवनिकायः—कुमुदाः ऋभवः प्रतर्दना अञ्जनाभाः प्रचिताभा इति, एते महाभूतवशिनो ध्यानाहाराः कल्पसहस्रायुपः। प्रथमे ब्रह्मणो जनलोके चतुर्विधो देवनिकायः—ब्रह्मपुरोहिता ब्रह्मकायिका ब्रह्ममहाकायिका (अजरा) अमरा इति, एते भूतेन्द्रियवशिनो द्विगुणद्विगुणोत्तरायुपः। द्वितीये तपसि लोके त्रिविधो देवनिकायः—आभास्वरा महाभास्वराः सत्यमहाभास्वरा इति। एते भूतेन्द्रियप्रकृतिवशिनो द्विगुणद्विगुणोत्तरायुपः, सर्वे ध्यानाहारा ऊर्ध्वरेतसः ऊर्ध्वमप्रतिहतजाना अधरभूमिष्वनावृतजानविषयाः। तृतीये ब्रह्मणः सत्यलोके चत्वारो देवनिकायाः—अच्युताः शूद्धनिवासाः सत्याभाः संज्ञासंज्ञिनश्चेति। अकृतभवनन्यासाः स्वप्रतिष्ठा



उपर्युपरिस्थिताः प्रधानवशिनो यावत्सर्गायुषः। तत्राच्युताः सवितर्कध्यानसुखाः, शुद्धनिवासाः सविचारध्यानसुखाः, सत्याभा आनन्दमात्रध्यानसुखाः, संज्ञासंज्ञिनश्चास्मितामात्रध्यानसुखाः, तेऽपि त्रैलोक्यमध्ये प्रतितिष्ठन्ति। त एते सप्त लोकाः सर्व एव ब्रह्मलोकाः। विदेहप्रकृतिलयास्तु मोक्षपदे वर्तन्ते, न लोकमध्ये न्यस्ता इति। एतदयोगिना साक्षात्कर्तव्यं सूर्यद्वारे संयमं कृत्वा ततोऽन्यत्रापि, एवन्तावदभ्यसेद् यावदिदं सर्वं दृष्टमिति ॥ २६ ॥

**(By Practising Samyama) On The Sun (The Point In The Body Known As The Solar Entrance) Knowledge Of The Cosmic Regions Is Acquired (1). 26.**

The cosmic regions are seven in number. Starting from Avīchi up to the summit of Meru is the Bhūhloka (Loka = Region). The stellar region from the Meru to the pole-star (Dhruva), strewn with planets and stars, is called Antarīkṣa. Beyond that is the region known as Svaḥ-loka having five planes, of which the first one, Mahendra by name, is known as the third Loka. The fourth is the Mahaḥ-loka of Prajāpati. Then there are the three Brahmaloкас, viz. Janaloka, Tapoloka and Satyaloka.

Then up to Avīchi, one placed above the other, are the six great hells wherein are the excesses of earth (Ghana), water (Salila), fire (Anala), air (Anila), void (Ākāśa) and darkness (Tamas) respectively and called the Mahākāla, Ambarīṣa, Raurava, Mahāraurava, Kālasūtra and Andhatāmisra, in which creatures are born to suffer painful long lives as consequences of their accumulated sinful actions. Next come the seven nether worlds called Mahātala, Rasātala, Atala, Sutala, Vitala, Talātala, and Pātāla. The eighth is this earth called Vasumatī with its seven Dvīpas and the golden king of mountains called Sumeru in the middle. Its peaks on the four sides are of silver, emerald, crystal and gold (2). On account of the sheen of the emerald, the southern region of the sky looks like the leaf of a blue lotus; the eastern is white, the western bright and the northern yellow. On the right side is the Jambu (tree) whence



it is called the Jambu-dvīpa. Its night and day go round with the motion of the sun, where the days and nights seem to be in contact. This has three northern mountain chains called Nīla, Śveta, and Śṛṅgavat covering an extent of nearly two thousand Yojanas. Surrounded by these mountains are three continents of nine thousand Yojanas each. They are known as Ramaṇaka, Hiraṇmaya and Uttarakuru. To the south are the three mountain chains called Niṣadha, Hemakūta and Himaśaila extending over two thousand Yojanas each, in the midst of which are situated the three continents of Harivarṣa, Kimpuruṣavarṣa and Bhāratavarṣa, each extending over nine thousand Yojanas. (1 Yojana = about 9 miles).

To the east of Sumeru is Bhadrāśva up to Mālyavat mountain and to the west is Ketumāla up to Gandhamādana mountain. In their midst is Ilāvṛtavarṣa. The diameter of Jambu-dvīpa is a hundred thousand Yojanas and stretches round Sumeru for fifty thousand Yojanas. These are surrounded by double their extent of salt-water ocean. After them are the Dvīpas called Śāka, Kuśa, Krauñcha, Śālmala, Magadha and Puṣkara, each twice the size of the one mentioned just before it, with beautiful mountains and surrounded by oceans, and spreading like a pile of mustard seeds. The seven oceans, except the first one of salt water, taste as sugarcane juice, wine, butter, curd, cream and milk (3). These are encompassed by seven seas, girdle-shaped and encircled by Lokāloka mountains, and are estimated to be five hundred millions of Yojanas. This configuration is well established inside the cosmic egg. The egg is a minute particle of Pradhāna like a firefly in the sky. In the nether worlds, in the seas and in the mountains live the Asuras, Gandharvas, Kinnaras, Kimpuruṣas, Yakṣas, Rākṣasas, Bhūtas, Pretas, Piśāchas, Apasmāras, Apsarās, Brahmarākṣasas, Kuṣmāṇḍas, Vināyakas and such like divine beings, while in the Dvīpas live the virtuous Devas or heavenly beings and men (after their death).



Sumeru is the land of garden of the deities; there are four gardens called Miśravana, Nandana, Chaitraratha and Sumānasa, the council of the deities called Sudharmā, the city called Sudarśanapura and the palace called Vaijayanta. The planets and stars, fastened by the pole-star and restrained by the movement of the wind, are going round the Sumeru at different points above it. In the Mahendraloka live six classes of deities, viz. Tridaśas, Agniṣvāttas, Yāmyas, Tuṣitas, Aparinirmīta-vaśavartīs, and Parinirmīta-vaśavartīs. They have all their desires fulfilled and are possessed of supernormal powers like power to reduce one's body, their spans of life extend over Kalpas; they are held in reverence, are fond of pleasures, their bodies are not of parental origin, and they have families consisting of good-looking and docile Apsarās (nymphs). In the great Prājāpatya region there are five groups of deities—Kumudas, Rbhus, Pratardanas, Añjanābhas, and Prachitābhas. They have mastery over the gross elements, and meditation is their food. They live for a thousand Kalpas (eons). In Brahmā's first sphere called Janaloka, there are four classes of Devas—the Brahma-purohitas, the Brahma-kāyikas, the Brahma-mahākāyikas and the Amaras. They have power over the elements and the organs and have double the longevity of those mentioned before. In the second sphere called Tapolaka, there are three kinds of Devas, the Ābhāsvaras, the Mahābhāsvaras, and the Satya-mahābhāsvaras. They have mastery over the elements, the organs and the Tanmātras. Their longevity is twice that of the former, they live on meditation, have full control over their passions, have the capacity of knowing what is happening in regions above them, while knowledge of everything in regions below them is laid bare before them.

In the third sphere of Brahma, the Satyaloka, there are found four kinds of Devas—the Achyutas, the Śuddhanivāsas,



the Satyābhas and the Saṁjñāsaṁjñīs. They have no material habitation, they live in themselves, each being one layer above the other, have control over the Pradhāna and live to the end of creation. Of these, the Achyutas enjoy the bliss of Savitarka meditation. The Śuddhanivāsas are occupied with the bliss of Savichāra meditation, the Satyābhas with Ānanda-mātra or blissful meditation and the Saṁjñāsaṁjñīs with Asmitā-mātra (pure I-sense) meditation. They also live within the three cosmic regions. All these seven regions come within Brahmaloḥa. But the discarnates and those whose bodies are resolved into primal matter and have reached the Mokṣa-like stage, do not reside in the phenomenal world.

Yogins should see all these by practising Saṁyama on the solar entrance (Sūryadvāra) or on any other region, until all these are seen thoroughly.

(1) The word 'sun' here implies the point in the body known as the solar entrance. Every commentator is agreed on this. From the words 'moon' and 'Dhruva' used in the two succeeding Sūtras one might think that 'sun' refers to the great luminary, but that is not so. In fact, 'moon' also refers to the point known as lunar entrance (Chandradvāra). 'Dhruva' has been fully explained by the commentator.

In determining the solar entrance, first Suṣumnā has to be fixed. Heart is the point of contact between the soul and the body. In other words, the most sentient part of the body is the heart. The chest is generally the centre of the 'I'-feeling; therefore the part which is most sentient and which has the most subtle feeling is the heart. The current of subtle feeling flowing up from the heart towards the brain is the Suṣumnā. Suṣumnā is not to be looked for in the gross body, but is only to be located by meditation. According to the modern physiologists the Suṣumnā is located inside the spinal cord, but according to the ancients a particular nerve going up from the heart is called Suṣumnā. The Yogin wilfully suppressing the action of the body and thus any feelings therein, would last of all give up the sentient portion and become discarnate. This portion is called Suṣumnā. On account of some connection with the sun it is called the solar entrance. It is said in the Śāstras, "The lamp-like thing situated within the heart has innumerable



rays, one of which goes up right through the solar region. After passing the Brahmaloka the departing soul gets to the highest point with the help of this ray." Thus one of the rays of the effulgent light mentioned before (I.36) is the Suṣumnā entrance or solar entrance.

On practising Saṁyama on this particular ray of effulgent light a knowledge of the whole universe is revealed. The regions of the universe are both gross and subtle and of them, Avīchi etc. are without illumination; therefore, they cannot be seen with the gross material light. Ordinary sunlight cannot illumine them. It is only the developed power of sense-faculty, which does not wait for an illuminator but sees thing by its own power of illumination, that can have knowledge of the universe. One reason for not taking the words 'solar entrance' to imply the sun, is that Saṁyama on the sun can reveal only the sun. How can it bring knowledge of other regions like Brahmaloka etc.?

On account of similarity between the microcosm and the macrocosm, the identity of the Suṣumnā nerve and the regions of the universe has been spoken of. Every creature has its super-mundane soul, and all-pervading Buddhi is only limited by the action of the senses. As these limitations disappear the power of Buddhi goes on increasing and one goes up from higher to higher regions. Thus the elimination of the coverings on Buddhi is related to the attainment of different Lokas or regions. From the point of view of Buddhi there is no such thing as far or near. Thus Buddhi of each creature and the stellar regions are on the same plane, and the power of attaining them is gained when the Vṛttis or modifications of Buddhi are purified.

(2) Bhūḥ-loka is not this earth but the large ethereal region attached to this earth. Sumeru hill, the residence of the Devas, is also such a region; it is not visible to the eye. The location of the different regions of the universe as described herein, was accepted by the ancient Yoga philosopher as being current at the time.

(3) The Dvīpas are inhabited by holy Devas and pious men after their death. The Dvīpas must therefore be subtle regions.

The nether worlds are located inside the Bhūḥ-loka (not this earth) and are also subtle regions. To one with a subtle vision the seven hells have the same appearance as the different parts of the gross earth. The creatures living in those regions are endowed with subtle organs of reception but as their power are restrained they suffer misery, being unable to fulfil their wishes. In a nightmare the body cannot act on account of the organs being inactive, but the mind being active suffers like an ensnared beast; so do creatures suffer in hell.



As in this world there are separate lower animals, so amongst the subtle-bodied creatures, the inhabitants of the seven hells form separate lower classes. The same gross region appears different according as the view-point is gross, subtle or mixed. What men see as earth, water or fire, those in hell see as hell and those in the nether regions look upon as their wonted abode. The Deva-lokas start from the top of Bhūh-loka. Top of Bhūh-loka does not mean top of the earth, but it is situated much above the aerial region of the earth.

Residents of the nether regions and the Devas who come into existence without parents, are regarded as separate species. As the denizens of hells are transformed human beings, so also are there human beings residing in heaven. They retain the memory of their human existence. That is why in the Upaniṣads two separate classes as Deva-gandharva and Manuṣya-gandharva have been mentioned.

Unless the constitution of the different regions of abode and the nature of the residents thereof, described in this Sūtra, are clearly understood the sanctity and greatness of the state of liberation would not be appreciated. Through piety the lower Deva regions are attained, while in accordance with the different Yogic states the higher Deva regions are reached.

The State of Kaivalya or liberation is beyond all Lokas and no one returns from there.

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

भाष्यम्—चन्द्रे संयमं कृत्वा ताराव्यूहं विजानीयात् ॥ २७ ॥

**(By Practising Samyama) On The Moon (The Lunar Entrance Knowledge Of The Arrangements Of Stars Is Acquired 27.**

By Samyama on the lunar entrance (of the body) the disposition of the steller system would be known (1).

(1) As sun in the last Sūtra refers to the solar entrance so moon here refers to the lunar entrance (*i.e.* not the satellite). But they are not exactly of the same nature. While those who travel with the ray going through the solar region, reach Brahmaloṇa, departing souls reaching the lunar region, have to return to the earth. As the sun is self-luminous, so is the knowledge



of the solar entrance. The light of the moon is reflected light. The power of perception required to know a luminous object is of the kind required to know the (luminous) stellar systems. By development of the knowledge attainable through the senses, *i.e.* by proficiency in knowledge of gross objects, arrangement of stellar regions can be known.

Since the soul leaving the body by means of one of the sense-energies, *e.g.* eye etc., reaches the lunar region, this passage is called the moon (or lunar entrance).

ध्रुवे तदगतिज्ञानम् ॥ २८ ॥

भाष्यम्—ततो ध्रुवे संयमं कृत्वा ताराणां गतिं जानीयाद्, ऊर्ध्वविमानेषु कृतसंयमस्तानि विजानीयात् ॥ २८ ॥

**(By Practising Samyama) On The Pole-Star, Motion Of The Stars Is Known. 28.**

After that, by practising Samyama on the fixed pole-star the movement of the stars is to be known. By Samyama on the high aerial vehicle (void) of celestial bodies, their motions are to be known (1).

(1) After the stars are known, their movements can be known by external means. Pole-star mentioned here is therefore the ordinary pole-star. The commentator has included it amongst the higher stellar regions. Fixing the gaze on the pole-star, if one can get steadfastly engrossed in the sky, the movement of the stars will be known. In fact, the movement of the stars is known with reference to one's own stillness.

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

भाष्यम्—नाभिचक्रे संयमं कृत्वा कायव्यूहं विजानीयात्। वातपित्तश्लेष्माणस्त्रयो दोषाः



सन्ति। धातवः सप्त त्वग्लोहितमांसस्नाय्वस्थिमज्जाशुक्राणि, पूर्वं पूर्वमेपां बाह्यमित्येष  
विन्यासः ॥ २९ ॥

**(By Practising Samyama) On The Navel Plexus, Knowledge Of  
The Composition Of The Body Is Derived. 29.**

The composition of the body and the arrangement of the organs are to be known by practising Samyama on the plexus of the navel. Thy humours are three in number, viz. wind, bile and phlegm (1). The seven corporeal elements are skin, blood, flesh, sinew, bone, marrow and semen, amongst which each element is exterior to the one mentioned next.

(1) As by taking the solar entrance as the principal item, and applying Samyama to other appropriate objects, knowledge is gained of the cosmic region, so by taking the plexus or nerve-organs round the navel as the central point, knowledge can be gained of the body as a whole.

In the Ayurvedic system of medicine, disturbance or imbalance of wind, bile and phlegm is regarded as the root of all ailments. Suśruta says that this division follows the three Guṇas or constituent principles, viz. Sattva, Rajas and Tamas. Thus wind is disturbance of the sentient functions, bile of the mutative functions and phlegm of the retentive functions. In fact, a review of their symptoms supports this view.

As the whole world has benefited from Sāṃkhya philosophy obtaining therefrom the highest code of conduct like Ahimsā, truth, etc. and the doctrines of Yoga, so has mankind gained the first principles of medical science from it.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३० ॥

भाष्यम्—जिह्वाया अधस्तात्तन्तुः, ततोऽधस्तात्कण्ठः, ततोऽधस्तात्कूपः, तत्र संयमात्क्षुत्पिपासे  
न बाधेते ॥ ३० ॥



**(By Practising Samyama) On The Trachea, Hunger  
And Thirst Can Be Subdued. 30.**

Below the tongue are the vocal cords and the larynx, and below that is the trachea. One practising Samyama on the trachea is not affected by hunger and thirst (1).

(1) When by Samyama on the trachea a calm and placid feeling is gained, the feelings of hunger and thirst are also conquered. The feelings of hunger and thirst arise in the alimentary canal no doubt, but sometimes nervous action can be better controlled from a distance.

कूर्मनाड्यां स्थिर्यम् ॥ ३१ ॥

भाष्यम्—कूपादध उरसि कूर्माकारा नाडी, तस्यां कृतसंयमः स्थिरपदं लभते, यथा सर्पो गोधा वेति ॥ ३१ ॥

**Calmness Is Attained By Samyama On the Bronchial Tube. 31.**

Within the chest, below the trachea is a tortoise-shaped tubular structure, by Samyama on which one attains freedom from restlessness, like a snake or an iguana (1).

(1) Below the trachea are the bronchial tubes. It can be easily felt that if the breathing mechanism is calmed, calmness of the whole body follows. As a snake or an iguana can stay inert like a piece of stone, so also can Yogins. If the body does not move, the mind can also be made calm along with it. The calmness referred to in the Sūtra refers to calmness of the mind, because the powers referred to herein are of the nature of knowledge.



मूढेज्योतिषि सिद्धदर्शनम् ॥ ३२ ॥

भाष्यम्—शिरःकपालेऽन्तश्छिद्रं प्रभास्वरं ज्योतिः, तत्र संयमात् सिद्धानां द्यावा-  
पृथिव्योरन्तरालचारिणां दर्शनम् ॥ ३२ ॥

**(By Practising Samyama) On The Coronal Light,  
Siddhas Can Be Seen. 32.**

In the skull there is a small hole through which emanates effulgent light. By practising Samyama on that light Siddhas who frequent the space between the earth and the sky, can be seen (1).

(1) The light is to be thought of as within the head specially at the back. Siddhas are a kind of Devas or aerial beings.

प्रातिभाद्वा सर्वम् ॥ ३३ ॥

भाष्यम्—प्रातिभन्नाम तारकं, तद्विवेकज्ञस्य ज्ञानस्य पूर्वरूपं यथोदये प्रभा भास्करस्य।  
तेन वा सर्वमेव जानाति योगी प्रातिभस्य ज्ञानस्योत्पत्ताविति ॥ ३३ ॥

**From Knowledge Known As Prātibha (Intuition),  
Everything Becomes Known. 33.**

Prātibha, *i.e.* Tāraka knowledge is the state of knowledge before attainment of discriminative knowledge, like the light of dawn preceding the sunrise. By that also, *i.e.* when Prātibha knowledge is attained, the Yogin comes to know everything (1).

(1) Discriminative knowledge has been discussed in Sūtras III. 52-54. The enlightenment preceding it illumines everything like the light of dawn.



हृदये चित्तसंवित् ॥ ३४ ॥

भाष्यम्—यदिदमस्मिन्ब्रह्मपुरे दहरम्पुण्डरीकं वेश्म तत्र विज्ञानं, तस्मिन्संयमाश्चित्त-  
संवित् ॥ ३४ ॥

**(By Practising Samyama) On The Heart, Knowledge Of The  
Mind Is Acquired. 34.**

The citadel of Brahma (the heart), shaped like a lotus with a small aperture in it, is the seat of knowledge. By Samyama on this, perception of Chitta arises (1).

(1) The word 'Samvit' used in the Sūtra implies knowledge of Chitta. By practising Samyama on the heart, fluctuations of Chitta, which are but mutations of Buddhi, are correctly apprehended. In the comments on Sūtras I.28 and III. 26, the heart and meditation therein have been dealt with. The brain is no doubt the mechanism of knowledge, but for arriving at the I-sense, meditation on the heart is the easier method. And if from the heart, one watches the action of the mind, one can realise its different fluctuations. The fluctuations are not spatial like light, sound, etc. Realisation of fluctuations of the mind is, in fact, realisation of the flow of activity that exists in the knowledge of light, sound, etc. The main root of knowledge is the pure I-sense. That is realised through meditation on the heart, and is only a step towards the knowledge about Puruṣa, mentioned hereafter.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात् पुरुष-  
ज्ञानम् ॥ ३५ ॥

भाष्यम्—बुद्धिसत्त्वं प्रख्याशीलं समानसत्त्वोपनिबन्धने रजस्तमसी वशीकृत्य सत्त्व-  
पुरुषान्यताप्रत्ययेन परिणतं, तस्माच्च सत्त्वात् परिणामिनोऽत्यन्तविधर्मा शुद्धोऽन्यश्चित्तिमात्ररूपः  
पुरुषः। तयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः पुरुषस्य, दर्शितविषयत्वात्। स भोगप्रत्ययः  
सत्त्वस्य परार्थत्वाद् दृश्यः। यस्तु तस्माद्विशिष्टश्चित्तिमात्ररूपोऽन्यः पौरुषेयः प्रत्ययस्तत्र



संयमात्पुरुषविषया प्रज्ञा जायते। न च पुरुषप्रत्ययेन बुद्धिसत्त्वात्मना पुरुषो दृश्यते, पुरुष एव प्रत्ययं स्वात्मावलम्बनं पश्यति, तथाह्युक्तं 'विज्ञातारमरे केन विजानीयाद्' इति ॥ ३५ ॥

**Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, Viz. Buddhisattva And Puruṣa. Such Experience Exists For Another (i.e. Puruṣa). That Is Why Through Saṁyama On Puruṣa (Who Oversees All Experience And Also Their Complete Cessation), A Knowledge Regarding Puruṣa Is Acquired. 35.**

Buddhisattva is sentient. Inseparably associated with it are Rajas and Tamas Guṇas. By subduing or counteracting the force of the other two, Buddhisattva proceeds to realise the distinction between Buddhi and Puruṣa (1).

Puruṣa is altogether different in nature from Buddhi. He is pure, distinct and absolute Consciousness. Conception of the two distinct entities (Buddhisattva and Puruṣa) as the same, is experience (Bhoga) and it is ascribed to Puruṣa, because in reality what is seen or experienced is presented to Puruṣa by Buddhi. The conception of experience is of Buddhi and as it is serving another it is regarded as the knowable of the Seer. If a conception is formed of that (i.e. of Puruṣa), which is distinct from experience and nothing but absolute Consciousness, and Saṁyama is practised on that, then is knowledge regarding Puruṣa acquired. Puruṣa is not, however, realised by this intellectual conception of Him. Moreover, Puruṣa is the Knower of the conception formed of Him. It has therefore been said in the Upaniṣad : "What will the Knower be known by."

(1) It has been explained before that Viveka-khyāti or discriminative enlightenment is a characteristic of Buddhi, i.e. it is a kind of mental modification. That is the final Sāttvika form of Buddhi. When the Rājasika and Tāmasika dross of Buddhi is overcome, then only this discriminative knowledge arises. Puruṣa, however, is different even from this highly



sentient Buddhi in a state of discriminative knowledge, because after all Buddhi is mutable etc. (See II. 20).

To consider such Buddhi and Puruṣa as identical, *i.e.* to have the conception of both at one and the same time, is known as Bhoga or experience (of pleasure and pain). As knowledge, experience is a form of fluctuation of Buddhi. And because it is a fluctuation of Buddhi it is an object of knowledge. And being a knowable, it behaves as an object made known by the Seer. A knowable serves as an object of another, while Puruṣa owns the knowable object. This has been explained in Sūtra II.20. The owner is one who has property of his own, *i.e.* a proprietor. According to context that proprietor is either the self-established Puruṣa or Buddhi associated with the conception of Puruṣa. Here Buddhi, having the knowledge about Puruṣa, is referred to as the object on which Saṁnyama has to be practised. In this connection the commentator has stated that when Buddhi, which is only the conventional receiver and is the pure I-sense, assumes the look of Puruṣa, it is the object of Saṁnyama. In other words, what is thought of as Puruṣa in ordinary use, is not the real Puruṣa but has only the appearance of Puruṣa and it is nothing but Buddhi simulating the absolute Knower. By Saṁnyama on this form of knowledge of Puruṣa, a knowledge regarding the real Puruṣa is acquired. On this, the question might be asked—is Puruṣa the object of the knowledge of Buddhi? No, that is not so; that is why the commentator has said—a knowledge relating to Puruṣa is acquired, *i.e.* Buddhi does not reveal Puruṣa who is self-expressive. Buddhi or pure I-sense, therefore, thinks 'I am self-expressive'. That is Puruṣa-like Buddhi. Such knowledge as derived from the Śāstras, or from inference, however, is not pure knowledge of Puruṣa. After the true nature and function of the mind has been grasped through Samādhi, the knowledge of Puruṣa as distinct from the mind dawns and that is the pure knowledge of Puruṣa. On one side of that knowledge is the absolutely conscious Puruṣa, devoid of any objectivity and on the other side is the sense of experience which is working on behalf of another (*i.e.* Puruṣa). The one in the middle, that is the pure I-sense, therefore, is the object of Saṁnyama. Thus the knowledge that is derived from this Saṁnyama is the highest knowledge relating to Puruṣa. Thereafter on the cessation of Buddhi, the Self becomes self-established and reaches the state of liberation, or the state of being-in-Itself.

Puruṣa cannot be objectively realised by Buddhi. Then what is this knowledge of Puruṣa? In reply the commentator states that Buddhi (being divested of all other knowables) which is shaped after Puruṣa, when witnessed by Him, is knowledge of Puruṣa. Buddhi shaped after Puruṣa



has been explained before. 'I am the Seer (knower)'—this form of knowledge is Buddhi shaped after Puruṣa. Puruṣa by Himself cannot be the object of Saṁyama but the pseudo-Puruṣa or pure I-sense, the 'I' regarding itself as the Seer, is the subject of Saṁyama.

ततः प्रातिभश्रावणवेदनाऽऽदर्शाऽऽस्वादवार्त्ता जायन्ते ॥ ३६ ॥

भाष्यम्—प्रातिभात्सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानं श्रावणादिव्यशब्दश्रवणं वेदनादिव्यस्पर्शाधिगम आदर्शादिव्यरूपसंविद् आस्वादादिव्यरससंविद् वार्त्तातो दिव्यगन्धविज्ञानम्। इत्येतानि नित्यं जायन्ते ॥ ३६ ॥

**Thence (From The Knowledge Of Puruṣa) Arise Prātibha (Prescience), Śrāvaṇa (Supernormal Power Of Hearing), Vedana (Supernormal Power Of Touch), Ādars'a (Supernormal Power Of Sight), Āsvāda (Supernormal Power Of Taste) And Vārtā (Supernormal Power Of Smell). 36.**

From Prātibha, a prescience is acquired of the knowledge of the subtle, the obstructed, the remote, the past and the future. From Śrāvaṇa, divine sounds become audible ; from Vedana, the divine sense of touch is felt; from Ādars'a, comes the divine sense of light; from Āsvāda, comes the cognition of divine taste, and from smell, the cognition of heavenly odours. These always (inevitably) arise (with the knowledge of Puruṣa) (1).

(1) When the knowledge of Puruṣa is acquired, these faculties are developed involuntarily, i.e. without the application of Saṁyama. The author has thus far described the supernormal powers in the shape of knowledge. Supernormal powers in respect of action and potentiality thereof are now being dealt with.



ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

भाष्यम्—ते प्रातिभादयः समाहितचित्तस्योत्पद्यमाना उपसर्गास्तदर्शन-प्रत्यनीकत्वाद् व्युत्थितचित्तस्योत्पद्यमानाः सिद्धयः ॥ ३७ ॥

**They (These Powers) Are Impediments To Samādhi, But Are Accomplishments In A Normal Fluctuating State Of The Mind. 37.**

When powers like prescience etc. mentioned before are acquired, they prove to be hindrances to the attainment of Samādhi because they stand in the way of realisation of the ultimate truth by an engrossed mind. When the mind is fluctuating they are acquisitions (1).

(1) In Samādhi there is only one object as the prop of a concentrated mind, hence the attainment of powers mentioned before causes disturbance to such a mind. When aided by the knowledge of the various Tattvas (principles), and by the practice of renunciation the mind becomes one-pointed, and is completely closed (to permeation of knowledge) then only can the state of the Self being-in-Itself be reached. Attainment of powers is inimical to that (vide I.30).

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३८ ॥

भाष्यम्—लोलीभूतस्य मनसोऽप्रतिष्ठस्य शरीरे कर्माशयवशाद्बन्धः प्रतिष्ठेत्यर्थः; तस्य कर्मणो बन्धकारणस्य शैथिल्यं समाधिबलाद् भवति। प्रचारसंवेदनं च चित्तस्य समाधिजमेव, कर्मबन्धक्षयात् स्वचित्तस्य प्रचारसंवेदनाच्च योगी चित्तं स्वशरीरान्निष्कृष्य शरीरान्तरेषु निक्षिपति। निक्षिप्तं चित्तं चेन्द्रियाण्यनुपतन्ति यथा मधुकरराजानं मक्षिका उत्पतन्तमनूत्पतन्ति निविशमानमनु निविशन्ते तथेन्द्रियाणि परशरीरावेशो चित्तमनुविधीयन्त इति ॥ ३८ ॥



**When The Cause Of Bondage Gets Weakened And The Movements Of The Mind Are Known, The Mind Can Get Into Another Body. 38.**

Being restless by nature, the mind gets tied up with the body on account of latent impressions of previous actions (1). Through the power of concentration the ties created by previous actions become loosened, and the movements of the mind are known. When the bonds of previous actions become weak and the movements of the mind over the nerves are known, the Yogin can withdraw the mind from his own body and project it into another person's body. As when a queen-bee flies all bees follow it, and when it settles down others do the same, so do the sense-energies (Indriyas) follow the mind as it enters another body.

(1) Influenced by the notion 'I am the body', the mind flits from object to object every moment. The impression 'I am not the body', does not last long in a distracted mind. That is what causes attachment to the body. Moreover, the body is the result of latent impressions of previous actions. As long as activity goes on, the mind containing the latent impressions of actions will continue to be associated with the body. When through concentration the knowledge 'I am not the body' gets established and the actions of the body stop, the mind becomes free from the body. Through subtle insight gained by concentration, the movement of the mind along the nerves comes to be known. Thus a Yogin's mind can also enter into another body and influence it.

उदानजयाञ्जलपङ्कुकण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३९ ॥

भाष्यम्—समस्तेन्द्रियवृत्तिः प्राणादिलक्षणा जीवनम्। तस्य क्रिया पञ्चतयी, प्राणो मुखनासिकागतिराहृदयवृत्तिः, समं नयनात् समानश्चानाभिवृत्तिः, अपनयनादपान आपादतल-वृत्तिः, उन्नयनादुदान आशिरोवृत्तिः, व्यापी ध्यान इति। तेषामग्रधानः प्राणः। उदानजयाञ्जलपङ्कुकण्टकादिष्वसङ्ग उत्क्रान्तिश्च प्रायणकाले भवति, तां वशित्वेन प्रतिपद्यते ॥ ३९ ॥



**By Conquering The Vital Force Called Udāna The Chance Of Immersion In Water Or Mud, Or Entanglement In The Thorns, Is Avoided And Exit From The Body At Will Is Assured. 39.**

Action of the senses characterised by the vital forces, is life. Its action is fivefold. Movement of Prāṇa is limited to the mouth and the nose, and its action extends up to the heart. Samāna distributes (the nourishment from food) to all parts equally and its sphere of action is up to the navel. Apāna is so called because it carries the wastes away and it acts down to the soles of the feet. Udāna is the vital force with upward direction and it goes right up to the head. The vital force Vyāna is spread all over the body. Of these forces, the chief is the Prāṇa. Mastery over the vital force Udāna eliminates the possibility of immersion in water or mud and assures exit (through Archi and similar passages) at the time of death. It also makes the exit from the body (*i.e.* death) occur at will (1).

(1) The vital force called Udāna supports the nerve wherein feeling of the bodily humours resides. All feelings are carried by the sense channels upward to the brain. By practising Samyama on this upward flow and meditating on the presence of the sentient Sattva Guṇa in all the humours of the body, the body is felt to be light. If Chitta is fixed on Udāna in the Suṣumnā nerve it will facilitate the voluntary exit through Archi and similar other passages.

समानजयाज्वलनम् ॥ ४० ॥

भाष्यम्—जितसमानस्तेजस उपध्यानं कृत्वा ज्वलति ॥ ४० ॥

**By Conquering The Vital Force Called Samāna, Effulgence Is Acquired. 40.**

The Yogin who has overcome Samāna can generate radiance in the body and become effulgent (1).



(1) By the vital force called Samāna, all parts of the body are properly nourished, *i.e.* the energy supplied by food is evenly distributed. By conquering that vital force a Yogin gets an aura around his body.

श्रोत्राकाशयोस्सम्बन्धसंयमादिव्यं श्रोत्रम् ॥ ४१ ॥

भाष्यम्—सर्वश्रोत्राणामाकाशं प्रतिष्ठा सर्वशब्दानां च, यथोक्तं 'तुल्यदेशश्रवणानामेकदेशश्रुतित्वं सर्वेषाम्भवति' इति। तच्चैतदाकाशस्य लिङ्गमनावरणं चोक्तम्। तथाऽमूर्त्तस्यानावरणदर्शनाद्विभुत्वमपि प्रख्यातमाकाशस्य। शब्दग्रहणानुमितं श्रोत्रं बधिराबधिरयोरेकः शब्दं गृह्णात्यपरो न गृह्णातीति, तस्मात् श्रोत्रमेव शब्दविषयम्। श्रोत्राकाशयोः सम्बन्धे कृतसंयमस्य योगिनो दिव्यं श्रोत्रं प्रवर्तते ॥ ४१ ॥

**By Samyama On The Relationship Between Ākāśa And The Power Of Hearing, Divine Sense Of Hearing Is Gained. 41.**

All powers of hearing and all sounds abide in Ākāśa. It has thus been said : "Since the sense of hearing of all beings has a bearing on the identical sound element, it is related to that single element (1)." It is that conditioned hearing which is the Līnga or indicator of Ākāśa, and absence of obstruction (void) is also mentioned as its Līnga or indicator. Moreover, it is found that a formless thing or a thing intangible is not obstructed by anything (as it can stay anywhere); thus the all-pervasiveness of Ākāśa is established. From the perception of sound, existence of the organ of hearing can be inferred. One who is deaf does not perceive sound, while one who is not so perceives it. Sound is thus the object of the organ of hearing only. The Yogin who practises Samyama on the relationship between the organ of hearing and Ākāśa, develops subtle sense of hearing.

(1) Ākāśa has the property of sound. The property of sound is the most unobstructible because it can penetrate other things more easily than heat, light, etc. It can be argued that the vibration of solid, liquid or gaseous



things causes sound, therefore, sound is their property. In one sense it is true, but the vibration only manifests itself taking them as support. If a search were made to find out where the energy of vibration resides, it will be seen that externally it resides basically in the sources of heat, electricity, etc., and internally in the mind. All kinds of external sound vibrations are principally produced by heat etc.; by volition too the organ or speech is made to vibrate to produce sound. Although in speech the sound is produced by the vibrating tissues of the throat, it is really a sort of transference of muscular energy.

What is that power which manifests itself as sound, heat or light? In reply it must be admitted that it is itself without (*i.e.* beyond) any sound, heat or light. That which is free from these attributes, is called void or vacancy or Ākāśa. By a vague concept it is called emptiness or void, but that has no real existence. But the energy that manifests itself as sound, light, etc., does exist. If a thing has to be conceived as existing but without any property of sound, light, etc., it has to be imagined as Ākāśa or void. The most correct conception of such a void can be in terms of sound. When a sound is heard it generates a knowledge of something external but that knowledge is devoid of any form. Thus an external entity full of sound but without any substance is Ākāśa. Moreover, all vibrations indicate a void as there can be no vibration where there is no vacancy. Solid, liquid and gaseous things can emit sound by vibration on account of this vacancy. This vacancy or voidness can be relative, just as compared to a solid a gaseous substance is more void. Absolute void is an inconceivable thing but comparative void is a reality.

Ear, the gross organ of hearing, must have void in it as it can receive vibrations. The sense-organ relating to void is the organ of hearing. All sense-organs are formed of similar affinity with appropriate elements. In other words, the ossicles etc., the solid parts of the organ of hearing, being susceptible to vibrations of the relatively vacant air, the ear is considered to be akin to void.

The kinship of I-sense with void is the relationship between the ear and Ākāśa. And by Saṁyama thereon, there is a development of I-sense on Sāttvika lines and growth of void towards non-obstructiveness. This is known as divine or subtle sense of hearing.

The meaning of the quotation from Pañchaś'ikha is that all organs of hearing, being made of identical sound element, are all attuned to Ākāśa. This is the material side of the sense of hearing. From the point of view of energy all senses are modifications of I-sense.



कायाकाशयोस्सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

भाष्यम्—यत्र कायस्तत्राकाशं तस्यावकाशदानात्कायस्य, तेन सम्बन्धः प्राप्तिः (सम्बन्धावाप्तिरिति पाठान्तरम्)। तत्र कृतसंयमो जित्वा तत्सम्बन्धं लघुषु तूलादिष्वापरमाणुभ्यः समापत्तिं लब्ध्वा जितसम्बन्धो लघुः, लघुत्वाच्च जले पादाभ्यां विहरति, ततस्तूर्णनाभितन्तुमात्रे विहृत्य रश्मिषु विहरति ततो यथेष्टमाकाशगतिरस्य भवतीति ॥ ४२ ॥

**By Practising Saṁyama On The Relationship Between The Body And Ākāśa And By Concentrating On The Lightness Of Cotton Wool Etc., Passage Through The Sky Can Be Secured. 42.**

Wherever there is body, there is Ākāśa, because void provides room for the body. That is why the relationship between Ākāśa and the body is one of the former pervading the latter. By Saṁyama on that relationship, *i.e.* by realising it, the Yogin becomes light and can move through the sky. Or by meditation on cotton wool or other light things down to atoms, Yogin becomes light. By becoming light he can walk on water and then on cobwebs and on rays of light. Thereafter he can move to the sky at will (1).

(1) If Saṁyama is practised on the relationship between the body and Ākāśa, *i.e.* on the existence of the body in the midst of void, the power to move unobstructed at will is acquired.

Ākāśa has the property of sound. Sound is nothing but a flow of activity without any form. To think that the body is nothing but a collection of activities and is vacant like Ākāśa, is to think of the relationship between the body and Ākāśa. This is done by contemplating an unstruck sound (Anāhata-nāda) pervading the body. That is why it has been said in another Sāstra that by contemplation on a particular unstruck sound, movement to the sky is accomplished.

Again, if one gets engrossed in the lightness of cotton wool or other similar light things, the particles of the body lose their heaviness and become light. In fact, the material constituents of the body like flesh and blood are really modifications of I-sense. Heaviness is a modification of I-sense and if by power of Samādhi the opposite idea is conceived, the



materials of the body change to lightness. From lightness of body and from mastery over the relationship between the body and Ākāśa the power of unobstructed movement is acquired, resulting in the ability to move to the sky.

In spiritist literature there are records of mediums having gone up the air during seances. A famous medium (D. D. Home) used to go up in the air like this. During Prāṇāyāma, as the body is to be thought of as light as air, it sometimes actually becomes light. Mention is made of this in Haṭha-yoga literature. Mental contemplation is at the root of all these.

There is a deep truth underlying the statement that body becomes light by contemplation. Weight means force towards the centre of the earth. That force varies according to the nature of material objects. What is a body or any material object? It is nothing but a collection of minute particles, say the ancients. Modern science holds a similar view—the minute particles or atoms are made up of even smaller particles like electrons, protons and neutrons. Electrons move round a nucleus consisting of protons and neutrons millions of times in a second and between these two subtle entities there is a lot of gap (as between the sun and the planets). Our ego acting on the materials constituting the body shapes them into the form of a body and makes it feel heavy. By concentrating on the relationship between the body and Ākāśa, it is possible to transform that ego. The Sūtra can be explained in this way.

वहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

भाष्यम्—शरीराद्वहिर्मनसो वृत्तिलाभो विदेहा नाम धारणा। सा यदि शरीरप्रतिष्ठस्य मनसो वहिर्वृत्तिमात्रेण भवति सा कल्पितेत्युच्यते, या तु शरीरनिरपेक्षा वहिर्भूतस्यैव मनसो वहिर्वृत्तिः सा खल्वकल्पिता। तत्र कल्पितया साधयत्यकल्पितां महाविदेहामिति, यया परशरीराण्याविशन्ति योगिनः। ततश्च धारणातः प्रकाशात्मनो बुद्धिसत्त्वस्य यदावरणं क्लेशकर्मविपाकत्रयं रजस्तमोमूलं तस्य च क्षयो भवति ॥ ४३ ॥



**Unimagined Conception of External Objects  
(Unconnected with the Body), Is Called  
Mahāvideha. By Saṁyama On  
That The Veil Over Illumination (Of  
Buddhisattva) Is Removed. 43.**

The fluctuation or notion of the mind when conceived as outside the body, is called discarnate fixity or Videha Dhāraṇā (1). If that Dhāraṇā or fixity is caused by an external conception of the mind held within the body, it is called Kalpita (imagined). If, however, the fixity is of a mind, independent of the body, relates to a conception outside the body and it is known as Akalpita (unimagined or actual). Amongst these the fluctuations relating to Mahāvideha fixity have to be practised with the help of the imagined fixity. By such unimagined fixity a Yogin's mind can enter another body. By such fixity the veil over sentient Buddhi, in the shape of Kleśa (affliction), Karma (action) and threefold Vipāka (fruition) originating from Rajas and Tamas, is removed.

(1) When through practice of Dhāraṇā on any external object (all-pervading Ākāśa is the most suitable) one deeply contemplates 'I am there', and thereby makes the mind stay there, that is, when one really feels that one is there (and not within the body), one attains discarnate fixity. When the mind is felt to be both inside the body and outside, it is called imagined fixity. When the mind, being freed of the body, gains fixity outside, it is called Mahāvideha fixity. Removal of the veil referred to in the commentary is thereby attained. The feeling 'I am the body' is the grossest of the veils over knowledge which is thinned or destroyed by this Saṁyama.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमान्द्रुतजयः ॥ ४४ ॥

भाष्यम्—तत्र पार्थिवाद्याः शब्दादयो विशेषाः सहाकारादिभिर्धर्मैः स्थूलशब्देन परिभाषिताः, एतद् भूतानां प्रथमं रूपम्। द्वितीयं रूपं स्वसामान्यं, मूर्तिर्भूमिः, स्नेहो जलं, वह्निरुष्णता,



वायुः प्रणामी, सर्वतोगतिराकाश इति, एतत् स्वरूपशब्देनोच्यते, अस्य सामान्यस्य शब्दादयो विशेषाः। तथा चोक्तम् 'एकजातिसमन्वितानामेषां धर्ममात्रव्यावृत्तिरिति। सामान्यविशेष-समुदायोऽत्र द्रव्यम्, द्विष्टो हि समूहः। प्रत्यस्तमितभेदावयवानुगतः—शरीरं वृक्षो यूथं वनमिति। शब्देनोपात्तभेदावयवानुगतः समूहः—उभये देवमनुष्याः, समूहस्य देवा एको भागो मनुष्या द्वितीयो भागः, ताभ्यामेवाभिधीयते समूहः। स च भेदाभेदविवक्षितः, आम्राणां वनं ब्राह्मणानां सङ्घः, आम्रवणं ब्राह्मणसङ्घ इति। स पुनर्द्विविधो युतसिद्धावयवोऽयुतसिद्धावयवश्च, युतसिद्धावयवः समूहो वनं सङ्घ इति, अयुतसिद्धावयवः सङ्घातः शरीरं वृक्षः परमाणुरिति। 'अयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिति' पतञ्जलिः, एतत्स्वरूपमित्युक्तम्।

अथ किमेषां सूक्ष्मरूपं, तन्मात्रं भूतकारणम्। तस्यैकोऽवयवः परमाणुः सामान्य-विशेषात्माऽयुतसिद्धावयवभेदानुगतः समुदाय इति, एवं सर्वतन्मात्राणि, एतत्तृतीयम्। अथ भूतानां चतुर्थं रूपं ख्यातिक्रियास्थितिशीला गुणाः कार्यस्वभावानुपातिनोऽन्वयशब्देनोक्ताः। अथैषां पञ्चमं रूपमर्थवत्त्वं, भोगापवर्गार्थता गुणेष्वन्वयिनी गुणास्तन्मात्रभूतभौतिकेष्विति सर्वमर्थवत्। तेष्विदानीं भूतेषु पञ्चसु पञ्चरूपेषु संयमात्तस्य तस्य रूपस्य स्वरूपदर्शनं जयश्च प्रादुर्भवति, तत्र पञ्चभूतस्वरूपाणि जित्वा भूतजयी भवति, तज्जयाद्वत्सानुसारिण्य हव गावोऽस्य सङ्कल्पानुविधायिन्यो भूतप्रकृतयो भवन्ति ॥ ४४ ॥

**By Samyama On The Grossness, The Essential Character, The Subtlety, The Inherence And The Objectiveness Which Are The Five Forms Of The Bhūtas Or Elements, Mastery Over Bhūtas Is Obtained. 44.**

Of these five forms, the distinctive properties of each, *e.g.* sound, earth, etc. and the properties like shape etc. are technically called grossness. This is the first form of the Bhūtas (1). The second is its generic form, each peculiar to itself. For example, the feature of earth is its natural hardness, of water liquidity, of fire heat, of wind mobility, of Ākāśa all-pervasiveness. This second form is called essential attribute. This generic form has sound etc. as its particulars. It has been said in this connection: "These (elements) belonging as they do to the same class are yet distinguished from one another by specific properties." Here (according to Sāṃkhya philosophy) a substance is an



aggregate of generic and specific attributes. That aggregate is of two kinds— (i) in which conception of the distinction of individual parts has disappeared, *e. g.* a body, a tree, a herd, a forest; and (ii) in which the different parts are indicated by terms which show the distinction, *.e. g.* 'Devas-and -men', one part being Devas, and the other part men. The two together form one group. In the conception of aggregate the distinction of individual parts may or may not be mentioned, for instance, we may say 'a grove of mango trees', 'a gathering of Brahmins', or 'a mango-grove', 'a Brahmin-gathering'. Again the collection is two-fold—(i) that of which the parts exist when separated (Yuta-siddhāyava) and (ii) that of which the parts are not separable (Ayuta-siddhāyava). 'A forest', or 'an assemblage', is a group where the parts are separate from each other. A body or a tree or an atom etc. is a whole of which the parts are not separable. Patañjali says that an object is a collection, the different component parts of which do not exist separately. This has been called the essential attribute or Swarūpa of the Bhūtas.

Now, what is the subtle form of the Bhūtas? The answer is 'It is Tanmātra—the source of the Bhūtas' (2). It has one single (*i.e.* ultimate) part which is an atom. It is a composite substance (Ayuta-siddhāyava) consisting of both generic and specific qualities. All Tanmātras are like this; this is the third form of the Bhūtas.

The fourth form of the Bhūtas relates to its properties of manifestation (knowability), activity and retentiveness. These three being akin to the modifications of the three Guṇas, have been described by the word inherence, *i.e.* as their inherent qualities.

The fifth form of the Bhūtas is objectivity. Experience and release therefrom are inherent in the Guṇas and the Guṇas are inherent in the Tanmātras, the Bhūtas and material objects. For



this reason everything is objective. By practising Samyama on the Tattva formed last, *i.e.* on the five Bhūtas (3) having the five forms, the proper aspects of the five forms can be realised and subjugated. By subjugating the five forms, the Yogin gains mastery over the Bhūtas. As a result thereof, the Bhūtas and the Tanmātras follow the will of the Yogin as a cow follows its calf.

(1) Gross form—that which is first perceived by senses. With a shape, endowed with special qualities, existing in a material form is the gross form of an object, *e.g.* a pot or a cloth etc.

Essestial character—more particularised than gross form. The different forms of Bhūtas by contact with which is derived knowledge of sound, touch, etc. constitute their essential character. The sense of smell arises out of contact with minute particles, so hardness is the substantive nature of earth element, the special property of which is smell. The special peculiar feature is the essential character as distinguished from gross nature.

The sense of taste is felt on contact with a liquid substance; therefore the essential character of the Ap-bhūta is liquidity. Light generally exists in some form of heat. The source of Tejas or light and colours is the sun which is hot. Therefore the essential character of the light (Tejas) Bhūta is heat. The hot and cold feelings arise out of contact of the skin with air. Air is mobile and not static. Thus the essential character of the Vāyubhūta, with its special property of touch, is mobility.

Perception of sound is associated with knowledge of unobstructiveness. Thus the substantive nature of Ākāśa which has the special property of sound is non-obstructiveness. In particular forms of sound etc. these features are common. Sāṃkhya philosophers have said in this connection that objects of the same class are differentiated by their separate characteristics or by their particular shapes. In other words, the gross material objects made of the common five Bhūtas, are differentiated as pot, cloth etc. by their specific characteristics.

Thereafter the commentator explains the distinctive feature of substances through examples. The peculiar nature of Bhūtas which follows its particular form is known as its essential character.

That which we term collectively as 'whole' is basically as follows. Body, tree, etc. represent one kind of 'whole' which may have different



parts but the emphasis is not on the latter. Another kind of 'whole', *e.g.* 'both Devas-and-men', draws attention to the distinction in the form of Devas (heavenly beings) and men. When the 'whole' is expressed by words then it may be spoken of in two ways like 'a collection of Brahmins' and 'a Brahmin-collection'. In the first the distinctive parts are explicit, while in the second they are not. Body, tree, etc. are 'whole's where the parts are not separable, while 'forest', 'an assemblage', etc. are 'whole's of which the parts are separable. In the first the parts are intimately connected with each other, while in the second the parts are conventionally associated for convenience of expression. Thus a 'whole' in which the parts are inseparable is called a substance.

(2) The subtle form of Bhūtas is Tanmātra. Tanmātra has been explained previously in II.19. Tanmātra has no constituent parts, because it is an atom(not to be confused with the atom in physical sciences). Being the minutest particle or the limit of diminutiveness, its further division in parts is inconceivable. The minutest form in which properties like sound etc. become perceivable in Samādhi is Tanmātra. That is why it is said to consist of one part only, *i.e.* it has no parts. The knowledge of that minute particle is not spatial but takes place in time, because spatial existence is noticeable only if it has a physical dimension. Sequence of knowledge of such minute particles is a knowledge of their mutation. An atom is in itself general and affords material for particulars (*i.e.* Bhūtas). That is why it is both general and particular. It is also particular because it is a special modified form of I-sense. An atom has therefore been defined as something whose different parts are not knowable and, therefore, indescribable.

The fourth form of Bhūtas is their manifestation (knowability), activity and retentiveness. I-sense gives rise to Tanmātra. I-sense again is sentient, active and retentive. All these three qualities are present in Bhūtas; so they are called the constituent qualities of Bhūtas. In other words, all things made of Bhūtas like body etc. are Sāttvika, Rājasika and Tāmasika. That is how all Bhūtas become knowable, active and retentive.

The fifth form of Bhūtas is its objectiveness in as much as it can be the object of experiences and of salvation (by renunciation). By its property of being an object of experience, it causes happiness or misery and creates the body that experiences both, while by renouncing both one attains salvation.

(3) By practising Samyama on the Bhūta principle formed last (*i.e.* after Tanmātra) in which all the five forms are present (which are not



present in the Tanmātras), these have to be gradually realised and conquered and thus mastery over them is acquired. With the acquisition of such mastery comes the knowledge of all their particulars and the ability to change them at will. With the realisation of the essential character, the basis underlying the properties like hardness etc. becomes known and the power to change them at will is acquired.

With mastery over the subtle form, *viz.* Tanmātras, the essential nature of properties like sound etc. comes to be known and those properties can be changed at will.

Realisation of the inherent form leads to mastery over all organs, made of Bhūtas, through which pleasure and pain are experienced. On realisation of the objectiveness the power to renounce Bhūtas for a spiritual goal, is acquired. By attaining a state beyond the touch of pleasure, pain or stupor caused by Bhūtas, a Yogin can become completely indifferent to external objects. This is how Bhūtas and their causes (Tanmātras) are realised. The cause of an object is its Prakṛti. Puruṣa-like Buddhi as mentioned in III.35 may also be termed Prakṛti, which is not the same as the primal principle (Tattva) because it still forms part of Buddhi.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥ ४५ ॥

भाष्यम्—तत्राणिमा भवत्यणुः, लघिमा लघुर्भवति, महिमा महान् भवति, प्राप्ति-  
रङ्गतुल्यग्रेणापि स्पृशति चन्द्रमसम्, प्राकाम्यमिच्छानभिघातो भूमावुन्मज्जति निमज्जति यथोदके,  
वशित्वम् भूतभौतिकेषु वशी भवति अवश्यश्चान्येषाम्, ईशितृत्वं तेषां प्रभवाप्ययव्यूहानामीष्टे।  
यत्रकामावसायित्वं सत्यसङ्कल्पता यथा सङ्कल्पस्तथा भूतप्रकृतीनामवस्थानं, न च शक्तोऽपि  
पदार्थविपर्यासं करोति, कस्माद्, अन्यस्य यत्रकामावसायिनः पूर्वसिद्धस्य तथाभूतेषु सङ्कल्पादिति।  
एतान्यष्टावैश्वर्याणि। कायसम्पद् वक्ष्यमाणा। तद्धर्मानभिघातश्च पृथ्वी मूर्त्या न निरुणद्धि  
योगिनः शरीरादित्रियां, शिलामप्यनुप्रविशतीति, नापः स्निग्धाः क्लेदयन्ति, नाग्निरुष्णो  
दहति, न वायुः प्रणामी वहति, अनावरणात्मकेऽप्याकाशे भवत्यावृतकायः, सिद्धानामप्यदृश्यो  
भवति ॥ ४५ ॥



**Thence Develop The Power Of Minification And Other  
Bodily Acquisitions. There Is Also No Resistance  
By Its Characteristics. 45.**

Of these—

Minification (Aṇimā) is that by which one can reduce one's size to that of an atom. Lightness (Laghimā) is that by which one can decrease one's weight. Largeness (Mahimā) is that by which one can increase one's size or stature. Attaining (Prāpti) is that by which one can touch the moon by fingertips. Irresistible will (Prākāmya) is that by which one can go down inside solid earth and also come up from it as one can in water. Control (Vaśitva) is that by which one can have control over the Bhūtas and which they are made of, *i.e.* Tanmātras, and cannot be swayed by others. Mastery (Īśīrtva) is that by which one can control appearance, disappearance and aggregation of Bhūtas and objects made thereof. Resolution (Yatrakāmāvasāitva) is that by which one can determine at will the Bhūtas and their nature and their stayings as desired.

Yogins with such powers do not utilise them for disturbing the disposition of the world because they do not or cannot go against the will of a previously perfected One who has brought about the existing disposition of things. These are the eight attainments. The supernormal powers or the body will be mentioned later.

Example of non-obstruction to the characteristics of the body is the inability of the earth, through its hardness, to arrest the functioning of the organs of the Yogin's body. His body can go even through a stone, the fluidity of water cannot make the body wet, fire cannot burn him, the blowing wind does not move him and even in Ākāśa which by nature does not obstruct anything he can hide himself, so that he can disappear from view, even of siddhas (1).

(1) Attaining implies distant things coming near, *e.g.* touching the moon at will. Mastery implies power to regulate the formation, retention



or destruction of objects at will. Resolution implies that Bhūtas and their constituents can be made to stay as desired.

In spite of the acquisition of such powers Yogins do not or cannot alter the disposition of things. The reason for this is that Hiranyagarbha, the previously perfected One, as creator of the universe has acquired such powers before and the disposition of the universe is still under His control. In other words, the resolution of the previous Siddha that the world should continue as it is, in which its inhabitants can work and enjoy or suffer according to their deserts, being still in force, the later Siddhas cannot bring about a change in the disposition of things in this world. They can, however, exercise their powers in respect of things which are outside the influence of Īśvara.

By the term 'previously perfected One' used by the commentator, the creator, protector and destroyer of the universe—the Saguna Īśvara—is referred to. In the Sāṃkhya philosophy it has been said : "He is all-knowing and all-powerful." So the views of Sāṃkhya and Yoga philosophies are the same.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४६ ॥

भाष्यम्—दर्शनीयः कान्तिमान् अतिशयबलो वज्रसंहननश्चेति ॥ ४६ ॥

#### Perfection Of Body Consists In Beauty, Grace, Strength And Adamantine Hardness. 46.

To be presentable, lovely, full of strength and hard as adamant, is to have a perfect body.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४७ ॥

भाष्यम्—सामान्यविशेषात्मा शब्दादिर्ग्राह्यः, तेष्विन्द्रियाणां वृत्तिर्ग्रहणं, न च तत्सामान्यमात्र-ग्रहणाकारं, कथमनालोचितः स विषयविशेष इन्द्रियेण मनसानुब्यवसीयेतेति। स्वरूपं पुनः प्रकाशात्मनो बुद्धिसत्त्वस्य सामान्यविशेषयोरयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिन्द्रियम्। तेषां तृतीयं रूपमस्मितालक्षणोऽहंकारः, तस्य सामान्यस्येन्द्रियाणि विशेषाः। चतुर्थं रूपं



व्यवसायात्मकाः प्रकाशक्रियास्थितिशीला गुणा येषामिन्द्रियाणि साहंकाराणि परिणामाः। पञ्चमं रूपं गुणेषु यदनुगतं पुरुषार्थवत्त्वमिति। पञ्चस्वेतेषु इन्द्रियरूपेषु यथाक्रमं संयमः, तत्र तत्र जयं कृत्वा पञ्चरूपजयादिनिन्द्रियजयः प्रादुर्भवति योगिनः ॥ ४७ ॥

**By Samyama On The Receptivity, Essential Character, I-sense, Inherent Quality And Objectiveness Of The Five Organs, Mastery Over Them Can Be Acquired. 47.**

Sounds etc. in their general and particular aspects are knowables. Reception is the action of the senses on the knowables (1). The senses are not receivers of the general aspect alone. Because in that case how can an object which has not been dealt with by the senses (*i.e.* particulars which have not been dealt with or have only been superficially perceived by the senses) be reflected upon by the mind?

Essential Character—An organ is an object with inseparable parts consisting of the general and particular qualities of the sentient principle of Buddhi (thus that kind of 'whole' is the essential nature of an organ).

The third form is the principle of individuality characterised by I-sense. The senses are the specialised forms of that generic appearance.

The fourth form of the organs is their receptive qualities of sentience, mutation and retention. The organs together with Ahamkāra or individuality are the mutations of the primal cause, *viz.* the three Guṇas. Their being objects of the Self, a quality ever present in the Guṇas, is the fifth form of the organs.

By practising Samyama successively on these five aspects of the organs and mastering them one by one, the Yogin develops the power of subjugating the organs.

(1) The first form of the senses (here the organs of perception) is their receptivity, *i.e.* the channel through which the objects are received.



Sound etc. excite the sense-organs and thus activate the I-sense relating to it, and this causes a knowledge of sound etc. That active state of the sense is its receptivity. Objects like sound etc. (object referred to here is the mental state due to the exciting cause which produces the sense of sound etc.) are both general and particular. [See in this connection notes at I.7(3).] Thus perception of sound etc. in their general or particular aspects, is reception. As there is reflective thought of particulars so they are also received by the senses, *i.e.* on account of the primary reception of the particulars, there can be representation thereof.

The parts of the senses which produce knowledge are the particular formations of the sentient Buddhi. The distinctive features of such formations constitute the essential character of each of the organs, *e.g.* eyes for one kind, ear for another, etc.

The third form of the senses is the I-sense which is really the material cause of the senses. Cognition is the active state of the I-sense within a particular organ of perception. That activity of the I-sense, common to different senses, is the third form of the senses.

Their fourth form is sentience, mutation and retentivity, *i.e.* perception, movement and retention related to reception. As explained earlier in respect of Bhūtas, this is the inherent quality of the senses (see III.44). The three Guṇas are the material cause of I-sense also.

Being instruments for experience of pleasure and pain, and for attainment of salvation, the senses serve as objects of Self. This objectiveness is the fifth form of the organs.

For the same reasons the organs of action and the Prāṇas have five such forms.

When the various forms of the senses are mastered, complete control over the senses and their causes is attained. Mastery over the five forms means ability to create at will organs of one's choice, of both superior and inferior types.

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ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

भाष्यम्—कायस्यानुत्तमो गतिलाभो मनोजवित्वं, विदेहानामिन्द्रियाणामभिप्रेतदेशकाल-विषयापेक्षो वृत्तिलाभो विकरणभावः, सर्वप्रकृतिविकारवशित्वं प्रधानजय इति। एतास्त्रिः सिद्धयो मधुप्रतीका उच्यन्ते, एताश्च करणपञ्चकरूपजयादधिगम्यन्ते ॥ ४८ ॥



**Thence Come Powers Of Rapid movement As Of The Mind, Action Of Organs Independent Of The Body And Mastery Over Pradhāna, The Primordial Cause. 48.**

Speed as of the mind means that the body acquires best possible speed of movement. Action of organs, independent of the body, means their action (without the necessity of the presence of the body), at any desired place, or time, or on any object. Mastery over the primordial cause means subjugation of the constituent causes and their modifications. These three attainments are called Madhu-pratīka. These arise from the subjugation of the five forms of organs (1).

(1) The other associated result of the mastery over the senses is fleetness of the body as of the mind, derived from the ability to make up instantaneously an organ at any place by converting the power of the all-pervading mind. It also enables the organs to function independently of the body. Power over the primordial cause is the ultimate limit of the power of action.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

भाष्यम्—निर्धूतरजस्तमोमलस्य बुद्धिसत्त्वस्य परे वैशारद्ये परस्यां वशीकारसंज्ञायां वर्तमानस्य सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य सर्वभावाधिष्ठातृत्वं, सर्वात्मानो गुणा व्यवसायव्यवसेयात्मकाः स्वामिनं क्षेत्रज्ञं प्रत्यशेषदृश्यात्मत्वेनोपतिष्ठन्त इत्यर्थः। सर्वज्ञातृत्वं सर्वात्मनां गुणानां शान्तोदिताव्यपदेश्यधर्मत्वेन व्यवस्थितानामक्रमोपारूढं विवेकज्ञानमित्यर्थः। इत्येषा विशोका नाम सिद्धिः, यां प्राप्य योगी सर्वज्ञः क्षीणक्लेशबन्धनो वशी विहरति ॥ ४९ ॥



**To One Established In The Discernment Between Buddhi  
And Puruṣa Come Supremacy Over All Beings  
And Omniscience. 49.**

When Buddhi-sattva, freed from the taint of Rajas and Tamas, attains perfection and becomes transparently clear, in that extreme *Vaśīkāra-samjñā* state, the Yogin's mind established in the knowledge of the distinction between Buddhi-sattva and Puruṣa, acquires power over all phases of existence (1), *i.e.* all objective and subjective forms of the Guṇas appear before his mind's eye in an infinite variety. Omniscience means simultaneous knowledge of mutations of all-pervading Guṇas in their past, present and future states of existence and it is called *Vivekaja-jñāna*. This attainment is called *Viśokā* and on acquiring this, the Yogin becomes all-knowing and free from all afflictions.

(1) Having spoken first of attainments in knowledge and then of attainments in respect of action, the commentator states how either kind of attainment can be fully developed.

The Yogin whose mind is full of discriminative knowledge, becomes omniscient and omnipotent. Omniscience implies simultaneous knowledge of all past, present and future characteristics of all things. Supremacy over all beings implies contact with all phases of things, they being knowable all at the same time. As the Seer coming into contact with Buddhi as an object, brings it under his control, so by establishing contact with the basic constituent he brings everything under him. It is said in the Śruti in this connection : "When Puruṣa is realised, omniscience is acquired."

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

भाष्यम्—यदास्यैवं भवति क्लेशकर्मक्षये सत्त्वस्यायं विवेकप्रत्ययो धर्मः, सत्त्वं च हेयपक्षे न्यस्तं पुरुषश्चापरिणामी शुद्धोऽन्यः सत्त्वादिति। एवमस्य ततो विरज्यमानस्य यानि क्लेशबीजानि दग्धशालिवीजकल्पान्यप्रसवसमर्थानि तानि सह मनसा प्रत्यस्तं गच्छन्ति। तेषु प्रलीनेषु पुरुषः



पुनरिदं तापत्रयं न भुङ्क्ते। तदैतेषां गुणानां मनसि कर्मक्लेशविपाकस्वरूपेणाभिव्यक्तानां  
चरितार्थानां प्रतिप्रसवे पुरुषस्यात्यन्तिको गुणवियोगः कैवल्यं, तदा स्वरूपप्रतिष्ठा चितिशक्तिरेव  
पुरुष इति ॥ ५० ॥

**By Renunciation Of That (Viśokā Attainment) Even, Comes  
Liberation On Account Of Destruction  
Of The Seeds Of Evil. 50.**

On the attenuation of afflictions and actions arising out of them, the Yogin realises that discriminative knowledge is but a characteristic of Buddhi, and that Buddhi-sattva is one among the objects to be discarded and that Puruṣa is immutable, pure and different from Sattva Guṇa. On attainment of such enlightenment the Yogin begins to lose his desire for Buddhi-sattva, and seeds of affliction, rendered unproductive like roasted seeds, die out with his mind. When they (the seeds of affliction) totally disappear Puruṣa does not suffer any more the threefold sorrow. Then the Guṇas, whose mutations exist in the mind as Kleśas and resultant actions, having fulfilled their purpose, recede to the unmanifest state and thus bring about their complete separation from Puruṣa. This is liberation. In that state Puruṣa is nothing but metemperic Consciousness established in Itself (1).

(1) It has been explained before that when afflictive actions are completely attenuated by the acquisition of discriminative enlightenment, they become unproductive as roasted seeds. Then dawns the idea that discrimination being a characteristic of Buddhi is to be forsaken along with Buddhi itself; the Yogin attains such enlightenment in the form of supreme renunciation and feels the desire to forsake everything. Thence are abandoned discrimination, the attainments acquired by discriminative knowledge and Buddhi where they dwell. Then Buddhi merges into the unmanifest and consequently contact between the Guṇas and Puruṣa is completely severed. That is the state of liberation of Puruṣa.

When the powers of omnipotence and omniscience are acquired the Yogin becomes like almighty Īśvara. That is the highest state of Buddhi.



Puruṣa with such adjuncts, *i.e.* such adjuncts and their Seer combined, is called Mahān Atmā or the Great Self. The adjuncts by themselves are also called Mahat-tattva. In this state Yogins live in some tangible sphere, as manifested adjuncts can only exist in a manifested world.

The state immediately higher than this is that of liberation. In it the mind ceases to be operative and hence all knowledge like omniscience etc. disappear. It is beyond the manifested world and has been described in the Upaniṣads as unseen, unusable, unperceivable and unmanifest (quiescent) state. To abide in the state beyond supernormal powers and omniscience, in which the Self remains alone is liberation.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ४१ ॥

भाष्यम्—चत्वारः खल्वमी योगिनः—प्रथमकल्पिकः, मधुभूमिकः, प्रजाज्योतिः, अतिक्रान्त-  
भावनीयश्चेति। तत्राभ्यासी प्रवृत्तमात्रज्योतिः प्रथमः। ऋतम्भरप्रजो द्वितीयः। भूतेन्द्रियजयी  
तृतीयः सर्वेषु भावितेषु भावनीयेषु कृतरक्षाबन्धः कृतकर्तव्यसाधनादिमान्। चतुर्थो  
यस्त्वतिक्रान्तभावनीयस्तस्य चित्तप्रतिसर्ग एकोऽर्थः, सप्तविधास्य प्रान्तभूमिप्रजा। तत्र मधुमतीं  
भूमिं साक्षात्कुर्वतो ब्राह्मणस्य स्थानिनो देवाः सत्त्वशुद्धिमनुपश्यन्तः स्थानैरुपनिमन्त्रयन्ते,  
भोरिह आस्यतामिह रम्यतां, कमनीयोऽयं भोगः, कमनीयेयं कन्या, रसायनमिदं जरामृत्युं  
बाधते, वैहायसमिदं यानम्, अमी कल्पद्रुमाः, पुण्या मन्दाकिनी, सिद्धा महर्षयः, उत्तमा  
अनुकूला अप्सरसः, दिव्ये श्रीत्रचक्षुषी, वज्रोपमः कायः, स्वगुणैः सर्वमिदमुपार्जितमायुष्मता,  
प्रतिपद्यतामिदमक्षयमजरममरस्थानं देवानां प्रियमिति।

एवमभिधीयमानः सङ्गदोषान् भावयेत्। घोरेषु संसाराङ्गारेषु पच्यमानेन मया जनन-  
मरणान्धकारे विपरिवर्तमानेन कथञ्चिदासादितः क्लेशतिमिरविनाशो योगप्रदीपः, तस्य चैते  
तृष्णायोनयो विषयवायवः प्रतिपक्षाः, स खल्वहं लब्धालोकः कथमनया विषयमृगतृष्णया  
वञ्चितस्तस्यैव पुनः प्रदीप्तस्य संसाराग्रेरात्मानमिन्धनीकुर्यामिति। स्वस्ति वः स्वप्नोपमेभ्यः  
कृपणजनप्रार्थनीयेभ्यो विषयेभ्य इत्येवन्निश्चितमतिः समाधिं भावयेत्। सङ्गमकृत्वा स्मयमपि  
ना कुर्यादेवमहं देवानामपि प्रार्थनीय इति। स्मयादयं सुस्थितमन्यतया मृत्युना केशेषु  
गृहीतमिवात्मानं न भावयिष्यति, तथा चास्य छिद्रान्तरप्रेक्षी नित्यं यत्रोपचर्यः प्रमादो



लब्धविवरः क्लेशानुत्तम्भयिष्यति, ततः पुनरनिष्टप्रसङ्गः। एवमस्य सङ्गस्मयावकुर्वतो भावितोऽर्थो  
दृढीभविष्यति, भावनीयश्चार्थोऽभिमुखीभविष्यतीति ॥ ५१ ॥

**When Invited By the Celestial Beings That Invitation Should  
Not Be Accepted Nor Should It Cause Vanity Because  
It Involves Possibility Of Undesirable  
Consequences. 51.**

Yogins are of four classes—(1) Prathama-kalpika, (2) Madhu-bhūmika, (3) Prajñā-jyoti and (4) Atikrānta-bhāvanīya. Of these the first are those who are engaged in devotional practices and in whom the supernormal powers of perception are just dawning. The second are those who have got R̥tambhara wisdom. The third are those who have mastered the Bhūtas and the organs, who retain all those powers which are acquired and are devoutly engaged in the quest of further attainments. The fourth are those who have gone beyond acquisition of attainments and whose only remaining objective is elimination of the action of the mind. Theirs is the sevenfold ultimate insight.

The celestial beings residing in high regions noticing the purity of the intellect of those who have attained unalloyed truth Madhumatī (Madhu-bhūmika stage), try to invite them by tempting them with enjoyments available in their regions in the following manner : 'Oh Great Soul, come and sit here and enjoy yourself. It is lovely here. Here is a lovely lady. This elixir prevents death and decay. Here is a vehicle which can take you to the skies. The tree which fulfils all wishes is here. This is the holy river Mandākinī and here are the perfected Siddhas and the great seers. Beautiful and obedient nymphs, supernormal eyes and ears, body of adamant strength, are all here. you have earned all these by your virtues. Come, take all these. All this is everlasting, indestructible, undying and loved by the deities.'

Accosted in this way, he should ponder thus on the danger of coming in contact with them : 'Baked in the fierce flames



of births, and tossed between life and death, I have somehow obtained the light of Yoga which destroys the darkness of afflictions, but this thirstful atmosphere of attachment is antagonistic to that light. Having got that light why should I again be deluded by this mirage of pleasure and make myself a fuel of that burning fire of the cycle of births? Oh, ye pitiable, dreamy seekers of pleasures, may you be happy.' With this firm conviction in his mind, the Yogin should practise concentration. Not having formed any attachment, let him not also feel a sense of gratification that he is coveted by the celestial beings. Through self-gratification a false sense of security arises and man forgets that death has got him by the hair. In that way delusion, ever watchful for a chance, would creep into the mind, strengthening the afflictions and make recurrence of mischief possible.

By avoiding contact with others and the feeling of pride in the above manner, the Yogin becomes firm in his contemplation which would lead him eventually to the object contemplated upon.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

भाष्यम्—यथापकर्षपर्यन्तं द्रव्यं परमाणुरेवं परमापकर्षपर्यन्तः कालः क्षणः। यावता वा समयेन चलितः परमाणुः पूर्वदिशं जह्यादुत्तरदेशमुपसम्पद्येत स कालः क्षणः, तत्प्रवाहाविच्छेदस्तु क्रमः। क्षणतत्क्रमयोर्नास्ति वस्तुसमाहार इति बुद्धिसमाहारो मुहूर्त्ताहोरात्रादयः। स खल्वयं कालो वस्तुशून्यो बुद्धिनिर्माणः शब्दज्ञानानुपाती लौकिकानां व्युत्थितदर्शनानां वस्तुस्वरूप इवावभासते। क्षणस्तु वस्तुपतितः क्रमावलम्बी, क्रमश्च क्षणानन्तर्यात्मा, तं कालविदः काल इत्याचक्षते योगिनः। न च द्वौ क्षणौ सह भवतः, क्रमश्च न द्वयोः सहभुवोरसम्भवात्, पूर्वस्मादुत्तरभाविनो यदानन्तर्यक्षणस्य स क्रमः।



तस्माद् वर्तमान एवैकः क्षणो न पूर्वोत्तरक्षणाः सन्तीति, तस्मान्नास्ति तत्समाहारः। ये तु भूतभाविनः क्षणास्ते परिणामान्विता व्याख्येयाः। तेनैकेन क्षणेन कृत्स्नो लोकः परिणाममनुभवति, तत्क्षणोपारूढाः खल्वमी धर्माः। तयोः क्षणतत्क्रमयोः संयमात्तयोः साक्षात्करणम्। ततश्च विवेकजं ज्ञानं प्रादुर्भवति ॥ ५२ ॥

### **Differentiating Knowledge Of The Self And The Non-Self Comes From Practising Saṁyama On Moment And Its Sequence. 52.**

As the minimal object is an atom (or minutest particle) (1), so is moment the minimal time. In other words, the time taken by an atom in motion in leaving one point in space and reaching the adjacent point, is a moment. The continuous flow of these is Krama or sequence. In such sequence there is no real aggregate of moments. Muhūrta (a measure of time covering 48 minutes), day, night, etc. are all aggregates formed by mental conception. Time (2) is not a substantive reality but only a mental concept, which comes into the mind as a verbal knowledge, but to an ordinary person it might appear as something real. Moment, however, is relative to objects and rests upon sequence because sequence is succession of moments, which is called by Yogins with knowledge of time as time (3). Two moments are never present at the same time. There can be no succession of two co-existing moments, which is impossible. When a later moment succeeds an earlier one without interruption it is called a sequence.

For that reason (what we call) the present is but a single moment, and an earlier or a later moment does not exist. Thus there is no combination of the past, present and future. Those which are past and future are to be explained as inherent in the mutations, *i.e.* past and future are only a general—quiescent and unmanifest—conception of mutability with the result that we consider the absent mutations as occurrences in either past or future moments. In that one present moment the whole universe



is experiencing a change as all those characteristics—past, present and future—exist in that one present moment. By practising Samyama on moment and its sequence, knowledge is acquired of their characteristics, and from that flows knowledge of discernment.

(1) It has been said before that Tanmātras or the atoms of sound etc. are their subtlest form. Any further discrimination will altogether eliminate the atom from the field of perception, *i.e.* by becoming subtler and subtler it reaches a point where its varieties disappear and it remains only as a particle or atom of cognition of that property. Thus parts of an atom are not comprehensible. As an atom is the minutest part of space or of the property of a thing, so is a moment the minutest particle of time. A moment is an atom of time; the period in which the minutest mutation is cognised by a Yogin is a moment. The commentator, by way of illustration, has said that the time in which the movement of an atom becomes noticeable is a moment. Since part of an atom is not conceivable, when an atom leaves the whole of the space occupied by it and moves on to occupy the next space, then its mutation in the form of motion becomes noticeable; the time taken is called the moment. As in the cognition of an atom there is an indistinct conception of space, so an indistinct conception of space exists in its mutations also.

Whether an atom moves fast or slow, when a concept of its change of place arises, that would be a moment. Until an atom moves out of its occupied place, its mutation would not be noticeable. Thus when it moves fast the moments would appear to be contiguous, while when it moves slowly the moments would appear at intervals with break. The time period in a moment will, however, in both cases reveal a single mutation. Knowledge of Tanmātra consists of a series of perceptions each lasting for a moment. The succession of moments, *i.e.* their flow without a break, is called its sequence.

It must be remembered that even this description of an atom is a semantic concept like the definition of a point in geometry.

(2) Here the commentator has said the last word on time. We say that everything exists or will exist in time, but it is not correct to say that there is such a thing as time, because it will give rise to the question : 'Wherein does time exist?' That which is absent is either past or future. Absent means non-existent. Therefore, past or future is non-existent. But



we are apt to say that the threefold time (past, present and future) exists. That is only a semantic concept of a non-existent thing. To treat an unreal thing as real with the help of words is called *Vikalpa* or vague notion of an unreality. Time is such a thing. Two moments do not exist at the same time. Therefore, flow of moments collected together in thought, *i.e.* built up in imagination, is called time. When we say 'Time exists', it implies 'Time exists in time', which is really a contradiction in terms. When we say 'Ram exists' we mean that Ram is present, but what does the expression 'Time exists' imply? That would convey nothing but a semantic concept, because time has no basic substratum.

Where there is nothing we call it void or empty space, but as without a thing there can be no conception of 'where', therefore, 'where' without a thing, *i.e.* void, is nothing. Similarly, unreal time expressed in words is a semantic concept only implying the idea of container. Without the help of words, time cannot be conceived. Ordinarily, however, time is taken as a real object. To Yogins engaged in meditation beyond the confusion of words and objects denoted by them, there is no such thing as time.

(3) Yogins do not call time an entity but only a succession of moments. Moments to them are periods wherein mutations of real objects are perceived.

A thing or an object is what exists. Moment is not a thing but the container of a thing which exists. Past or future cannot therefore be the containers of things as the latter do not exist.

Past and future moments are containers of non-existent things, *i.e.* they are unreal, whereas the present is the container of a thing which exists, that is the difference. The question might be asked in this connection : 'As the past and future things are said to exist, why their containers, *viz.* the past and the future, be regarded as containers of unreal things?' In reply it can be said that when we use the term 'exists' we imply that it is present, and therefore it is contained in the present moment. Thus only the present is the container of things, *i.e.* a real container, in which everything is undergoing mutation. What we cannot see with our limited power of perception, we call past or future. What is past or future? It is only not being cognised as present. To a person whose power of cognition is not restricted there is nothing past or future, everything is present. Therefore only the present is a reality or the real container of things. By practising *Samyama* on (that present) moment, *i.e.* on the characteristic of an object mutating in that moment and on its sequence, *i.e.* on the flow of mutations



that takes place every moment, discriminative knowledge is acquired. When the minutest mutations in things and the flow thereof are known, the subtlest power of discrimination is attained. What has been spoken of in the next aphorism is discriminative knowledge, and is the same as omniscience referred to in Sūtra 49 ante.\*

भाष्यम्—तस्य विषयविशेष उपक्षिप्यते—

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३

तुल्ययोः देशलक्षणसारूप्ये जाति भेदोऽन्यताया हेतुः, गौरियं वडवेयमिति। तुल्यदेशजातीयत्वे लक्षणमन्यत्वकरं, कालाक्षी गौः स्वस्तिमती गौरिति। द्वयोरामलकयोर्जातिलक्षणसारूप्यादेशभेदोऽन्यत्वकरः—इदं पूर्वमिदमुत्तरमिति। यदा तु पूर्वमामलकमन्यव्यग्रस्य जातुरुत्तरदेश उपावर्त्यते तदा तुल्यदेशत्वे पूर्वमेतदुत्तरमेतदिति प्रविभागानुपपत्तिः असन्दिग्धेन च तत्त्वज्ञानेन भवितव्यम्, इत्यत इदमुक्तं ततः प्रतिपत्तिः विवेकजज्ञानादिति। कथं, पूर्वामलकसहक्षणो देश उत्तरामलकसहक्षणदेशाद् भिन्नः। ते चामलके स्वदेशक्षणानुभवभिन्ने अन्यदेशक्षणानुभवस्तु तयोरन्यत्वे हेतुरिति। एतेन दृष्टान्तेन परमाणोस्तुल्यजातिलक्षणदेशस्य पूर्वपरमाणुदेशसहक्षण-साक्षात्करणादुत्तरस्य परमाणोस्तदेशानुपपत्तावुत्तरस्य तदेशानुभवो भिन्नः सहक्षणभेदात् तयोरीश्वरस्य योगिनोऽन्यत्वप्रत्ययो भवतीति। अपरे तु वर्णयन्ति येऽन्त्या विशेषास्तेऽन्यताप्रत्ययं कुर्वन्तीति। तत्रापि देशलक्षणभेदो मूर्ति-व्यवधि-जातिभेदश्चान्यत्वहेतुः। क्षणभेदस्तु योगिबुद्धिगम्य एवेति, अत उक्तं, 'मूर्तिव्यवधिजातिभेदाभावाच्चास्ति मूलपृथक्त्वम्' इति वार्षगण्यः ॥ ५३ ॥

The particular aspects of things which are the object of this knowledge of discernment are being mentioned—

\* It should be noted that the knowledge of discernment resulting in omniscience, mentioned in this and subsequent Sūtras, is an attainment and though of the highest order, is secondary to the discriminative knowledge of Sūtra 26, Book II, which directly leads to and is indispensable for obtaining liberation.



**When Species, Distinctive Mark And (Respective) Position Of Two Different Things Become Indiscernible And They Look Alike, They Can Be Differentiated Thereby (By This Knowledge) (1). 53.**

Two similar things having common position and temporal character may differ by virtue of their species, *e.g.* a cow and a mare. Position and species being the same, distinguishing marks might denote difference, *e.g.* a black-eyed cow and an auspicious cow. Between the two myrobalans which are the same in species and look, their position distinguishes them—one being put first and the other behind it. To an ordinary observer if the position is reversed while he is not looking, he cannot detect the difference, but the power (to differentiate) comes through certain and correct knowledge. That is why it has been said in the Sūtra that from knowledge of discernment comes proficiency in perceiving differences. How? The space correlated to the moment of time of the anterior myrobalan is different from the space correlated to the moment of time of the posterior one. Therefore, the two fruits are separate in the sequential notion of the movements in time correlated to their distinct positions in space. The sequential notion of space correlated to another moment of time is the means of their distinction. From this (gross) illustration it is understood that although the species, time and position of two atoms might be the same, yet by discovering the correlation of every atomic position in space to a different moment of time, the sequential notion of such a position in space can be known to be different by an advanced Yogin. Others (Vaiśeṣikas) say that it is the ultimate particulars which cause the notion of the distinction. In their opinion also, difference in position and time as well as difference in perceivability, in location (2) and in species, are responsible for distinctness. That change in moment is the ultimate difference and that is known only to Yogins. That is



why it has been said by Vārṣaganya : “Since there is no diversity in characteristics, shape and species in the primal cause there is no distinction or perceptible heterogeneity therein.”

(1) Ordinarily many things look alike, and we cannot notice their difference. Take two newly minted coins, placed one after the other. If they are changed in position we cannot say which is which, but if they are put under the microscope, we shall be able to discover some difference which will enable us to say which is the first and which is the second. Knowledge of discernment is like that. Subtlest difference is noticed by it. The change that takes place in a moment is the subtlest change; there is nothing subtler than that. This knowledge is the knowledge of that change.

Knowledge of difference arises in three ways—through distinction in species, through distinction in temporal characters and through distinction in position. If there are two things in which such distinctions are not noticeable, then ordinarily their difference would not be known, but through discerning knowledge that is known.

Take two balls of gold, one made earlier and the other later. Change their places and no man with ordinary knowledge can say which was made first and which later, because there is no distinction in their species, temporal character or position. Both are of the same species, have the same distinguishing sign and are equally placed. Through this discerning knowledge their difference would, however, be known, because the one made earlier has undergone a longer sequence of mutations. By perceiving it the Yogin can determine which is the first and which is the second. The commentator has explained this with illustration. Momentary change correlated to point of space, implies the change which a thing has undergone in a particular place as long as it was there.

A Yogin does not, of course, want to know the difference between the myrobalans or the balls of gold, but by realising the subtle difference between atoms he acquires knowledge of the Tattvas or of the past and the future. This is what has been stated in the next aphorism.

(2) According to other schools of thought, the ultimate particulars or the distinguishing characteristics give rise to a knowledge of distinction. This view also points to the three kinds of differentiating causes because its protagonists also maintain that the final differentiating particulars are difference in position, difference in characteristics, difference in shape and difference in species. ‘Mūrti’, according to commentators on Vyāsa’s commentary, is collocation or figure, but it would be more appropriate to



say that it relates to the special features or characteristics as sound etc. Vyavadhi=shape. The peculiar colour of a brick which is discernible to the eye and which cannot be completely expressed in words, is its Mūrti or special characteristic, and its shape as comprehensible by the senses, is its Vyavadhi.

The distinction in characteristic, shape, etc. is comprehensible by ordinary intelligence but distinction from the consideration of moments (atoms of time) is only perceived by the intellect of a Yogin. There is no further distinction beyond the moment which is the ultimate distinction. That is why Vārṣaganya has said : "In the primal cause there is no such difference (or perceptible heterogeneity), because there is no distinction at that stage," *i.e.* in the unmanifest state, or the ultimate state of the three Guṇas or constituent principles, there is no diversity. In the unmanifest state when the Guṇas are in equilibrium, all distinctions disappear. Or in other words, the change that takes place every moment is the minutest distinction. The perception of that momentary change is the subtlest form of cognition. Things subtler than these cannot be perceived, they are thus unmanifest. Since an unmanifest thing cannot be perceived, there is no change of perceiving any difference therein. Therefore in the unmanifest state, which is at the root of things no difference is imaginable.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

भाष्यम्-तारकमिति स्वप्रतिभोत्थमनौपदेशिकमित्यर्थः, सर्वविषयं नास्य किञ्चिद-  
विषयीभूतमित्यर्थः। सर्वथाविषयमतीतानागतप्रत्युत्पन्नं सर्वं पर्यायैः सर्वथा जानातीत्यर्थः,  
अक्रममिति एकक्षणोपाखण्डं सर्वं सर्वथा गृह्णातीत्यर्थः। एतद्विवेकजं ज्ञानं परिपूर्णमस्यैवांशो  
योगप्रदीपः, मधुमतीं भूमिमुपादाय यावदस्य परिसमाप्तिरिति ॥ ५४ ॥

**Knowledge Of Discernment Is Tāraka Or Intuitional,  
Comprehensive Of All Things And Of All Times  
And Has No Sequence. 54.**

Tāraka means that the knowledge comes from one's inborn faculty and does not depend on instruction from others. 'All-



comprehensive' implies that nothing is outside its scope. 'Of all times' means that all things past, present and future with all their respective features, are within its scope. 'Has no sequence' means that all things appear as presented to the intellect at the same moment. This discerning knowledge is complete. Yoga-pradīpa or the lamp of Yoga (1) is a part thereof and it extends from Madhumatī or Ṛtambharā Prajñā to the seven kinds of ultimate knowledge.

(1) Lamp of Yoga means Yoga full of light of knowledge, which is Samprajñāta-yoga or secondary discriminative knowledge. Discriminative enlightenment is also Samprajñāta-yoga but it is the highest or supreme discriminative knowledge (Parama-prasamkhyāna). In this connection commentaries on I.2 should be seen. Through discriminative knowledge afflictions become like roasted seeds, while discriminative enlightenment brings about a complete cessation of the activities of the mind. Discriminative knowledge is fulfilment of knowledge. The light of Yoga is of its first part. Ṛtambharā Prajñā is the secondary discriminative knowledge. After attainment of Madhumatī stage, and until the mind is dissolved, the mind remains full of that knowledge.

भाष्यम्—प्राप्तविवेकजज्ञानस्याप्राप्तविवेकजज्ञानस्य वा—

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ५५ ॥

यदा निर्धूतरजस्तमोमलं बुद्धिसत्त्वं पुरुषस्यान्यताप्रत्ययमात्राधिकारं दग्धक्लेशबीजं भवति तदा पुरुषस्य शुद्धिसारूप्यमिवापन्नं भवति। तदा पुरुषस्योपचरितभोगाभावः शुद्धिः। एतस्यामवस्थायां कैवल्यं भवतीश्वरस्यानीश्वरस्य वा विवेकजज्ञानभागिन इतरस्य वा। न हि दग्धक्लेशबीजस्य ज्ञाने पुनरपेक्षा काचिदस्ति, सत्त्वशुद्धिद्वारेणैतत्समाधिजमैश्वर्यञ्च ज्ञानञ्चोपक्रान्तम्। परमार्थतस्तु ज्ञानाददर्शनं निवर्तते। तस्मिन्निवृत्ते न सन्त्युत्तरे क्लेशाः। क्लेशाभावात्कर्मविपाकाभावः, चरिताधिकाराच्चैतस्यामवस्थायां गुणा न पुरुषस्य पुनर्दृश्यत्वेनोपतिष्ठन्ते, तत्पुरुषस्य कैवल्यं, तदा पुरुषः स्वरूपमात्रज्योतिरमलः केवली भवति ॥ ५५ ॥



इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके विभूतिपादस्तुतीयः।

Irrespective of whether this secondary discriminative discernment is acquired or not—

**When Through Purity, Resemblance Is Established Between Buddhi-Sattva And Puruṣa, Liberation Takes Place (1). 55.**

When Buddhi-sattva being freed of all Rajas and Tamas impurities, is occupied with only discriminative discernment of Puruṣa and thus comes to acquire the state where seeds of affliction become roasted, then it becomes like Puruṣa on account of its purity. The absence of any imputation of experience of pleasure or pain is purity of Puruṣa. In this condition, whether omnipotent or not, whether endowed with secondary discriminative knowledge or not, one becomes liberated. When the seed of affliction is burnt out, nothing else is needed for the fulfilment of the ultimate spiritual knowledge. It has been stated before that various powers and knowledge are attainable through concentration. Speaking from the point of view of spiritual advancement one can say (2) that through discriminative discernment, the process of misapprehension is stopped, and after that, afflictions do not arise in future. There would then be no fruition of actions for want of afflictions. In that state, the Guṇas having fulfilled their objective, no longer present themselves for being witnessed by Puruṣa. That is known as the state of liberation of Puruṣa. Then Puruṣa shining in His own light becomes free from dross and all contacts.

(Here concludes the chapter on Supernormal Powers being the third part of the comments of Vyāsa known as Sāṃkhya-pravachana on the Yoga-philosophy of Patañjali.)



(1) Discriminative enlightenment leads to liberation but not so the intuitional discriminative knowledge known as Tāraka; the latter stands in the way of attaining liberation. Thus, without practising the attainment of knowledge of discernment, liberation is attainable. Such knowledge implies both attainment of intuitive knowledge referred to in Sūtra III.54 ante, and discriminative enlightenment dealt with in IV.26.

When Buddhi-sattva becomes pure as Puruṣa and the two appear alike, it leads to achievement of Kaivalya or liberation. This purity and likeness do not by themselves constitute Kaivalya, but are the cause of its attainment. Buddhi's likeness through purity implies likeness to the purity of Puruṣa. When Chitta is established in the unalloyed knowledge 'I am Puruṣa' then Buddhi or pure I-sense resembles Puruṣa. As Puruṣa is pure and free from all contacts, Buddhi appears to be like that. This is the purity of Buddhi-sattva and its resemblance to Puruṣa. In that state Buddhi-sattva is also completely free from the dross of Rajas and Tamas. That is its purest state. Puruṣa is naturally pure and self-existent, so His purity and likeness are only imputed and not real. As the sun freed from cloud is called pure, so is the purity of Puruṣa. Impurity of Puruṣa means association with experience. When experience is not ascribed to Puruṣa, He is said to be pure. Puruṣa is said to be unlike Himself when He is identified with the modifications of Buddhi, *i.e.* the fluctuating state of Chitta. when the fluctuations cease, Puruṣa is said to be self-existent. Puruṣa is said to be like Himself when He is in Himself without reference to anything else.

When Buddhi becomes like Puruṣa, it ceases functioning. Therefore in ordinary parlance it has to be said that Puruṣa who was appearing as Buddhi now looks like Himself. That is Kaivalya or liberation. In the state of Kaivalya Puruṣa remains in Himself and the functioning of Buddhi ceases. Therefore on attainment of Kaivalya no change of state takes place in Puruṣa, only Buddhi ceases to function.

(2) Highest spiritual goal is complete cessation of misery. In practices for attainment of spiritual progress, discerning (Tāraka) knowledge and attainment of supernormal powers are not necessary, because complete annihilation of sorrow cannot be effected through supernormal knowledge or powers. Nescience or wrong knowledge is the root cause of afflictions and can be destroyed by discriminative enlightenment only. Then Chitta ceases to function and miseries disappear once and for all. That is the highest spiritual attainment.



## BOOK IV

## ON THE SELF-IN-ITSELF OR LIBERATION

जन्मौपधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

भाष्यम्—देहान्तरिता जन्मना सिद्धिः, ओपधिभिः—असुरभवनेषु रसायनेनेत्येवमादि,  
मन्त्रैः—आकाशगमनाणिमादिलाभः, तपसा—संकल्पसिद्धिः कामरूपी यत्र तत्र कामग इत्येवमादि।  
समाधिजाः सिद्धयो व्याख्याताः ॥ १ ॥

**Supernormal Powers Come With Birth Or Are Attained Through  
Herbs, Incantations, Austerities Or Concentration. 1.**

Supernormal powers arising at the time of changing the bodily frame show themselves with birth. By herbs, as for example with chemicals in an Asura's (demon's) abode, medicinal powers are acquired. By Mantras or incantations, powers like flying or reducing one's size are attained. By practising Tapas or austerities, power of fulfilment of wishes, *e.g.* going to any wished-for place etc., is acquired. The powers attainable through concentration have been explained before (1).

(1) Some of the supernormal powers mentioned before have been known to have been acquired without Yogic concentration. With some, the powers manifest themselves with birth, *i.e.* with the process of being embodied in a particular way. For example, powers of clairvoyance or of thought-reading have been found to be produced by particular dispositions. These have nothing to do with Yoga. Similarly, as a consequence of being incarnated in a celestial body as a result of virtuous deeds, the supernormal powers associated with such forms also appear.

Herbs also induce supernormal powers. Some in a state of stupor through the application of anaesthetics like chloroform etc. acquire the power of going out of the body. It has also been reported that by the



application of hemlock all over the body similar power is acquired. Witches were supposed to practise this method. The commentator has mentioned about the abode of demons but nobody knows where it is, but it is certain that supernormal powers on a small scale can be acquired by the application of drugs. Through competence acquired in a previous birth by constant repetition of Mantras and by consequent well-developed will, insignificant powers like mesmerism etc. may appear in the present life.

Similarly, by practising severe austerities, superior powers can be acquired. On account of intensive will-power developed thereby, changes might take place in the body which would conduce to fructifying the virtuous latent impressions of an antecedent life. This is how supernormal powers can be attained without Yoga. The powers manifested from birth etc. are the result of Karmāśaya or latencies made fruitful or effective through causes like birth, medicine, incantations etc.

भाष्यम्—तत्र कायेन्द्रियाणामन्यजातीयपरिणतानाम्—

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

पूर्वपरिणामापाय उत्तरपरिणामोपजनस्तेषामपूर्वावयवानुप्रवेशाद् भवति। कायेन्द्रिय-  
प्रकृतयश्च स्वं स्वं विकारमनुगृह्णन्त्यापूरेण धर्मादिनिमित्तमपेक्षमाणा इति ॥ २ ॥

Of these, the mutation of body and organs into those of one born in a different species—

**Takes Place Through The Filling In Of Their Innate Nature. 2.**

The destruction of their former state and the appearance of a new one, take place through impenetration of the new constituents. By impenetration of the innate nature of the body and the organs each one of them assumes the form, according to its own type of mutation (1). In this process of impenetration, respective dispositions (of body and the organs) depend upon causes such as pious or impious acts (for their manifestation).



(1) The mind and the organs found in men are of the human mould. Similarly, there are organs which are appropriate to the nature of Devas (in heaven), demons (in hell), animals, etc. In all creatures the nature or mould of all modifications possible in each of the organs, is inherently present. When there is mutation from one species into another, the mould which is brought into play by the most appropriate cause, impenetrates the new form and shapes the organs accordingly. How that impenetration takes place has been explained in the next Sūtra.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

भाष्यम्—न हि धर्मादिनिमित्तं प्रयोजकं प्रकृतीनां भवति, न कार्येण कारणं प्रवर्त्यते इति, कथन्तर्हि, वरणभेदस्तु ततः क्षेत्रिकवद्, यथा क्षेत्रिकः केदारादपाम्पूरणात् केदारान्तरं पिप्लावयिषुः समं निम्नं निम्नतरं वा नापः पाणिनापकर्षति, आवरणं तु आसां भिनत्ति, तस्मिन्भिन्ने स्वयमेवापः केदारान्तरमाप्लावयन्ति, तथा धर्मः प्रकृतीनामावरणमधर्मं भिनत्ति, तस्मिन्भिन्ने स्वयमेव प्रकृतयः स्वं स्वं विकारमाप्लावयन्ति। यथा वा स एव क्षेत्रिकस्तस्मिन्नेव केदारे न प्रभवत्यौदकान् भौमान् वा रसान् धान्यमूलान्यनुप्रवेशयितुं किन्तर्हि मुद्गगवेधुक-श्यामाकादीन्ततोऽपकर्षति, अपकृष्टेषु तेषु स्वयमेव रसा धान्यमूलान्यनुप्रविशन्ति, तथा धर्मो निवृत्तिमात्रे कारणमधर्मस्य, शुद्ध्यशुद्ध्योरत्यन्तविरोधात्। न तु प्रकृतिप्रवृत्तौ धर्मो हेतुर्भवतीति। अत्र नन्दीश्वरादय उदाहार्याः। विपर्ययेणाप्यधर्मो धर्मं बाधते, ततश्चाशुद्धिपरिणाम इति, तत्रापि नहुषाजगरादय उदाहार्याः ॥ ३ ॥

**Causes Do Not Put The Nature Into Motion, Only The Removal Of Obstacles Takes Place Through Them. This Is Like A Farmer Breaking Down The Barrier To Let The Water Flow (The Hindrances Being Removed By The Causes, The Nature Impenetrates By Itself). 3.**

Causes like virtuous acts etc. do not bring nature into play. Effect never guides the cause. Then how does this happen?



‘Like a farmer breaking down a barrier.’ A farmer wanting to fill a plot of land with water does not push the mass of water with his hands, but only effects a breach in the ridge separating it from a plot of land of the same or higher level containing water, when water flows automatically into the other plot; similarly when a particular trait, *e.g.* piety, pierces the veil of the opposite trait, *i.e.* impiety, enveloping the organs, the innate nature of the body and the organs automatically fills up their appropriate mutations. Or as a farmer cannot make the sap go into the roots of the corn, but only removes the weeds when the sap automatically goes into the roots, so virtue suppresses or overcomes impiety, as virtue and impiety are very much opposed to each other. Virtue is thus not the (direct) cause of bringing about the modification of nature (1). In this respect the case of Nandīśvara has been cited as an example. Thus in an opposite instance impiety overcomes piety and the mutation is due to impiety. Transformation of Nahuṣa into a python is an illustration of this.

(1) As a piece of stone can be said to hold in it innumerable forms, so each of the organs can be said to hold capabilities of innumerable dispositions. As by removing the unwanted excess, a piece of stone can be made to show up any image without any addition, so is the case with the organs. As removing the superfluity is the cause of emergence of the image, so the different dispositions of the organs may be revealed by the removal of the obstacles. Nature reveals itself by its characteristics. When the characteristic hostile to the nature which is to appear is destroyed, that innate nature will impenetrate into the organ and shape it accordingly. For example, clairaudience is the nature or characteristic of the divine sense of hearing, whose nature is hearing from a distance. That cannot be acquired by cultivating the human sense of hearing. When however the human sense of hearing is shut out by following the prescribed form of Saṁyama, divine hearing will manifest itself. Divine hearing is not manufactured thereby, because the cause thereof, *viz.* Saṁyama upon the relationship between the organ of hearing and the Ākāśa, is not its constituent cause. The term ‘Dharma’ used in the commentary refers to the appropriate



cause of manifestation of a particular capacity inherent in nature, while 'Adharma' means antagonistic causes.

Power of hearing is the cause, and hearing is its effect. Effect does not guide the cause, *i.e.* under the influence of the effect the cause is not guided in producing a result. Therefore only practising hearing, no other form of hearing can be developed. Hearing is not the material cause of the power of hearing.

The power of hearing exists and it can be of different types according to the variations of the three Guṇas. If the characteristic of one such variation is suppressed, another will appear in it through impenetration. The human nature is opposed to divine nature. Therefore through the cause, in the shape of suppression of human nature, divine nature manifests itself. To illustrate this point, the author of the Sūtra has cited the case of the farmer letting in water, while the commentator has mentioned the example of removal of weeds. Cause does not guide nature but only defeats the contrary properties, which helps nature to impenetrate and manifest itself.

In the story of Nandīśvara referred to above, he having by his piety and pious acts overcome impiety, his divine nature manifested itself in his present life which changed him into a Deva. Similarly, it is stated in the Purāṇas that King Nahuṣa having suppressed piety through impiety was transformed into a huge python in his life-time.

भाष्यम्—यदा तु योगी बहून् कायान् निर्मिमीते तदा किमेकमनस्कास्ते भवन्त्यथानेकमनस्का इति—

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

अस्मितामात्रं चित्तकारणमुपादाय निर्माणचित्तानि करोति, ततः सचित्तानि भवन्ति ॥ ४ ॥

When the Yogin constructs many bodies, have they only one mind or many minds? (In reply to such a question it is being said—)



#### **All Created Minds Are Constructed From Pure I-sense. 4.**

Taking pure I-sense (1), which is the cause of the mind, the Yogin makes the minds, from which the constructed bodies are provided with minds.

(1) When the mind of a Yogin becomes barren and unproductive as a burnt seed through acquisition of discriminative knowledge, its natural activities cease for want of latent impressions. Such Yogins, however, give instructions on spiritual knowledge and piety for the benefit of all creatures. As to how that can be possible it is said that this is done by them with self-created minds, *i.e.* by their pure I-sense, in other words, by their the then I-sense free from fluctuations and latencies thereof. These created minds can be terminated at will, that is why they do not collect latencies of nescience and thus do not give rise to bondage.

If, however, the Yogin arrests the action of the mind with a view to perpetual stoppage, no mind is created any more. But if the Yogin arrests the function of the mind for a limited period, then the mind starts functioning again after that period and he can bring a constructed mind into existence.

This suggests how Īśvara with His created mind can, at the end of each cycle of creation, favour those who are qualified for liberation [vide I.24 (4)]. Just as an archer who wants to shoot an arrow over a short distance makes only a small effort, so a Yogin by exercising the required amount of power arrests the working of the mind for a limited period. Yogins can thus shut out the working of their minds either for a limited period, or for ever, when it would not rise again.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥

भाष्यम्—ब्रह्मणां चित्तानां कथमेकचित्ताभिप्रायपुरःसरा प्रवृत्तिरिति सर्वचित्तानां प्रयोजकं चित्तमेकं निर्मिमीते ततः प्रवृत्तिभेदः ॥ ५ ॥

#### **One (Principal ) Mind Directs The Many Created Minds In The Variety Of Their Activities. 5.**

How is it that the activities of many minds are regulated by the will of one mind? The Yogin creates one mind as the



director of the many created minds, and this accounts for the difference in their activities (1).

(1) Yogins can construct many created minds at the same time. The question might then arise—how can many minds be directed in the same way? In reply it has been said that one efficient basic mind might be the director of many minds just as an internal organ (mind) is the director of different Prāṇas and organs. Of course, it is not possible to observe the working of all the minds simultaneously, but the observation appears to be simultaneous just as a whirling lighted stick seems to be a wheel of light, or as hundred louts leaves are simultaneously pierced. When knowledge of discrimination (Tāraka Jñāna—see III.54) which has no sequence, is acquired, all things are observed simultaneously. In other words, the directing and the many directed minds, as well as their objects, act as though they were simultaneous. In spite of the fact that the activities of the different minds are different, their simultaneous actions are rendered possible in the above manner and there is no overlapping.

To understand how one mind acts on another mind (encased in another body), it has to be borne in mind that the mind is by nature all-pervading (IV.10) and is related to all states; that is why there is nothing far or near, spatially speaking, with reference to the mind. As the mind of the magician, which functions like the dominant mind, acts on the mind of the spectators and produces mass-hypnotism, so does the dominant created mind of a Yogin act on other secondary created minds.

The ability to produce constructed minds might be acquired through complete control of the organs and the elements or by other means without gaining discriminative knowledge, but the minds so created will have the afflictive latencies. It is thus seen that there are superior and inferior categories of constructed minds. Supernormal powers appearing with birth or gained through herbs or drugs, are of a lower order and in some cases might be counted as a disease. Powers acquired through austerities or incantations performed with the specific object of acquiring supernormal powers, though a little superior to others, produce latencies. But the actions of such devotees will no doubt be more Sāttvika in nature than those of the others.

The constructed mind full of knowledge of discernment and without any afflictive latency, is endowed with the highest efficiency, and only the best form of action in the shape of imparting instructions on virtue and



piety is possible with it; different kinds of work like those done by persons who have not acquired discriminative knowledge are not possible with such a mind. Persons who have ceased experiencing pleasure and pain and have reached a state of liberation do not, obviously, assume a created mind for the purpose of enjoyment or for destroying the effects of their past actions.

It should be noted that here mention has been made of one pure I-sense creating different minds directing their respective bodies. The root of mutative ego is pure I-sense which is always unitary. As the different functional limbs of the body are guided by the same mind which appears to be moving about therein (like the whirling light appearing as an unbroken wheel of fire), so many bodies with subordinate minds work under the guidance of a master mind. But the creation of many Jīvas, *i.e.* individuals, is not possible. Therefore, a successful Yogin creating many minds will have but one ego and he will thus be called one Jīva. That different creatures have different egos is a well-established fact. Therefore, there is no room for supposing that one Jīva becomes many or many Jīvas merge into one.

तत्र ध्यानजमनाशयम् ॥ ६ ॥

भाष्यम्—पञ्चविधं निर्माणचित्तं जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धय इति। तत्र यदेव ध्यानजं चित्तं तदेवानाशयं तस्यैव नास्त्याशयो रागादिप्रवृत्तिर्नातः पुण्यपापाभिसम्बन्धः, क्षीणक्लेशत्वाद् योगिन इति। इतरेषां तु विद्यते कर्माशयः ॥ ६ ॥

**Of These (Minds With Supernormal Powers) Those Obtained Through Meditation Are Without Any Subliminal Imprints. 6.**

Constructed minds or minds which have attained supernormal powers (1) are of five varieties, *viz.* those obtained with birth, or acquired through drugs, incantations, austerities and concentration. Of these, the mind obtained through meditation is free from afflictive latencies of attachment etc. That is why it has no connection with (worldly) virtue or vice, as afflictions of Yogins are fully attenuated. Others, *i.e.* those



who have acquired supernormal powers in other ways, have the latent impressions of their previous actions still left in their minds.

(1) The constructed minds referred to here, stand for minds which have acquired supernormal powers through incantation etc. The words 'through meditation' used in the Sūtra refer to minds acquired through Yogic concentration. No latent impression of Yoga or concentration can exist in a present mind because the very fact of being born indicates that Samādhi had not been attained in a previous birth. Therefore, a mind perfected through Yoga cannot be produced by impenetration of nature, based on past latent impressions but it appears through the impenetration of a nature not experienced before. Other attainments are derived from impressions of previous actions, but Samādhi cannot be had as a result of any action in a previous birth because if anyone attains Samādhi in his lifetime he will not be born again. When Samādhi is attained, liberation is secured in that birth and there is no further birth with a gross body. Thus acquisition of powers through Yogic concentration is not the outcome of previous latent impressions. In powers acquired through other means, *i.e.* by virtue of birth etc., the person having them exercises those powers involuntarily, whereas in powers acquired through Yogic concentration the case is different as each exercise of power is completely voluntary. In this case the power is employed for the purpose of destroying afflictions such as desires, hatred, etc. and is thus destructive of latent impressions. This attainment, therefore, is not the result of previous impressions, nor does it accumulate impressions. This latter function has been referred to by the commentator.

भाष्यम्—यतः—

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

चतुष्पात्बल्वियं कर्मजातिः—कृष्णा शुक्लकृष्णा शुक्ला अशुक्लाकृष्णा चेति। तत्र कृष्णा दुरात्मनां, शुक्लकृष्णा बहिःसाधनसाध्या तत्र परपीडानुग्रहद्वारेण कर्माशयप्रचयः, शुक्ला तपःस्वाध्यायध्यानवतां, सा हि केवले मनस्यायतत्वादबहिःसाधनाधीना न परान् पीडयित्वा भवति, अशुक्लाकृष्णा सञ्ज्ञासिनां क्षीणक्लेशानां चरमदेहानामिति। तत्राशुक्लं



योगिन एव फलसञ्ज्यासाद्, अकृष्णं चानुपादानात्। इतरेषान्तु भूतानां पूर्वमेव त्रिविध-  
मिति ॥ ७ ॥

Consequently (that is, in view of the fact that a Yogin's mind is free from impressions whereas minds of others are full of them)—

**The Actions Of Yogin Are Neither White Nor Black, Whereas  
The Actions Of Others Are Of Three Kinds. 7.**

Karma is of four kinds—black, black-and -white, white and neither white nor black. Of these the action of villians is black, while black-and -white Karma is brought about by external means and gathers latencies, as it hurts or benefits others. White Karma is of those who are engaged in austerities, religious study and meditation, which being mental are free from external action and thus not likely to injure or benefit others. The last variety, *viz.* neither white nor black Karma is the last phase in the bodily existence of Yogins who have reduced their afflictions. The action of such Yogins is not white (1) on account of their spirit of renunciation, and not black as they refrain from all prohibited actions. In respect of others, the actions are of the other three varieties.

(1) The actions of villians are black. The actions of ordinary men are black-and-white, because they do good as well as evil. It is difficult to conduct a household without either. Even in the harmless occupation of tilling the soil, lives of insects have to be taken or cattle have to be tortured. In trying to save one's wealth others have to be denied. In these and in many other ways domestic life entails pain to others. At the same time good work can also be done. That is why the action of ordinary men is regarded as black-and-white. The actions of those who are engaged in austerities and meditation alone, or in activities independent of external means, are purely white, because causing pain to others is not inevitable in such cases.

The type of work Yogins do brings about a cessation of the fluctuations of the mind, and consquently, of piety and impiety of the mind. In other



words, the latencies of piety or impiety and coresponding conduct having ceased, actions of the Yogins are neither white nor black. As a matter of fact they not only do not do any evil, but the good deeds they perform are done without any hope of reward and in a spirit of renunciation in order to shut out the spirit of enjoyment. The austerities and religious studies etc. of Yogins are for attenuating afflictions, while their renunciation is not for enjoying the fruits of their labour but for developing a spirit of detachment from pleasure and pain and thus stopping the fluctuations of the mind. On the attainment of discriminative enlightenment, actions of the body cease to be the cause of bondage and being directed towards arrest of the fluctuations of the mind, are neither white nor black.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

भाष्यम्—तत इति त्रिविधात् कर्मणः। तद्विपाकानुगुणानामेवेति यज्जातीयस्य कर्मणो यो विपाकस्तस्यानुगुणा या वासनाः कर्मविपाकमनुशेरते तासामेवाभिव्यक्तिः। न हि दैवं कर्म विपच्यमानं नारकतिर्य्यङ्मनुष्यवासनाभिव्यक्तिनिमित्तं भवति, किन्तु दैवानुगुणा एवास्य वासना व्यज्यन्ते। नारकतिर्य्यङ्मनुष्येषु चैवं समानश्चर्चः ॥ ८ ॥

**Thence (From The Other Three Varieties Of Karma)  
Are Manifested The Subconscious Impressions  
Appropriate To Their Consequences. 8.**

The word 'thence' refers to the other three varieties of Karma. Tadvipākānugūṇa=the after-effects of an action give rise to subconscious impressions which follow the pattern of feeling produced by the experience arising out of such action. These remain collected in the mind and become manifest in due course. Action of a divine being does not result in bringing out the subconscious impressions of actions performed in previous births in hell or in animal or in human forms, but only brings out the appropriate divine impressions. Such rule applies also



to the subconscious impressions of actions performed in hell or in animal or human forms(1).

(1) Latent impressions of actions which produce results are called Karmāśaya; while the latent impression of feelings arising out of the threefold consequences of action, *e.g.* birth, life-span, and experience of pleasure and pain, is called Vāsanā or subliminal imprint. The comments in Sūtra II.12 should be seen in this connection. Take, for instance, a human being who is born as such as a result of his previous actions; he goes over his allotted span, enjoying various pains and pleasures. The impressions acquired in the course of his existence as a human being, *i.e.* of the human body and its organs, of its span of life, and of its pleasures and pains go to form the human Vāsanā. The latent impressions of actions performed in that birth are Karmāśaya. Suppose, he acts like a beast in the lifetime as a result of which he is next born a beast. He, however, retains his human Vāsanā. In this way innumerable Vāsanās accumulate in the mind, including some Vāsanās acquired in previous animal births. The animal-like actions in this human life will impel the manifestation of those animal Vāsanās. That is why it has been said that Karmāśaya or latent impression of action manifestest the appropriate Vāsanā. The nature of that Vāsanā regulates the birth and enjoyment of pleasure and pain therein. For example, a dog enjoys licking, a man enjoys similar pleasure differently. If on account of good work done in human life, pleasure is vouchsafed in a dog-life that pleasure will be enjoyed in a dog's way. The outcome of Vāsanā is memory. Memory here refers to the memory of births, longevity and experience of pleasure and pain. Memory of birth means memory of the body and of the nature of its organs in a particular species. Memory of longevity refers to the memory of the duration of existence in a particular form. The last named refers to the memory of experience of pleasure and pain in a particular life. Memory is a sort of knowledge or modification of the mind. For each modification there is an associated feeling. Therefore, each memory of experience of pleasure and pain is shaped by a corresponding latent impression of previous experience which is the Vāsanā or subconscious impression of that feeling. Same is the case with longevity-Vāsanā and Vāsanā of particular births.



जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥

भाष्यम्—वृषदंशविपाकोदयः स्वव्यञ्जकाञ्जनाभिव्यक्तः स यदि जातिशतेन वा दूरदेशतया वा कल्पशतेन वा व्यवहितः पुनश्च स्वव्यञ्जकाञ्जन एवोदियाद् द्रागित्येव पूर्वानुभूत-वृषदंशविपाकाभिसंस्कृता वासना उपादाय व्यज्येत। कस्मात्, यतो व्यवहितानामप्यासां सदृशं कर्माभिव्यञ्जकं निमित्तीभूतमित्यानन्तर्यमेव, कुतश्च, स्मृतिसंस्कारयोरेकरूपत्वात्, यतानुभवास्तथा संस्काराः, ते च कर्मवासनानुरूपाः। यथा च वासनास्तथा स्मृतिः, इति जातिदेशकालव्यवहितेभ्यः संस्कारेभ्यः स्मृतिः स्मृतेश्च पुनः संस्कारा इत्येते स्मृतिसंस्काराः कर्माशयवृत्तिलाभवशात् व्यज्यन्ते। अतश्च व्यवहितानामपि निमित्तनैमित्तिकभावानुच्छेदादानन्तर्यमेव सिद्धमिति ॥ ९ ॥

**On Account Of Similarity Between Memory And Corresponding  
Latent Impressions, The Subconscious Impressions  
Of Feeling Appear Simultaneously Even  
When They Are Separated By Birth,  
Space And Time (1). 9.**

The fruition of actions involving birth as a cat, when put in motion by the causes of their manifestation, will take place simultaneously even though they might have taken place after an interval of a hundred births, at a great distance or many eons before, because, although separated from each other, all actions of the same nature involving birth as a cat will be set in motion. Their simultaneous appearance happens on account of affinity between memory and latent impressions. As the feelings are, so are the latent impressions. These again correspond to the subconscious impressions of Karma-vāsanā. And as the subconscious impression of the feeling produced by an action is, so is its memory. Thus from latent impressions, though separated by births, space and time, memory arises and from such memory again arise latent impressions. That is how memory and impressions manifest themselves, being brought into play by Karmāśaya or latent impressions of actions. Thus even though



separated by births, there is sequential non-interruption because there is no break in the relation of cause and effect.

(1) As the impression of a feeling experienced long ago at a far off place, emerges in the mind at once when there is an exciting cause, so does Vāsanā. Even though much time might have elapsed since the collection of a latent impression, its recollection does not take time at all but rises immediately. Effort to recollect might take time but when the memory comes, it comes at once. The intervening impressions do not cause any intervention in the memory. This has been explained by the commentator with the help of an illustration. For example, in the case of intervention of births in different species one is born as a man and then, on account of evil deeds done, he is born as an animal a hundred times, and then he is born again as a man. In spite of the intervention of a hundred animal births, the human Vāsanā will come up to the surface when he is born a man. The same rule applies in the case of intervention of space and time. The reason for this is the affinity between latency and memory. As the latency is, so is the memory. Memory is the re-cognition of the latent impression. As memory is only cognitive transformation of latent impression, there cannot be any gap between the two.

The manifestation of Vāsanā is caused by Karmāśaya. From that arises clear memory. Karmāśaya is the unfailing cause of memory. Thus from latency arises memory, and from memory latency is formed, and so the cycle goes on.

तासामनादित्वं चाशिपो नित्यत्वान् ॥ १० ॥

भाष्यम्—तासां वासनानामाशिपो नित्यत्वादनादित्वम्। येयमात्माशीर्मा न भूवं भूयासमिति सर्वस्य दृश्यते सा न स्वाभाविकी, कस्मात्, जातमात्रस्य जन्तोर्ननुभूतमरणधर्मकस्य द्वेषदुःखानुस्मृतिनिमित्तो मरणत्रासः कथं भवेत्? न च स्वाभाविकं वस्तु निमित्तमुपादत्ते तस्मादनादिवासनानुविद्धमिदं चित्तं निमित्तवशात् काश्चिदेव वासनाः प्रतिलभ्य पुरुषस्य भोगायोपावर्तत इति।

घटप्रासादप्रदीपकल्पं संकोचविकाशि चित्तं शरीरपरिमाणाकारमात्रमित्यपरे प्रतिपन्नाः, तथा चान्तराभावः संसारश्च युक्त इति। वृत्तिरेवास्य विभूतः संकोचविकाशिनी इत्याचार्यः।



तच्च धर्मादिनिमित्तापेक्षम्। निमित्तं च द्विविधं बाह्यमाध्यात्मिकं च, शरीरादिसाधनापेक्षं बाह्यं स्तुतिदानाभिवादानादि, चित्तमात्राधीनं श्रद्धाद्याध्यात्मिकम्। तथा चोक्तम्, 'ये चैते मैत्र्यादयो ध्यायिनां विहारास्ते बाह्यसाधननिरनुग्रहात्मानः प्रकृष्टं धर्ममभिनिर्वर्तयन्ति'। तयोर्मानसं बलीयः, कथं, ज्ञानवैराग्ये केनातिशय्येते, दण्डकारण्यं चित्तबलव्यतिरेकेण कः शारीरेण कर्मणा शून्यं कर्तुमुत्सहेत, समुद्रमगस्त्यवद्वा पिबेत् ॥ १० ॥

**Desire For Self-Welfare Being Everlasting It Follows That  
The Subconscious Impression From Which It Arises  
Must Be Beginningless. 10.**

In every creature there is a desire for self-welfare such as 'I may not be non-existent, let me live for ever.' This desire cannot be spontaneous, *i.e.* without a cause. How can a creature just born, which has not experienced death before, have fear of death, which is due to a memory of aversion and sorrow regarding death? What is natural does not require a cause to come into being (1). This shows that the mind is filled with eternal Vāsanās. Being impelled by an appropriate situation, the mind becomes manifest, following one such Vāsanā, for experience of the individual. Some (2) hold that mind is shaped by the dimensions of the body like the light of a lamp which contracts if the lamp is placed in a pot and spreads in palace (hall). In their opinion this explains how there may be a middle state or how the mind gives up one body, takes up another and fills up the gap between them (between death and rebirth). It also explains Saṁsāra or the cycle of births. Āchārya (sage) says that it is the modification of the all-pervading mind (and not the mind itself) which contracts and expands and the cause of such contraction and expansion is virtue and its other similar attributes. This exciting cause is twofold, *viz.* external and internal (or relating to the self). The external ones presuppose actions by the body etc., *e.g.* worship, charity, adoration, etc. The internal ones depend only on the mind. Reverence etc.



illustrate them. It has been said by Āchārya in this connection : “Friendliness etc., which the contemplative (Yogins) cherish as congenial pursuits, are not dependent on external factors and they are productive of the highest merit.” Of the two causes, the mental ones (3) are stronger, because nothing can be superior to true knowledge and renunciation. Whoever can by physical force alone, without the help of will-power, empty out Daṇḍakāraṇya (a forest) or drink off a sea like sage Agastya?

(1) What is natural does not require a cause to arise. It is seen that fear is caused through recollection of sorrows. Horror of death is a sort of fear. There must be a cause for it. Therefore, it cannot be a natural occurrence. To explain fear of death, previous experience of sorrow at the time of death must be admitted. Thus previous births have also to be admitted. The knower, instruments of reception and the knowables are inherent in any creature. They are not produced by any cause during its lifetime.

‘Āśīh’ or desire for self-welfare is a feeling arising out of a desire to live and not to be non-existent. It is eternal and exists in all creatures, past, present and future. As ‘Āśīh’ is eternally present in all creatures without exception, Vāsanā is also eternal. As there was ‘Āśīh’ in the past, there must have been corresponding births, and we must therefore admit that the cycle of births and Vāsanā are eternal. Some people explain that fear of death is the result of an instinct. Instinct means untaught ability or a faculty which is noticeable from birth. But this does not say anything about the origin of instincts. Evolutionists hold that it is inherited. According to them in the beginning life takes the form of a unicellular creature called amoeba. After all, it is not denied that there is such a thing as instinct or untaught ability, but that does not explain whence it has come. This has been gone into in greater detail in connection with Sūtra II.9 (2).

(2) Incidentally, the magnitude of the mind has been spoken of. According to some, the mind is like a lamp in a pot or in a palace (hall). It assumes the form of the body it inhabits. Vijñāna-bhikṣu says that it is the view of some Sāṃkhya philosophers. Yogāchārya says that it is all-pervading as it has no spatial extent. Mind which has acquired super-



normal powers through knowledge of discernment can take in everything knowable at the same time and therefore it is regarded as all-pervading. Mind is not all-pervading like the sky, because the sky is only external space. Mind on the other hand is only power of knowing without any extension in space. Since its connection with innumerable external things which are potentially clearly knowable is ever existing, the mind and its faculty of knowing are limitless. Only the modifications of the mind contract and expand. That is why the mind appears as limited. With ordinary persons knowledge is acquired in small instalments while with Yogins of supernormal powers it dawns in its entirety. Thus it follows that mind itself is all-pervading, but its modifications admit of contraction and expansion.

(3) The causes which bring about the manifestation of Vāsanā have been analysed by the commentator. The cause in this case is the latent impression of actions. The actions produced by the effort, *i.e.* the activities of the sense-organs, of the organs of action and of the body, as also their latencies, are the external causes, while the activity of the internal organs and latent impressions thereof are the internal causes or mental acts. The commentator has emphasised the point that mental action is the stronger of the two.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ॥ ११ ॥

भाष्यम्—हेतुः धर्मात् सुखमधर्मादुःखं सुखाद्रागो दुःखादद्वेषः, ततश्च प्रयत्नः, तेन मनसा वाचा कायेन वा परिस्पन्दमानः परमनुगृह्णात्युपहन्ति वा, ततः पुनः धर्माधर्मौ सुखदुःखे रागद्वेषौ इति प्रवृत्तमिदं पडरं संसारचक्रम्। अस्य च प्रतिक्षणमावर्तमानस्याविद्या नेत्री मूलं सर्वक्लेशानाम् इत्येष हेतुः। फलन्तु यमाश्रित्य यस्य प्रत्युत्पन्नता धमदिः, न ह्यपूर्वोपजनः। मनस्तु साधिकारमाश्रयो वासनानां, न ह्यवसिताधिकारे मनसि निराश्रया वासनाः स्थातुमुत्सहन्ते। यदभिमुखीभूतं वस्तु यां वासनां व्यनक्ति तस्यास्तदालम्बनम्। एवं हेतुफलाश्रयालम्बनैरेतैः संगृहीताः सर्वा वासनाः, एषामभावे तत्संश्रयाणामपि वासनानामभावः ॥ ११ ॥



**On Account Of Being Held Together By Cause, Result, Refuge  
And Supporting Object, Vāsanā Disappears  
When They Are Absent. 11.**

From a cause like virtue, pleasure or happiness results; from impiety, pain or misery; from happiness, attachment; and from misery, hatred. Thence (from attachment and hatred) ensues effort; and from effort results action of speech, mind or body, whereby creatures benefit or injure others; from that again arise piety and impiety, happiness and misery, attachment and hatred. Thus revolves constantly the six-spoked wheel of births. Nescience which is at the root of all misery is the motive power of this perpetually moving wheel. Thus the process mentioned above serves as the cause. Result is the motive or purpose of an action which determines its moral value as virtuous or vicious. (In reply to a question, how it is possible for Vāsanā as cause to be held together by its effect, the commentator says—) Nothing which did not exist can come into being (*i.e.* effect is present in a subtle form in the cause and that is how the effect can be the receptacle of a cause). A mind prone to fluctuation is the refuge of Vāsanā, which for want of a supporting substratum, cannot reside in a Chitta in which this proneness is destroyed. The object which induces or calls forth Vāsanā, is its inciting cause. Thus the basic cause (Avidyā), result, refuge and inciting object together hold Vāsanā. When they disappear Vāsanās collected by them also disappear.

(1) Vāsanās are collected by or associated with cause, result, refuge and support. The fluctuations rooted in nescience, *i.e.* the wrong cognitions are the cause of Vāsanā. The latent impression of experience derived from the feeling created by being born in a particular species, living therein for a particular period of time, and the pleasure and pain experienced therein, is Vāsanā. The cause of birth, span of life and experience of pleasure and pain is good or evil action. The cause of action is nescience in the shape of attachment, aversion, etc. Thus nescience is the root cause and this is how the root cause has kept together the Vāsanās. The consequence of



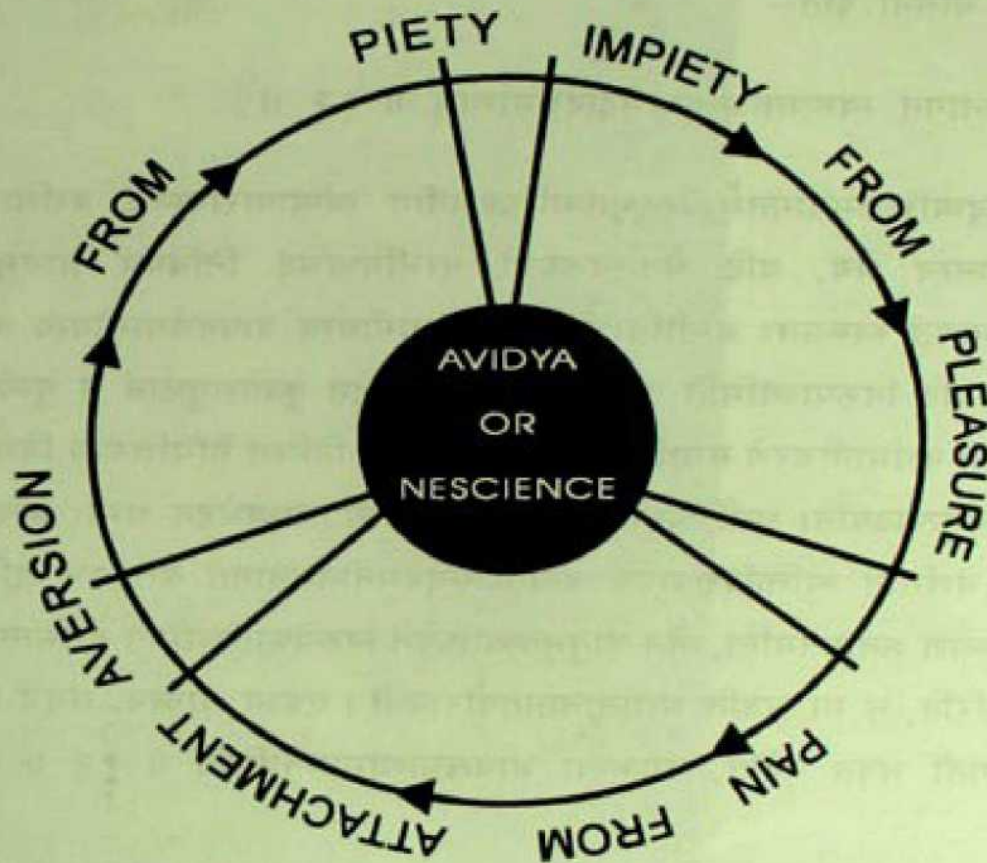
Vāsanā is memory, *i.e.* some modification of the mind. By being cast in the mould of Vāsanā it gives rise to pleasure or pain which leads to an effort towards good or evil actions. The commentator has stated earlier that the latent impression of the memory of a feeling is Vāsanā. Virtuous action or its opposite arises from memory shaped by Vāsanā of previous births, longevity and experience. Since memory gives rise to fresh Vāsanā, memory helps to sustain Vāsanā. For instance, memory of happiness leads to accumulation of Vāsanā of happiness. The expression 'Puruṣārtha' means that which serves the objective of Puruṣa. It may be the experience of pleasure or pain, or it may be liberation. This is not the outcome of Vāsanā alone, but of knowing the knowables as well. Birth, longevity and experience of pleasure and pain are the results of Karmāśaya and not of Vāsanā. Thus only memory results from Vāsanā.

Chitta prone to fluctuations is the abode of Vāsanā. When that proneness is destroyed through acquisition of discriminative enlightenment, the mind remains full of that knowledge alone and thus there is no room for Vāsanās of nescience. When the knowledge that Puruṣa is nothing but absolute Consciousness fills the mind, memory of such modifications as 'I am a man' or 'I am a cow' being impossible, all such Vāsanās are destroyed because they can no longer beget memory of wrong cognitions. Thus a mind which has finished its activity cannot be the abode of Vāsanā while an active mind with normal functions, *i.e.* a mind which has not acquired discriminative enlightenment is its abode.

Although Karmāśaya is the cause of appearance of Vāsanā, it appears with objects like light, sound, etc. and in the form of birth, longevity and experience; that is why those objects are considered as the props of Vāsanā. Sound reveals the subconscious impression of hearing; that is why sound is the prop of the Vāsanā of hearing. Thus Vāsanā is sustained by nescience, memory, an active Chitta and objects. When they disappear, Vāsanā also disappears. Uninterrupted discriminative knowledge is the cause of the cessation of nescience etc. With the dawning of discriminative knowledge, cognition of objects, inclination of the mind to Guṇa-induced activities, memory of Vāsanās and nescience disappear, consequently Vāsanā is destroyed. It might be questioned why it is necessary to mention all the other aspects such as Guṇas and the like when the destruction of nescience alone brings about their cessation. It should be understood in this connection that nescience is not destroyed outright. After shutting out knowables etc. one has to get to the root cause in the form of nescience and then destroy it. That is why it is necessary to know the different elements which sustain Vāsanā, and try to attenuate them from the very beginning.



*The six-spoked wheel of the round of birth and death, i.e. worldliness*



A creature does an act of piety or impiety prompted by attachment or aversion. From attachment to pleasure one does a pious act or an impious act in the form of oppressing others. Similarly, from aversion, seeking relief from pain, one does both pious and impious acts. From pious acts one gets more pleasure and less pain, while impious acts result in more pain and less pleasure. From pleasure arises attachment to objects which give pleasure and hatred towards things which hinder pleasure. Pain gives rise to hatred towards objects which cause pain and attachment towards objects which are antagonistic to pain. At the root of all is nescience or delusion in the shape of wrong knowledge. This is how the cycle of births is revolving.



भाष्यम्—नास्त्यसतः सम्भवो न चास्ति सतो विनाशः, इति द्रव्यत्वेन सम्भवन्त्यः कथं निवर्तिष्यन्ते वासना इति—

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥

भविष्यद्व्यक्तिकमनागतम् अनुभूतव्यक्तिकमतीतं स्वव्यापारोपाख्यं वर्तमानम्। त्रयं चैतद्वस्तु ज्ञानस्य ज्ञेयं, यदि चैतत्स्वरूपतो नाभविष्यन्नेदं निर्विषयं ज्ञानमुदपत्स्यत, तस्मादतीतानागतं स्वरूपतः अस्तीति। किञ्च भोगभागीयस्य वापवर्गभागीयस्य वा कर्मणः फलमुत्पित्सु यदि निरुपाख्यमिति तदुद्देशेन तेन निमित्तेन कुशलानुष्ठानं न युज्येत। सतश्च फलस्य निमित्तं वर्तमानीकरणे समर्थं नापूर्वोपजनने, सिद्धं निमित्तं नैमित्तिकस्य विशेषानुग्रहणं कुरुते, नापूर्वमुत्पादयति। धर्मी चानेकधर्मस्वभावः, तस्य चाध्वभेदेन धर्माः प्रत्यवस्थिताः। न च यथा वर्तमानं व्यक्तिविशेषापन्नं द्रव्यतोऽस्त्येवमतीतमनागतं वा। कथं तर्हि, स्वेनैव व्यङ्ग्येन स्वरूपेण अनागतमस्ति, स्वेन चानुभूतव्यक्तिकेन स्वरूपेणातीतमिति वर्तमानस्यैवाध्वनः स्वरूपव्यक्तिरिति, न सा भवति अतीतानागतयोरध्वनोः। एकस्य चाध्वनः समये द्वावध्वनौ धर्मिसमन्वागतौ भवत एवेति, नाऽभूत्वा भावस्त्रयाणामध्वनामिति ॥ १२ ॥

Since anything positive cannot be produced out of nothing, nor can anything that exists be completely destroyed, how can subliminal impressions which exist as positive things be eliminated altogether?

**The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of The Forms Taken At Different Times (1). 12.**

A thing which will appear later is said to be of the future. It is said to be of the past when its manifestation has already been experienced. The present is that whose functions are currently manifest. All the three aspects of a thing are objects of knowledge. Had the past and future things not existed in their special forms then the knowledge of the past and the future



would have been contentless, but there can be no knowledge without content. Therefore the past and the future things are really in existence in a subtle form in the causes, of which they are the effects. Moreover, if the resultant effects of actions leading to experience (of pleasure and pain) or salvation were unreal, then nobody would be engaged in such pursuits. Cause can only bring forth to the present what is already in existence; it can never produce what is altogether non-existent. Only a present, *i.e.* existent cause can bring out an effect in its present perceptible form, it cannot produce anything non-existent. An object has many characteristics, and they are situated, so to say, in the different periods of time. While the present characteristics are the particular manifestations (2) of the object, the past and future ones are not so. Then how do they exist? The future exists in its potential form, while the past exists in the cognitions and feelings experienced before. The present is manifest in its own true nature while the past and the future are not so. At the time of appearance of one phase, the characteristics of the other two phases lie unmanifest in the things. Thus there being no non-existence, the threefold aspect of a thing is proved, *i.e.* the threefold aspect exists because the individual aspects do exist, and are not non-existent.

(1) That the past and the future are real is proved by the fact of the knowledge of the past and the future. Apart from the case of Yogins, there are many examples of fore-knowledge of the future. There must be a content for knowledge. There is no instance of objectless knowledge, it is inconceivable or absurd. Thus if there is knowledge, there must be an object for it. Knowledge of the future has thus an object. It should therefore be admitted that a future object does exist. Thus it must be admitted that the past object also exists. Now it has to be demonstrated how the past and future states exist. There are three forms of existent things, *viz.* object, action or mutation, and potential. Of these, mutation changes things, thus mutation is the cause of change. It is to be admitted that although what we call an entity, *i.e.* an object, is based on mutability yet there is something whose mutation it is. That something is the basic object or entity. Hardness



etc. are attributes due to invisible actions of casual factors. Mutation is visible action. Visible action is the cause while manifestation due to unseen action or appearance as a steady object, is the effect. The mutation into effect through the action of the cause, is the characteristic of change pertaining to an object. The transfer from one potential state to another is the characteristic of the causal action. Visible gross activity is the collective knowledge of the subtle momentary ones. Light, sound, etc. are like that. Thus gross objects like (earthen) pot etc. are the collective knowledge of innumerable subtle activities taking place in quick succession as a rapidly revolving burning coal looks like a wheel of fire. From potentiality ensues activity which is the cause, from this cause ensues knowledge or a sentient state, and the sentient state relapses to a state of potentiality or latency— this continuous sequence of change is the basic nature of the phenomenal world. That is the subtlest form of all gross objects and the organs, which are manifestations of Sattva, Rajas and Tamas principles. (See next Sūtra.)

Conception of change is thus knowledge of an action or the manifest result of an action. As there is change in our internal organs of reception, so are there changes in the phenomenal world. According to the Sāṃkhya philosophy external things are basically the I-sense of particular beings, *i.e.* they are products of the mind. When latent impressions in their potency come up to our conscious level, they develop into an object as recollection and that process of development we call change; the changes in the phenomenal world are basically of the same nature.

The change arising out of interaction of external activity and mental action is knowledge of an object. In ordinary conditions our mind, due to its limited power of reception, cannot grasp either the subtle mutations taking place at imperceptible intervals or the totality of such innumerable changes. The perception in small quantities of momentary changes taking place around us, is the natural way of human perception which results in cognition of objects. Usually both the cause and the effect in the process of mutation are perceived in quanta. It has been stated before that the manifestation of mutation or action from the potential state is change. Since no estimate can be formed of all possible changes, they are innumerable. Although innumerable, we receive them in small instalments in a restricted manner by way of a cause and effect relationship. That is why we imagine that what we have taken in is past, what we are now taking in is present, and what is possible to be taken in later is future. When the limitations of the power of comprehension are removed by Saṁnyama, all possible combinations of the momentary changes come within the purview



of knowledge simultaneously, revealing both the cause and the effect, producing thereby knowledge of the past and the future. In other words, everything appears to be present.

What is stated above in respect of external objects is also applicable to internal states. That is why the author of the Sūtra has said that the past and the future really exist in a subtle form, but on the basis of the threefold aspect of time, we consider that they are not present, *i.e.* they were present or will be present.

Ordinarily objects are perceived piecemeal. By the concept of time things are marked off as past and future and are considered non-existent. Time as such has no reality but the objects are real. Owing to our limited capacity of knowledge and subtleness of things we may not be able to perceive them fully in certain situations and thus impose temporal limitations on them as past and future, virtually making them non-existent. In an omniscient mind, however, there is no such limitation and things are intuited in their entirety, independent of any other considerations and hence they are ever present in their completeness.

In the last Sūtra reference has been made to the disappearance of Vāsanā; that means only its submergence in a subtle form into its cause. When it submerges it does not come into the path of knowledge nor is it overseen by Puruṣa. This Sūtra has been enunciated to prove that what exists never becomes a non-entity, and what is non-existing can never become a real entity. It has just been demonstrated that change of state only gives the appearance of non-existence. [See I.7 (1).] Absence of Vāsanā thus implies its existence for ever in an unmanifest state.

(2) The three states of past, present and future have been explained above in reference to the constituent principles. This can also be demonstrated by reference to ordinary objects. A clod of earth can be a pot or a pan as the potter may wish. Therefore the pot and the pan can be said to exist in the clod of earth in a subtle form. To bring forth the property of potness the efficient cause in the shape of the potter's will, industry, desire for money, energy and knowledge is necessary. That is why the commentator has said that a cause is able to render manifest an effect existing unmanifest in an object. It may be argued in this connection that since the formation of the pot means not the disappearance of the clod of earth of which it is made but a change in its shape in that it assumes a shape which it had not had before and that the unreal does not appear but there is taking in of a new form, it cannot be the object of future knowledge. It has been stated before that mutation is nothing but potentiality made



known. Modification of the ordinary intellect manifests the potential state slowly; that is why the potter, by slowly exercising his will, gives expression to the shape which was in an unmanifest state. Thus the knowledge of the cause in the shape of the potter's will and of the potentiality of the clod of earth, coming into contact with each other is the manifestation of the pot or a knowledge of the presence of the pot. Change of form is also knowledge of energy in the form of action.

If the power of knowledge is so developed that the entire energy of the potter and all the properties of the clod of earth can be known, then the manifold contacts of these two can also be known, as well as all the sequences that are known to an ordinary intellect. It has been stated before that mind in itself is all-pervading, so it always has contact with everything, but its modifications being limited by its kinship with body, knowledge comes through a narrow channel. For example, when we look at the sky at night, the rays of all the stars and planets enter into our eyes but on account of our limited visual powers we do not see all of them, but only the bright ones. Similarly, when the grossness is removed from our intellect, and the Sāttvika or sentient faculty is cleared of dross and reaches its highest form, then all objects, past, present and future, would exhibit themselves before the mind's eye at the same time and everything will be present.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

भाष्यम्—ते खल्वमी त्र्यध्वानो धर्मा वर्तमाना व्यक्तात्मानोऽस्तीतानागताः सूक्ष्मात्मानः षड्विशेषरूपाः। सर्वमिदं गुणानां सन्निवेशविशेषमात्रमिति परमार्थतो गुणात्मानः, तथा च शास्त्रानुशासनं 'गुणानां परमं रूपं न दृष्टिपथमृच्छति। यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम्' इति ॥ १३ ॥

**Characteristics, Which Are Present At All Times, Are Manifest And Subtle, And Are Composed Of The Three Gunas. 13.**

Of the three-phased characteristics, the manifest state is called the present. In the past and the future states they are in six non-specific (1) subtle forms. These phenomenal forms and



their properties are but special combination (2) of the Guṇasq as basically they are nothing but the Guṇas. That is why it has been stated in the Śāstras : “The ultimate nature of the Guṇas is never visible; what is seen is extremely ephemeral like an illusion.”

(1) The characteristics which are visible or present are said to be manifest. Objects which are cognised as manifest are the sixteen modifications of the Guṇas, viz. the five Bhūtas, the five sense-organs, the five organs of action, and the mind. Their previous state and what they will be hereafter, or in other words, their past and future states, are their subtle states. Therefore the subtle states would be the five Tanmātras and Asmitā or I-sense. Of course this is from the point of view of the ultimate nature of things. From a material point of view a clod of earth is the manifest or present state, while pot etc. would be its past or future subtle states.

(2) From the fundamental point of view, everything is made up of the three Guṇas—Sattva, Rajas and Tamas—which are respectively the sentient, the mutative and the static faculties. Looking at everything from this standpoint, liberation or extreme cessation of the three fold misery has to be attained. The state of equilibrium of the three Guṇas is their unmanifest state. Gross and subtle states are their unbalanced conditions. Although the manifest states are palpably visible, they should be shunned as they bring misery and are insignificant, transient and illusory. This proposition has been supported by a statement quoted from the Śaṣṭitantra-śāstra framed by Vārṣaganya.\*

भाष्यम्—यदा तु सर्वे गुणाः कथमेकः शब्द एकमिन्द्रियमिति—

परिणामैकत्वाद्ब्रह्मस्तुतत्त्वम् ॥ १४ ॥

प्रख्याक्रियास्थितिशीलानां गुणानां ग्रहणात्मकानां करणभावेनैकः परिणामः श्रोत्रमिन्द्रियं, ग्राह्यात्मकानां शब्दभावेनैकः परिणामः शब्दो विषय इति। शब्दादीनां मूर्तिसमानजातीयानामेकः परिणामः पृथिवीपरमाणुस्तन्मात्रावयवः, तेषाञ्चैकः परिणामः पृथिवी गौर्वृक्षः पर्वत इत्येवमादिः। भूतान्तरेष्वपि स्नेहौष्ण्यप्रणामित्वावकाशदानान्युपादाय सामान्यमेकविकारारम्भः समाधेयः।

\* Three different aspects of Dharma or Characteristics by which a thing is known (whether external i.e. a material object or internal i.e. related to one's self) have been brought out here. From a worldly point of view Dharma is one's perception of the basic material, say clay, through sense-organs as clod or pot or its broken shreds. To the discerning eye such characteristics are nothing but combinations of Tattvas, the five gross elements in this instance. The Yogin with spiritual insight goes much deeper and sees in everything only the ultimate constituents, the three Guṇas.



नास्त्यर्थो विज्ञानविसहचरोऽस्ति तु ज्ञानमर्थविसहचरं स्वप्नादौ कल्पितमित्यनया दिशा ये वस्तुस्वरूपमपह्नुवते ज्ञानपरिकल्पनामात्रं वस्तु स्वप्नविषयोपमं न परमार्थतोऽस्तीति ये आहुः ते तथेति प्रत्युपस्थितमिदं स्वमाहात्म्येन वस्तु कथमप्रमाणात्मकेन विकल्पज्ञानबलेन वस्तुस्वरूपमुत्सृज्य तदेवापलपन्तः श्रद्धेयवचनाः स्युः ॥ १४ ॥

But if all objects are products of the three Guṇas, then how can there be a single perception as 'one sound-Tanmātra', 'one sense-organ (as ear, eye, etc.)'?

**On Account Of The Co-ordinated Mutation Of The Three Guṇas, An Object Appears As A Unit. 14.**

The Guṇas with the three properties of cognition, activity and retentiveness, mutate in the process of reception into one organ for reception of sound, *viz.* the ear. Similarly, the Guṇas serving as object, undergo modification to manifest as an object, *viz.* sound. The modifications of the various Tanmātras such as sound-Tanmātra, smell-Tanmātra, etc. into tangible states, form the various Bhūtas or elements such as Śabda-bhūta, Kṣiti-bhūta (1), etc. each according to the appropriate Tanmātra. In the same way from the mutation of those Bhūtas and their phenomenal conglomeration, are formed earth, cow, tree, hill, etc. In respect of the other Bhūtas (gross elements) according to their respective properties of fluidity, warmth, mobility and voidness, similar conclusions about their particular unified states may be made.

'An object prior or posterior to cognition is non-existent, but in dreams there can be cognition without the existence of any object'—there are thinkers who use such an argument and rule out the objective world, and hold that objects are produced from cognition only and like objects in a dream have no real existence. How can their views be respected since they dispute



the existence of objects that appear by virtue of their very existence (2), and thus put trust on illogical wild imagination?

(1) The three Guṇas are at the root of all things. How can a thing composed of these three be regarded as one? To answer that query this Sūtra has been propounded. Guṇas though three in number are inseparable. Sattva-guṇa does not become cognisable without Rajas and Tamas. The same is the case with Rajas and Tamas. It has been said before that a modification is nothing but transformation of the potential state (which is inertia, *i.e.* Tamas) being activated (which is movement, *i.e.* Rajas) into perception (which is sentience, *i.e.* Sattva). Thus in all mutations the three constituent principles having sentient, mutable and static properties must be present. In other words, though different, the three act in unison and produce a change. Such is their nature. That is why the product of the change is regarded as one object. Take, for example, knowledge of sound. In it there are potentiality, activity and perceptibility, otherwise knowledge of sound would not be possible. But the sound is regarded as one and not as three different things. That is how on account of unification through mutation things are regarded as one.

Tanmātra-avayava—those whose component parts are the Tanmātras, *e.g.* Kṣiti-bhūta.

(2) The author of the Sūtra has admitted the existence of (extra-mental) substance. This controverts the theory of the Vaināśīkas (a class of Buddhists). The commentator has elucidated this point, though the Sūtra does not go into this.

The Vijñānavādins or the Idealists (a Buddhist sect) argue that when there is no perception there is no awareness of the existence of external objects, but that when there is no external object, there may be knowledge of it, as, for example, in a dream one can have knowledge of colour, taste, etc. Therefore, there is no substance outside perception and outside objects are figments of imagination. (That which is outside the sense-organs and whose action produces knowledge is the basic substance.) The fallacy in the above-mentioned argument is now being shown. It is true that knowledge of external objects is not possible without perception because without the power of perception there can be no knowledge. But it is not true that there can be knowledge of an external object which does not exist at all. In dream there is no perceptive knowledge of an outside object but the knowledge is that of the latent impressions of the external objects. There is no instance of such perception without once coming in contact with an activity external



to the senses. For example, a person born blind can never dream of light. Imaginary concepts are the only proofs adduced by the Idealists. Sun, moon, earth, etc. which exist phenomenally and prove their existence by virtue of their presence are attempted to be disproved by them by merely semantic concepts. When they are asked how the phenomenal world came into being, they say that there is no reality in it, it is an illusion. In their view the cause is non-existent, so is the effect. Such are their delusions based only on the use of words.

Observing the worldly things from spiritual level one is bound to distinguish things eminently wholesome and desirable from those that are fit to be discarded. Sorrow and cause of sorrow are mutable objects and hence are to be discarded. What is permanent, pure, sentient and liberated is desirable. It is imperative for one to go through objects to be discarded and their annihilation so long as one is striving for salvation. Once salvation is attained, one does not need to look at things from such spiritual angle, and is no longer concerned with things to be discarded and their annihilation. Hence the commentator has stated that from spiritual standpoint impersonal objects that are to be discarded exist; what remains after the ultimate goal is reached is the Seer-abiding-in-Himself which is beyond ordinary comprehension.

भाष्यम्—कुतश्चेतदन्याय्यम्—

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ १५ ॥

बहुचित्तावलम्बनीभूतमेकं वस्तु साधारणं, तत्खलु नैकचित्तापरिकल्पितं नाप्यनेकचित्तापरिकल्पितं किन्तु स्वप्रतिष्ठम्। कथं, वस्तुसाम्ये चित्तभेदात् धर्मापेक्षं चित्तस्य वस्तुसाम्येऽपि सुखज्ञानं भवति, अधर्मापेक्षं तत एव दुःखज्ञानम्, अविद्यापेक्षं तत एव मूढज्ञानं, सम्यग्दर्शनापेक्षं तत एव माध्यस्थ्यज्ञानमिति। कस्य तच्चित्तेन परिकल्पितं—न चान्यचित्तापरिकल्पितेनार्थेनान्यस्य चित्तोपरागो युक्तः, तस्माद् वस्तुज्ञानयोग्राह्यग्रहणभेदभिन्नयोर्विभक्तः पन्थाः। नानयोः सङ्करगन्धोऽप्यस्ति इति। सांख्यपक्षे पुनर्वस्तु त्रिगुणं, चलं च गुणवृत्तमिति, धर्मादिनिमित्तापेक्षं चित्तरभिसंबध्यते, निमित्तानुरूपस्य च प्रत्ययस्योत्पद्यमानस्य तेन तेनात्मना हेतुर्भवति ॥ १५ ॥



Why is that (the statement controverted in the preceding Sūtra) illogical?

**In Spite Of Sameness Of Objects, On Account Of There Being Separate Minds They (The Object And Its Knowledge) Follow Different Paths, That Is Why They Are Entirely Different (1). 15.**

There may be an object of common interest to many minds; it is not figured by one mind, nor by many minds, but is grounded in itself. How do we illustrate this? On account of there being different minds the same object evokes a feeling of pleasure in a virtuous mind, a feeling of misery in a vicious mind, a feeling of stupor in a mind full of nescience and an attitude of indifference in a mind with perfect insight. Then of which mind is the object a creation (assuming an object is a creation of the mind)? Again it is not probable that the creation of one mind would influence another mind. That is why the paths of object and knowledge are demarcated by difference in the form of objectivity and receptivity, and there is no chance of confusion between the two. According to the Sāṃkhya philosophy all objects are made of the three Guṇas which are constantly mutating. They come into contact with the mind through an exciting cause such as virtue, vice, etc., when they produce corresponding impressions and thus become the cause of such impressions.

(1) In the previous Sūtra all phenomenal objects have been referred to. In this Sūtra the difference of mind and object is being shown. When from the same external object different feelings are roused in different minds, then that object and mind must be different. They are mutating in different directions.

As from the standpoint of feeling, difference between mind and matter has been shown, so from the point of view of perception of the objective world, the existence of different external objects common to all minds can be established. When the same object can produce the same perception



in different minds, *e.g.* the sun and the perception of its light, then the mind and the object are different. If an object had been the creation of a mind, then there would have been difference in the conception of each, and there would have been no such thing as one perception common to all minds.

This is how the commentator has shown clearly that when the distinction between mind and matter is established, the views of Idealists become untenable. The perception of different objects, *e.g.* different colours etc., though modifications of the mind, is due to the existence of some external object as its source, on account of which the mind undergoes modification, because different perceptions do not arise out of the spontaneous mutation of the mind only.

भाष्यम्—केचिदाहुः ज्ञानसहभूरेवार्थो भोग्यत्वात् सुखादिवदिति, त एतया द्वारा साधारणत्वं बाधमानाः पूर्वोत्तरेषु क्षणेषु वस्तुरूपमेवापह्नुवते।

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

एकचित्ततन्त्रं चेद् वस्तु स्यात्तदा चित्ते व्यग्रे निरुद्धे वा स्वरूपमेव तेनापरामृष्टमन्यस्या-  
ऽविषयीभूतमप्रमाणकमगृहीतस्वभावकं केनचित् तदानीं किन्तत्स्यात्, संबध्यमानं च पुनश्चित्तेन  
कुत उत्पद्येत। ये चास्यानुपस्थिता भागास्ते चास्य न स्युः, एवं नास्ति पृष्ठमित्युदरमपि  
न गृह्येत। तस्मात् स्वतन्त्रोऽर्थः सर्वपुरुषसाधारणः, स्वतन्त्राणि च चित्तानि प्रतिपुरुषं  
प्रवर्तन्ते, तयोः सम्बन्धादुपलब्धिः पुरुषस्य भोग इति ॥ १६ ॥

Some say that an object comes into being simultaneously with its perception because it is enjoyed by perception, *e.g.* happiness etc. are objects of experience and are co-existent with their experience; so also sound etc., being objects of experience are simultaneously existent with their respective experience. Thus by refuting the general perceptibility of objects they try to establish the non-existence of a substance (substratum) in past or future. (Such a view is not supported by this Sūtra).



**Object Is Not Dependent On One Mind, Because If It Were So, Then  
What Will Happen When It Is Not Cognised By That  
Mind (1)? 16.**

If an object were dependent on one mind, then what will happen to it when that mind is inattentive or is in an arrested state, and does not concern itself with the nature of the object? Because then it will not be the object of any other mind, nor will it be noticed by any other mind. If it again comes into contact with the mind (from which it was said to have originated) wherefrom will it come? On this line of argument there cannot be any unknown part (by a particular perceiver) of an object. For example, in ordinary parlance when we speak of the absence of the back the absence of belly is also implied. If, therefore, there is no unknown part, the known part and the perception thereof also become unrealities. That is why it must be admitted that an object has distinct existence common to all, and minds are also distinct and peculiar to each individual. The realisation arising out of the contact of these two is the experience of an object by a person.

(1) This aphorism has not been accepted by Bhojadeva; it may perhaps be part of the commentary on the last Sūtra. This aphorism establishes that an object is common to all, whereas a mind is peculiar to each individual. A thing is an object of knowledge to many and is not conceived by the mind of one individual. Moreover, it is not conceived by many minds, but the mind and the object being separately established, both undergo mutations separately.

Granting that an object is dependent on one mind, the question that arises is what happens to the object when it is not being perceived by that mind. If it is figment of a mind, naturally it would cease to exist when the mind is not directed to it. But it does not happen that way. It is also not a tenable argument that an object is the creation of many minds because there is no reason why many minds will conceive of the same thing.

Sāṃkhya philosophers do not need to resort to such hypotheses. They hold that the *Draṣṭā* (Seer) and the *Dṛśya* (seen or knowable) both exist.



Of them the knowable or the world of phenomenal objects mutates as it exists while the Seer exists as an immutable entity. The discernment of the Seer and the seen through true knowledge leads to attainment of the spiritual goal. An object has two aspects: when it is being cognised and when it exists as an object of cognition without being cognised. The latter is known as its objectivity.

The first of the two aspects, viz. the actual cognition depends on and varies with each individual cogniser. But the second aspect, its knowability, can be cognised by all and is, therefore, commonly shared by them. When there is contact between the organ of reception and a knowable, cognition takes place.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु जाताज्ञानम् ॥ १७ ॥

भाष्यम्—अयस्कान्तमणिकल्पा विषयाः अयःसधर्मकं चित्तमभिसम्बध्योपरञ्जयन्ति, येन च विषयेणोपरक्तं चित्तं स विषयो जातस्ततोऽन्यः पुनरजातः। वस्तुनो जाताज्ञातस्वरूपत्वात् परिणामि चित्तम् ॥ १७ ॥

### External Objects Are Known Or Unknown To The Mind According As They Colour The Mind. 17.

Objects are like lodestones. They attract the mind as though it were a piece of iron, and influence it. The object with which the mind becomes related, comes to be known, while other objects remain unknown. On account of the knowability or unknowability of things, the mind is mutable (1).

(1) Objects attract the mind or modify it, as magnet does a piece of iron. The source of objects is the external actions of sound, light, etc., which entering into the proper place in the mind, through the sense-channels, modify the mind. Things do not bring the mind out of the body, but when the modifications relate to external objects, the mind is said to turn outward. Some hold that the mind goes out by the sense-channels and



suffers fluctuation on contact with objects. This view is not correct. Mind, an internal organ of a being, cannot reside in an external object in the absence of a refuge. An object and the mind meet inside the body and it is there that the mutation of the mind takes place. The place where the mutation takes place is called Hṛdaya (the heart or the affective centre). Perception of objects appears there and it disappears there also. Contact with, or influence of the activity of, an object is the cause of the mind being set in motion; that is why an object is known or unknown according as it does or does not come into contact with the mind.

Objects cognised by the mind exist independently of it. Under suitable conditions they influence or shape the mind. Then the knowledge of the object appears in the mind; otherwise the mere existence of the thing does not bring about its cognition by the mind. Thus an object is sometimes known by the mind and sometimes it remains unknown. From this is established that a mind suffers mutation in the shape of change in perception. In other words, the modification of the mind is caused by the action of a real (extramental) substance (see note to Sūtra II.20 in this connection). The significance of the subject has to be realised through introspection.

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भाष्यम्—यस्य तु तदेव चित्तं विषयस्तस्य—

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

यदि चित्तवत् प्रभुरपि पुरुषः परिणमेत ततस्तद्विषयाश्चित्तवृत्तयः शब्दादिविषयवत् ज्ञाताज्ञाताः स्युः, सदाज्ञातत्वं तु मनसस्तत्प्रभोः पुरुषस्यापरिणामित्वमनुमापयति ॥ १८ ॥

Then again to whom the mind is an object—

**On Account Of The Immutability Of Puruṣa Who Is Master Of  
The Mind, The Modifications Of The Mind Are Always  
Known Or Manifest. 18.**

If like the mind, its master had been undergoing change, then the fluctuations of the mind which are manifest to him would have been known and unknown as objects like sound, touch



are. But the fact that the mind is ever manifest to its master, Puruṣa, establishes the latter's immutability (1).

(1) Objects are sometimes known and sometimes not known by the mind, but the mind as an object of Puruṣa, *i.e.* Grahītā, is always known by Him. It is not possible to have modifications of the mind without their being known. This has been explained fully in the notes to Sūtra II.20. Modifications of the mind, whether Pramāṇa or of any other kind, are felt as 'I am knowing', the 'I' being Grahītā or receiver. These are always witnessed by Puruṣa. There can be no knowledge or perception unseen by Puruṣa. Whenever there is perception it is seen or illumined by Puruṣa. As it is not possible to have perception which is not known, the mind as an object known by Puruṣa is always manifest as a modification.

If Puruṣa, the source of cognition, mutated, then this character of being perpetually known would have been vitiated. Mutation of Puruṣa implies that He is sometimes knower and sometimes non-knower. Had it been so the mind would not have been ever manifest, sometimes it would have been known and sometimes not known. But such a mind is inconceivable. Mutability of the mind and immutability of Puruṣa thus establish the distinction between the two.

The objectivity of the mind is its quality of being modified by (*i.e.* identified with) sound, colour, etc. Action of sound etc. excites the senses, which in turn activate the mind. That is how perception of objects takes place. It is not possible that modifications are there without being known or manifest to the Seer. If the fluctuations revealed to the Seer were sometimes unknown, then the Seer would not have been a perpetual absolute Seer but mutable. In other words, fluctuations become known through contact with the Seer. If it were seen that there was contact with Puruṣa but the fluctuations were not known, then Puruṣa would have been a Seer and a non-Seer, *i.e.* mutable.

भाष्यम्—स्यादाशङ्का चित्तमेव स्वाभासं विषयाभासं च भविष्यति अग्रिवत्—

न तत्स्वाभासं दृश्यत्वात् ॥ १९ ॥

यथेतराणीन्द्रियाणि शब्दादयश्च दृश्यत्वान्न स्वाभासानि तथा मनोऽपि प्रत्येतव्यम्। न चाग्निरत्र दृष्टान्तः, न ह्यग्निरात्मस्वरूपमप्रकाशं प्रकाशयति, प्रकाशश्चायं प्रकाश्यप्रकाशकसंयोगे



दृष्टः, न च स्वरूपमात्रेऽस्ति संयोगः। किञ्च स्वाभासं चित्तमित्यग्राह्यमेव कस्यचिदिति शब्दार्थः, तद्यथा स्वात्मप्रतिष्ठमाकाशं न परप्रतिष्ठमित्यर्थः। स्वबुद्धिप्रचारप्रतिसंवेदनात्सत्त्वानां प्रवृत्तिर्दृश्यते क्रुद्धोऽहं भीतोऽहम्, अमुत्र मे रागोऽमुत्र मे क्रोध इति, एतत्स्वबुद्धेरग्रहणे न युक्तमिति ॥ १९ ॥

It may be argued that the mind is self-illuminating and also illuminator of objects like fire (but)—

### It (Mind) Is Not Self-Illuminating Being An Object (Knowable). 19.

As the other organs and objects like light and sound, being knowable, are not self-illuminating, so is mind. In this case fire is not an appropriate example because fire does not illumine its own unmanifest self. The illumination caused by fire is the outcome of contact between the illuminer and the illuminated and has no connection with the true nature of the fire. Moreover, if it is said that the mind is self-illuminating, it will mean that the mind is not knowable by anything else; as when we say that Ākāśa is self-supporting we mean that Ākāśa is not supported by anything else. But the mind is a knowable because from a reflection of the action in one's mind, one feels such modifications as 'I am angry', 'I am afraid', 'I like it'. This would not have been possible had there been no cognition of what was happening in one's own mind (1).

(1) The mind or cognition is not self-luminous, because it is knowable. That which is knowable is very different from the knower. There cannot be a seer of a Seer. That is why the Seer is self-luminous. One's 'I' is felt to be conscious but that which is knowable by one, such as knowledge of sound etc., or feeling of desire etc., is regarded as unconscious. What is felt as one's own self is the conscious part of the individual. Objects which are felt as 'mine' have no consciousness in them. They are knowables. Similarly the mind, being a knowable, is not self-luminous. Why is mind a knowable? Because of the feelings : 'I have attachment', 'I have fear', 'I have anger', etc. Modifications of the mind like attachment, fear, anger,



etc. thus become knowables or objects. They are, therefore, not the Seer or Knower and because they are not the Seer, they are not self-luminous.

It might be asked why the mind should not be regarded as self-luminous since it knows the feelings arising in it. In reply, it can be said that one feels 'I know'. If you say that the feelings are known by the mind, then the 'mind' and 'I' would be the same. If 'I' am the knower then one part of the mind will be the knower and the other part knowable, such as feelings of attachment, fear, etc. Then again the question will arise : 'Who knows that I am the knower?' The reply must be: 'I know that I am the knower.' Thus it must be admitted that there is in us a part, which knows itself, which is distinct from the unconscious part, *viz.* feelings etc. We must, therefore, admit the existence of a self-luminous, *i.e.* self-cognizant Knower. Moreover, that will be self-evident perception, while knowledge is acquired through the process of knowing. The act of knowing is perception, while that which perceives is pure Consciousness. Thus the distinction between the knowable and the Knower or Seer is established.

If the people, who hold that the mind is both self-luminous and illuminator of objects, are asked to cite something in which both the characteristics are present, they refer to the fire. But the illustration of fire is inappropriate. What is the meaning of the expression, 'fire is self-luminous'? It means that another conscious Knower comes to know the light. What is the meaning of the expression, 'fire illumines other things'? It means that a conscious person knows the object on which light falls. In either case the illuminer is the conscious Knower and the illuminable is the light *i.e.* Tejas-bhūta or light element. Like all other knowledge this is also the result of contact between the Seer and the object. Fire is thus not an example of self-luminosity and illumination of objects. If fire had been manifesting itself as 'I am fire' and also illuminating or knowing another object, then the analogy would have been apt; but in this case there is no reference to the real nature of fire which, though described as sentient, is in reality insentient.

एकसमये चोभयानवधारणम् ॥ २० ॥

भाष्यम्—न चैकस्मिन् क्षणे स्वपररूपावधारणं युक्तम्। क्षणिकवादिनो यद् भवनं सैव क्रिया तदेव च कारकमित्यभ्युपगमः ॥ २० ॥



**Besides, Both (The Mind And Its Objects) Cannot Be  
Cognised Simultaneously. 20.**

Simultaneous cognizance of one's (mind's) own form and that of another (the object) is not possible (1). In the opinion of those who believe in the doctrine of universal momentariness, the result of an action, the action itself and its doer are all the same. (It would logically follow that cognition of both the agent or knower and the knowable or the effect produced by it on the mind, should take place at the same time. Since that is not the case, mind cannot be regarded as self-luminous.)

(1) That the mind is illuminer of objects is an established fact. To call it illuminer of self would be to regard it as both the subject and the object of knowledge. If it were illuminer of both then it would be cognizant simultaneously of its own nature, *i.e.* its cognising faculty ('I am the knower') and of the object. But that is not the case. They are separately cognised, one at a time. The mental process which brings about perception of a knowable, does not bring about perception of the knowing mind. The two operations are different. Since the two do now take place at the same time, the mind is not self-luminous.

To call the mind self-luminous is to regard it as a knower, implying thereby that it is cognizant of itself as both a knower and a knowable. The commentator has thus shown the fallacy of the believers in the doctrine of universal momentariness (a sect of Buddhists) who hold that the mental act, the subject, and the object of the act are not different. It is not logical to say that the object is known while the self is known, or that the self is known, while the object is known. Moreover, in the doctrine of universal momentariness the mind being momentary and inclusive of the knower, the act of knowing and the object, there is no chance or possibility of knowing oneself (as 'I am the knower') and a knowable as distinct entities.

Therefore, the mind, not being the simultaneous illuminer of itself as the knower and the object, is not self-luminous. It is in fact a knowable and so it becomes an object and is cognised as such. As the cognitive principle is known by a process of reflection it is the result of an action, and so it is not self-luminous or absolute Consciousness, unrelated to action. If a self-luminous entity not subject to action or mutation is admitted,



then it would mean admitting an immutable principle of Consciousness. The result of an operation cannot be self-established Consciousness.

The line of argument in this Sūtra is as follows: To call the mind (which is not self-illuminating) self-luminous, is to regard it as both the knower and the knowable. This would presuppose cognizance of two things at the same time, which is an impossibility. Hence the mind is not self-luminous.

भाष्यम्—स्यान्मतिः स्वरसनिरुद्धं चित्तं चित्तान्तरेण समनन्तरेण गृह्यत इति—

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्कुरश्च ॥ २१ ॥

अथ चित्तं चेच्चित्तान्तरेण गृह्येत बुद्धिबुद्धिः केन गृह्यते, साध्यन्यया साध्यन्ययेत्यतिप्रसङ्गः। स्मृतिसङ्कुरश्च यावन्तो बुद्धिबुद्धीनामनुभवास्तावत्यः स्मृतयः प्राप्नुवन्ति, तत्सङ्कुराच्चैकस्मृत्यनवधारणं च स्यात्।

इत्येवं बुद्धिप्रतिसंवेदिनं पुरुषमपलपद्भिर्वैनाशिकैः सर्वमेवाकुलीकृतं, ते तु भोक्तृस्वरूपं यत्र क्वचन कल्पयन्तो न न्यायेन संगच्छन्ते। केचित् सत्त्वमात्रमपि परिकल्प्य अस्ति स सत्त्वो य एतान् पञ्च स्कन्धान् निःक्षिप्यान्यांश्च प्रतिसन्दधातीत्युक्त्वा तत एव पुनस्तस्यन्ति। तथा स्कन्धानां महानिर्वेदाय विरागायानुत्पादाय प्रशान्तये गुरोरन्तिके ब्रह्मचर्यं चरिष्यामीत्युक्त्वा सत्त्वस्य पुनः सत्त्वमेवापह्नुवते। सांख्ययोगादयस्तु प्रवादाः स्वशब्देन पुरुषमेव स्वामिनं चित्तस्य भोक्तारमुपयन्ति इति ॥ २१ ॥

(Admitting that the mind is not self-luminous) it may be argued that the mind, which is (momentarily) destroyable, is illumined by another mind (1) subsequently born. But



**If The Mind Were To Be Illumined By Another Mind Then  
There Will Be Repetition Ad Infinitum Of Illumining  
Minds And Intermixture Of Memory. 21.**

If one mind is illumined by another, then what will illuminate the latter? If the answer is : 'By another mind', then that other mind will be illumined by yet another and so on, resulting in infinite regress. There will also be intermixture of memory because there will be as many memories as there will be minds to illumine. Such intermixture of memories would render clear apprehension of any memory impossible. Thus the Vaināśīkas have confused the issue by doing away with Puruṣa, the reflector of Buddhi. They are not logical in holding everything to be the experiencer (Knower). Others again hold that there is an entity which casts off the five earthly Skandhas or divisions of sense-objects, and in a liberated state enjoys the other Skandhas. Those who hold this view do not have the heart to pursue it. There are some who wish to eliminate the Skandhas completely, to cultivate the attitude of renunciation, to stop rebirth and to achieve peace; for this purpose they approach their preceptor and take the vow to live the life of a Brahmachārin. But by denying the Self, they deny the very existence of what they aspire to attain. Sāṃkhya-yoga doctrine, on the other hand, demonstrates the existence of Puruṣa as the proprietor and experiencer of the mind by the use of the word Sva (one's own property) (2).

(1) Knowledge of the distinction between Buddhi and Puruṣa is the means of avoiding sorrow. One learns of the distinction first through inference and Āgama (traditional precepts), and then realises it fully (Viveka-khyāti) through concentration. That is why the author of the Sūtras has logically brought out the distinction between the mind and the Knower. Even admitting that the mind is not self-luminous one can still argue that the seer of the mind is another mind and thus eliminate the necessity of admitting the existence of Puruṣa. For example, the mental modification



'I was angry', would mean the present mind seeing the previous mind. The author of the Sūtra has shown that this proposition is not correct. If it is said that the previous mind and the present mind are only two states of the same mind then it would not be correct to say that one mind is the seer of the other mind, because the mind being one and not self-luminous, it will always be a knowable and not a knower.

The question mentioned above can only be raised if it is assumed that the mind is distinct and separate at different times. But that will be a grave error. If one mind is said to be the knower of the previous different mind then it will involve infinite repetition of the knowing mind, because as soon as the present knowing mind is seen by another mind, that also will be a mind. But how can a future mind be the knower of the present one? The process will involve imagining the existence of an infinite number of knowing minds.

That again will bring about confusion of memory, because in such condition it will be difficult to have clear recollection of any particular experience. The Sāṃkhya doctrine appears to be the most cogent as we get clear and distinct recollection of experiences, one at a time. The doctrine admits of external and internal substances. The object which comes into contact with the faculty of knowing overseen by Puruṣa is experienced. Power of cognizance is inert in itself, because its constituents, the three Guṇas, are all knowables. It appears as conscious on being reflected by Puruṣa, *i.e.* the power of cognizance affected by a knowable, is reflected by Puruṣa.

(2) Puruṣa, the absolute Consciousness, is the experiencer according to the Sāṃkhya school. This view easily explains the desire for salvation. According to the Vaināśīkas there is nothing beyond cognition; or besides cognition there is mere voidness, which cannot justify the endeavour to arrest the flow of modifications of the mind. An object that can convert itself into a void or render itself unreal is unknown. So it is not possible that a piece of cognition will convert itself into a void.

And the nihilists, with a view to achieving annihilation of the five Skandhas (*viz.* Vijñāna, Vedanā, Saṃjñā, Rūpa and Saṃskāra) go to their preceptors and take the vows of (learners') self-discipline. But the goal for the attainment of which they make so much ado, is in their opinion mere voidness, and this renders their view absurd.

Even if it is admitted, however illogically, for the sake of argument that there is no such thing as one's self, feelings such as 'I want to be free', 'I want to become void' cannot be avoided. So these hypotheses negating



'I' or self are empty talks. Mokṣa or liberation or Nirvāṇa really means separation from sorrow. Separation connotes two things—sorrow, and dissociation of the sufferer therefrom. It is, therefore, more correct to say that on liberation, sorrow, *i.e.* mind containing sorrow, and the sufferer therefrom are separated. This apparent sufferer is the Self or Puruṣa mentioned in the Sāṃkhya philosophy. That is the ultimate goal of the pure 'I' freed of all egoism.

भाष्यम्—कथम्?—

चित्तेरप्रतिसंक्रमायास्तदाकारापतौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

'अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च, परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति, तस्याश्च प्राप्तचैतन्योपग्रहस्वरूपाया बुद्धिवृत्तेरनुकारमात्रतया बुद्धिवृत्त्यविशिष्टा हि ज्ञानवृत्तिराख्यायते।' तथा चोक्तम् 'न पातालं न च विवरं गिरीणां नैवान्धकारं कुक्षयो नोदधीनाम्। गुहा यस्यां निहितं ब्रह्म शाश्वतं बुद्धिवृत्तिमविशिष्टां कवयो वेदयन्ते' इति ॥ २२ ॥

How (do the Sāṃkhyaite establish Puruṣa denoted by the word Sva)?

**(Though) Untransmissible The Metempiric Consciousness Getting The Likeness (1) Of Buddhi Becomes The Cause Of The Consciousness Of Buddhi. 22.**

"The supreme entity to which experiences are due is not mutable, nor transmissible. It appears to be transmitted and follow the mutative modifications of Buddhi, which thereby seems to be endowed with consciousness, and thus pure Awareness appears to be identical with them." (Vide II.20.) It has been said in this connection: "The cave where the eternal Brahman resides, is situated neither in the nether world, nor in the mountain chasm, nor in darkness, nor in the cavern of deep



sea. The sages know it (the cave) to be the modification of Buddhi indistinguishable from metempiric Consciousness."

(1) Metempiric Consciousness is not really transmitted to Buddhi, but through misapprehension appears as having been transmitted *e.g.* in the expression 'I am conscious', the inert portion of the mutative ego also appears as conscious on account of the presence of Consciousness. This is due to the untransmissible Consciousness appearing as having been transmitted to, *i.e.* infused in Buddhi, *i.e.* Consciousness appearing as having assumed the form of Buddhi. If it were untransmissible, it would be also immutable. Buddhi is always sentient, *i.e.* is always known. I-sense is a manifested idea like cognition of blue, red, etc. Pure I-sense is the irreducible form of cognition. Pure I-sense is sentient but mutable and is manifested under the influence of the immutable Knower. On analysing this I-sense we arrive at two entities—the pure Knower and the knowable which mutates. The I-sense being revealed by the immutable Knower, egotistic forms like 'I am the knower,' 'I am the enjoyer,' 'I am conscious,' etc. arise. That is how metempiric Consciousness assumes the form of Buddhi, which is cognition of the empiric self, *i.e.* the revelation of Buddhi by Consciousness. On account of this reflex action, some are apt to think that the absolute Knower is mutable. That it is not so, has been explained before.

भाष्यम्—अतश्चैतदभ्युपगम्यते--

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

मनो हि मन्तव्येनार्थेनोपरक्तं तत्स्वयं च विषयत्वाद् विषयिणा पुरुषेणात्मीयया वृत्त्याऽभिसम्बद्धं तदेतच्चित्तमेव द्रष्टृदृश्योपरक्तं विषयविषयिनिर्भासं चेतनाचेतनस्वरूपापन्नं विषयात्मकमप्यविषयात्मकमिवाचेतनं चेतनमिव स्फटिकमणिकल्पं सर्वार्थमित्युच्यते। तदनेन चित्तसारूप्येण भ्रान्ताः केचित्तदेव चेतनमित्याहुः। अपरे चित्तमात्रमेवेदं सर्वं नास्ति खल्वयं गवादिर्घटादिश्च सकारणो लोक इति। अनुकम्पनीयास्ते। कस्मात्, अस्ति हि तेषां भ्रान्तिबीजं सर्वरूपाकारनिर्भासं चित्तमिति, समाधिप्रज्ञायां प्रज्ञेयोऽर्थः प्रतिविम्बीभूतस्तस्यालम्बनी-



भूतत्वादन्यः स चेदर्थश्चित्तमात्रं स्यात् कथं प्रज्ञयैव प्रज्ञारूपमवधार्येत, तस्मात् प्रतिबिम्बीभूतोऽर्थः प्रज्ञायां येनावधार्यते स पुरुष इति। एवं ग्रहीतृग्रहणग्राह्यस्वरूपचित्तभेदात् त्रयमप्येतत् जातितः प्रविभजन्ते ते सम्यग्दर्शिनः, तैरधिगतः पुरुष इति ॥ २३ ॥

It follows from this (the previous Sūtra) that

**The Mind-Stuff Being Affected By The Seer And The Seen,  
Is All-Comprehensive (1). 23.**

The mind is coloured by the thing thought of ; and it being itself a knowable (*i.e.* an object), comes into relationship through its own fluctuations with Puruṣa, the subject. Thus the mind affected by the Seer and the objective world, appears to be both subject and object while it is an object itself; though unconscious it seems to be both conscious and unconscious. Thus it behaves like a (reflecting) crystal and is known as all-comprehending. Seeing this likeness to Consciousness, the ignorant regard the mind itself as the conscious entity. There are others who hold that the mind alone is real and the world of objects containing cows and pots and the like along with their causes does not exist. They are objects of pity, because in their opinion only the mind, which is capable of taking the shape of everything and where lies the root of all illusion, exists. In Samādhi or concentration the object cognised is reflected in the mind and is different from the mind. If that object were nothing but mind, then how could a cognition cognise (2) itself as a cognition? Therefore, that which cognises the object reflected in the mind, is Puruṣa. That is why those who regard the knower, the organs of reception and the knowable to be of different categories and consider them as distinct on account of their disaffinity have true knowledge and by them is Puruṣa realised.



(1) What is implied by Consciousness illumining *Buddhi* has been explained in the previous *Sūtra*. Consciousness is untransmissible, consequently Consciousness assuming the form of the intellect is really a modification of *Buddhi* itself. Thus *Buddhi* is affected by Consciousness in the same way as it is affected by an object. That is what is being demonstrated in this aphorism. *Chitta* or mind is all-comprehensive; in other words, it is able to take in both the seer and the seen. Both the modifications, 'I am the knower' and 'I am the body' arise in the mind. Similarly we know 'There is sound' as well as (through reflection), 'There is *Puruṣa*.' Since we have instances of both these ideas, *Chitta* or mind can be said to comprehend everything.

(2) The commentator has demolished the theory propounded by some that only cognition exists and there is no *Puruṣa* beyond it. In the opinion of those theorists mind does not cognise anything and the mind is not cognised. Mind when excited manifests itself as a knowable and as a knower. Mind and the knowing self being not different, persons with distorted vision regard the self as possessed of the three different characteristics of knowable, knower and knowledge. Looking upon the world from that standpoint, *i.e.* only as knowledge divorced from all knowables, one can escape the clutches of sorrow and attain *Nirvāṇa*. This view is not entirely correct. What will happen when through *Samādhi* the *Puruṣa*-like modification of *Buddhi* is cognised and what will then be the prop of the cognition? Cognition alone cannot be the support of cognition. Therefore, for the cognisability (through *Samādhi*) of *Puruṣa*-like *Buddhi*, *i.e.* of reflection of *Puruṣa* in *Buddhi*, there must be a *Puruṣa*. If there is a *Puruṣa*, then only there would be His reflection.

*Pauruṣa-pratyaya* (literally, cognition of *Puruṣa*) has been explained before in *Sūtra* III.35. *Puruṣa* is not the prop of *Buddhi*, *i.e.* not an object of contemplation as a pot is. *Pauruṣa-pratyaya* is the *Pratyaya* or realisation that *Buddhi* has been illumined by the self-luminous Consciousness. In *Samādhi* indelible memory of that remains. That memory relating to *Puruṣa* is the object of knowledge acquired in such concentration and by analogy it is spoken of as the reflection of the absolute Consciousness. That is how it is made intelligible to others in a gross form.

The commentator has concluded his observations by stating what he means by correct knowledge acquired through study and contemplation. Those who regard the knower, the instrument of reception and the knowables as different on account of their being the objects of different cognisability, have the correct vision. Through such vision is established the existence of *Puruṣa*, and then on attainment of *Viveka-khyāti* (discriminative



enlightenment) by means of concentration, knowledge about Puruṣa is acquired. After that, when the mind is dissolved by supreme renunciation, Kaivalya or liberation is attained.

भाष्यम्—कुतश्चैतत्?—

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

तदेतच्चित्तमसंख्येयाभिर्वासनाभिरेव चित्रीकृतमपि परार्थं परस्य भोगापवर्गार्थं न स्वार्थं संहत्यकारित्वाद् गृहवत्। संहत्यकारिणा चित्तेन न स्वार्थेन भवितव्यम्, न सुखचित्तं सुखार्थं, न ज्ञानं ज्ञानार्थम्, उभयमप्येतत्परार्थं—यश्च भोगेनापवर्गेण चार्थेनार्थवान्पुरुषः स एव परः। न परः सामान्यमात्रं, यत्तु किञ्चित्परं सामान्यमात्रं स्वरूपेणोदाहरेद्वैनाशिकस्तत्सर्वं संहत्यकारित्वात्परार्थमेव स्यात्। यस्त्वसौ परो विशेषः स न संहत्यकारी पुरुष इति ॥ २४ ॥

From what else is this (identity of Puruṣa as separate from the mind) established?

**That (The Mind) Though Variegated By Innumerable  
Subconscious Impressions Exists For Another  
Since It Acts Conjointly. 24.**

The mind though diversified with countless Vāsanās, works for another, *i.e.* for the experience or emancipation of another, not for itself, because like a house (1) it is the result of assemblage of many components. A mind which is essentially an assemblage cannot act on its own to serve its own interests. A happy mind does not enjoy itself the happiness. In a wise mind (possessed of the highest knowledge) that knowledge is not for the emancipation of the mind. Both these minds are for serving somebody else. He, to whom the experience (of pleasure and pain) and emancipation are ascribed, is someone different. This someone different is not of the nature of momentary perceptions.



That other, which the Vaināśikas mention in general terms as the perceiver, must also be serving the interest of another, because it behaves like an assemblage. The particular entity, which is beyond momentary perceptions and is not a name only nor an assemblage, is Puruṣa.

(1) The all-embracing mind is coloured with countless Vāsanās. They are the outcome of the latent impressions of feelings derived from countless previous births, which lie stored up in the mind. That mind is working in the interest of another, because it acts conjointly with others. Anything that is not simple or is the outcome of the general action of several forces acting in unison, cannot work in the interest of any one of the forces working together. They serve the interest of a superior director who sets them to work together. Similarly the mind which is the result of the joint action of sentience, activity and retentiveness, *i.e.* of the sentient, mutative and static principles, is the conjoiner and serves the interest of someone else. That someone, for whose enjoyment or liberation the mind acts, is Puruṣa.

The commentator has given several examples of an assemblage. A house is the result of the combination of several parts and is meant for residence, not of its own self, but of some one else. Likewise when the mind is happy, no constituent part of the mind is made happy thereby, but it is the 'I' who is made happy. In the ego there is a meeting of two entities, one the seer and the other, the seen or knowable. The knowable part is the mind, and happiness etc. are states of the mind. This knowable part is being cognised by the other part. From that, the feeling 'I am happy' arises. Thus something different from the happy mind is made happy. Therefore, states of the mind like happiness, misery or peace (*i.e.* liberation) are for the benefit of another or made manifest by another. That other is Puruṣa, the reflector of the mind. The commentator has thus controverted other theories. According to the Sāṃkhya philosophy the enjoyer is something beyond perception and empirical knowledge—an entity which is Consciousness itself. The Knower is not a complex assemblage like knowledge, as He is One without component parts. That is the real Self within our ego, the rest are His objects.



विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

भाष्यम्—यथा प्रावृषि तृणाङ्कुरस्योद्भेदेन तद्बीजसत्तानुमीयते तथा मोक्षमार्गश्रवणेन यस्य रोमहर्षाश्रुपातौ दृश्येते तत्राप्यस्ति विशेषदर्शनबीजमपवर्गभागीयं कर्माभिनिर्वर्तितमित्यनुमीयते। तस्यात्मभावभावना स्वाभाविकी प्रवर्तते, यस्याभावादिदमुक्तं 'स्वभावं मुक्त्वा दोषाद् येषां पूर्वपक्षे रुचिर्भवति अरुचिश्च निर्णये भवति।' तत्रात्मभावभावना कोऽहमासं, कथमहमासं, किंस्विदिदं, कथंस्विदिदं, के भविष्यामः, कथं वा भविष्याम इति। सा तु विशेषदर्शिनो निवर्तते, कुतः? चित्तस्यैव विचित्रः परिणामः, पुरुषस्त्वसत्यामविद्यायां शुद्धचित्तधर्मेपरामृष्ट इति ततोऽस्यात्मभावभावना कुशलस्य निवर्तते इति ॥ २५ ॥

**For One Who Has Realised The Distinctive Entity, *i.e.* Puruṣa (Mentioned In The Previous Aphorism), Inquiries About The Nature Of His Self Cease (1). 25.**

As the existence of seeds is inferred from the sprouting of vegetation in the rainy season, so from the tears falling from the eyes and hair standing on end on the body of a person (due to ecstasy) on hearing about the path of liberation, it is inferred that there is rooted in him the seed of previously acquired distinctive knowledge which leads to liberation. His reflections regarding his own self come about naturally. It has been said about its absence (*i.e.* absence of reflections on self) : "They (those in whom this absence is noticeable) give up pondering on the self, and on account of their defect (rising out of latencies of past actions) are inclined to the opposite view (that there is no after-life and the like) and do not feel disposed to ascertain the truth (relating to the twenty-five ultimate principles) (2)." The reflections regarding the self referred to, are like this : 'Who was I ? What is this (body etc.)? How did it come into being? What shall I be and how?' Such queries cease for one who has the distinctive knowledge of the Self, Puruṣa. How do they cease? They are mutative modifications of the mind. If



there is no nescience (Avidyā), Puruṣa who is pure, would not be affected by the attributes of the mind. Thus for the spiritually proficient person (one who has attained discriminative enlightenment) inquiry about the Self would disappear.

(1) After having established fully the distinction between the mind and Puruṣa, the author in this Sūtra, in order to explain what liberation is, indicates the type of mind conducive to it.

One who realises the existence of Puruṣa—the 'another' mentioned in the previous Sūtra—ceases pondering on the self. Queries about the self means pondering on matters relating to self. Persons ignorant about Puruṣa, who is beyond the mind, are incapable of resolving such queries. It is stated in the Muṇḍaka Upaniṣad : "For him who has seen the supreme Brahman and the manifest Brahman and is engrossed in their thought, his heart-strings of attachment and bondage are snapped, his doubts are removed and the results of his previous actions are eliminated."

(2) Special distinction (between the mind and Puruṣa) can be realised only if the seed of that knowledge has been carefully nurtured in numerous previous births. This can be conjectured by observing one's inclination towards the philosophy of liberation. If concentration is practised with the aid of that taste (or reverence), energy and carefully cultivated memory, one gains knowledge of the special distinction. After the Puruṣa-principle is realised, it becomes clear through discriminative enlightenment that the ordinary conceptions about the self are but modifications of the mind and that the mind appears to be related to Puruṣa on account of nescience. Therefore, all queries about the self cease and nothing remains obscure about it. 'What I am' and 'what I am not' become perfectly clear. Of course, in the initial stage misgivings about the self are allayed by true knowledge derived through inference and from the study of scriptures. Once the truths are realised through concentration, the doubts cease for ever.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

भाष्यम्—तदानीं यदस्य चित्तं विषयप्राग्भारम् अज्ञाननिम्नमासीत्तदस्यान्यथा भवति, कैवल्यप्राग्भारं विवेकजज्ञाननिम्नमिति ॥ २६ ॥



**(Then) The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Liberation (1). 26.**

At that time (when it is filled with knowledge of the special distinction) the mind of the devotee, which was so long occupied with the experience of objects of senses and roaming along paths of ignorance, takes a different turn. Then it directs itself towards liberation and moves in the path of discriminative knowledge.

(1) When through a knowledge of the special distinction self-questionings cease, the mind starts flowing along the channel of discriminative knowledge. The flow terminates in liberation. When a canal inclining downwards terminates at the foot of a mound, the water flowing in that channel disappears on being sucked in under the mound. Similarly, the mind flowing downwards along the channel of discrimination disappears on reaching the foot of the mound of liberation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥

भाष्यम्—प्रत्ययविवेकनिम्नस्य सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणश्चित्तस्य तच्छिद्रेषु प्रत्ययान्तराणि अस्मीति वा ममेति वा जानामीति वा न जानामीति वा, कुतः? क्षीयमाणबीजेभ्यः पूर्वसंस्कारेभ्य इति ॥ २७ ॥

**Through Its Breaches (i.e. Breaks In Discriminative Knowledge) Arise Other Fluctuations Of The Mind Due To (Residual) Latent Impressions. 27.**

In a mind full of discriminative knowledge, such thoughts as 'I' and 'mine', 'I am knowing' or 'I am not knowing', arise through breaks in that knowledge. Where do these come from? From previous latent impressions which are being eliminated (1).



(1) On the attainment of discriminative enlightenment, the mind treads primarily the path of discrimination, yet other modifications born of nescience arise therein at times until the latencies are completely attenuated through attainment of the ultimate stage of enlightenment. All latent impressions born of nescience do not die out as soon as discriminative knowledge is acquired, but they are gradually thinned. From the residual latent impressions of wrong cognition which still linger, modifications born of nescience arise occasionally.

हानमेपां क्लेशवदुक्तम् ॥ २८ ॥

भाष्यम्—यथा क्लेशा दग्धबीजभावा न प्ररोहसमर्था भवन्ति तथा ज्ञानाग्निना दग्धबीजभावः पूर्वसंस्कारो न प्रत्ययप्रसूर्भवति। ज्ञानसंस्कारास्तु चित्ताधिकारसमाप्तिमनुशेरते इति न चिन्त्यन्ते ॥ २८ ॥

**It Has Been Said That Their Removal (*i.e.* Of Fluctuations) Follows The Same Process As The Removal Of Afflictions. 28.**

Klesās burnt as roasted seeds becomes unproductive; similarly latencies burnt out by the fire of (true) knowledge, do not cause any fluctuation of the mind, *i.e.* they do not emerge into a state of knowledge. The latent impressions of (true) knowledge, however, wait for the termination of the functioning of the mind (*i.e.* they automatically die out when the mind ceases to act), and no special effort is necessary for this (1).

(1) The emergence of disturbing fluctuations fully ceases only when both contra-discriminative modifications and latencies thereof are destroyed. When the mind inclines to discriminative knowledge, nescience etc. become infructuous like roasted seeds. Further accumulation of afflictive latencies cannot take place as they are overpowered by discriminative knowledge as soon as they are formed (see II.26). But even then the undestroyed latent impressions give rise to contra-discriminative modifications such as, 'I', 'mine', etc. To stop that, the latent impressions responsible for such modifications have to be rendered infructuous. This can be done through



latent impressions of the ultimate insight which is the highest form of knowledge.

Latent impressions of the sevenfold ultimate stage of knowledge (see II. 27.) such as 'I have come to know all the knowables, there is nothing more to know,' etc. render infructuous the latent impressions of contra-discriminative knowledge. When no more contra-discriminative knowledge is gathered through fresh actions or through impressions of previous actions, it can be held that all grounds for formation of fluctuations have been destroyed. When causes of fluctuations are destroyed, the fluctuations cannot rise again. Cognition or modification is a function or manifestation of the mind. When cognition ceases altogether and there is no more chance of its resurgence, the mind ceases to exist as such, *i.e.* gets dissolved. That is the end of the play of the Guṇas—the three constituent principles. Thus do latent impressions of knowledge terminate the activities of the mind. Therefore, for the permanent disappearance of the mind, no means other than gathering latent impressions of knowledge need be thought of. If the functioning of the mind can be stopped by one's becoming averse to all its actions, then the mind will cease to work, or disappear. According to the Sāṃkhya philosophy mind does not then become non-esse, but merges into its causal substance and remains there unmanifest. Everything undergoes change through adequate cause. Cause in the form of knowledge destroys nescience. Mind similarly reverts from the manifest to the unmanifest state but does not become non-existent.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघस्समाधिः ॥ २९ ॥

भाष्यम्—यदायं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदः—ततोऽपि न किञ्चित्प्रार्थयते, तत्रापि विरक्तस्य सर्वथा विवेकख्यातिरेव भवतीति संस्कारबीजक्षयान्नास्य प्रत्ययान्तराण्युत्पद्यन्ते। तदास्य धर्ममेघो नाम समाधिर्भवति ॥ २९ ॥

**When One Becomes Disinterested Even In Omniscience One Attains Perpetual Discriminative Enlightenment From Which Ensues The Concentration Known As Dharmamegha (Virtue-Pouring Cloud). 29.**

When the discriminating Yogin is disinterested even in Prasaṃkhyāna (1), *viz.* omniscience, *i.e.* does not want anything



therefrom, he attains perpetual discriminative enlightenment. Thus on account of the destruction of the seeds of latent impressions, no other cognition arises in his mind. He then attains the concentration called Dharmamegha (cloud that pours virtue).

(1) Prasamkhyāna here means omniscience resulting from knowledge of discernment (see III.54). When the Yogin who has realised Brahman becomes indifferent even to omniscience, perpetual discriminative enlightenment prevails and the Samādhi that follows is called the Samādhi of the highest knowledge. It is so called because it renders easy the realisation of the Self, and because it keeps the mind fully saturated in that cognition it is known as virtue-pouring cloud. As cloud pours rain so this Samādhi pours the highest virtue, *i.e.* success is then attained without effort. That concentration is the highest achievement through devotional practice and constitutes perpetual discriminative enlightenment. It marks complete stoppage of all activities.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

भाष्यम्-तद्वाभादविद्यादयः क्लेशाः समूलकापं कपिता भवन्ति, कुशलाकुशलाश्च कर्माशयाः समूलघातं हता भवन्ति। क्लेशकर्मनिवृत्तौ जीवन्नेव विद्वान् विमुक्तो भवति, कस्मात्, यस्माद् विपर्ययो भवस्य कारणं, न हि क्षीणविपर्ययः कश्चित् केनचित् कचिज्जातो दृश्यत इति ॥ ३० ॥

### From That Afflictions And Actions Cease. 30.

On attainment of that, afflictions arising out of nescience are uprooted and all Karmāśayas of virtuous and vicious actions are eradicated. On the cessation of those afflictive actions, the enlightened person is liberated even in his lifetime. Erroneous knowledge being the cause of rebirth, no one with attenuated nescience (*i.e.* nescience reduced to an unproductive state) is born again (1).



(1) When through Dharmamegha concentration, the Yogin is freed from afflictions and consequent actions, he is called Jīvanmukta, *i.e.* liberated though alive. Such proficient Yogin does not do anything, nor does he assume any corporeal form under the influence of previous latent impressions. If he does anything, he does it with a Nirmāṇa-chitta (constructed mind)

Yogins who have acquired discriminative enlightenment but have not fully attained an arrested state of mind can also be regarded as Jīvanmukta. They continue to have bodily existence on account of residual latent impressions. They do not perform any new act but only wait for the disappearance of all latent impressions. They attain liberation on the cessation of those latencies which go out like a lamp without supply of fresh oil.

The word 'Mukti' means freedom from sorrows. He who can, at will, detach himself from his knowing faculty, is not touched by the miseries which exist only in the mind. The cycle of births of which nescience is the cause and which is responsible for all miseries comes to a stop in his case. It is impossible for a person who has acquired discriminative knowledge to be born again. Those who have been born are all (more or less) deluded. One who is free from delusion is not known to have been reborn.

According to the Sāṅkhya philosophy, a Jīvanmukta is one who has attained the highest stage of devotional practice. One who is not the least perturbed even by the severest sufferings, can be regarded as free from sorrow.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ३१ ॥

भाष्यम्—सर्वैः क्लेशकर्मविरणैर्विमुक्तस्य ज्ञानस्यानन्त्यं भवति। आवरकेण तमसाभिभूत-  
मावृतज्ञानसत्त्वं क्वचिदेव रजसा प्रवर्तितमुद्धाटितं ग्रहणसमर्थं भवति। तत्र यदा  
सर्वैरावरणमलैरपगतमलं भवति तदा भवत्यस्यानन्त्यं ज्ञानस्यानन्त्याज्ज्ञेयमल्पं सम्पद्यते, यथा  
आकाशे खद्योतः। यत्रेदमुक्तम् 'अन्धो मणिमविध्यत् तमनङ्गलिरावयत्। अग्रीवस्तं प्रत्यमुञ्चत्  
तमजिह्वोऽभ्यपूजयद्' इति ॥ ३१ ॥



**Then On Account Of The Infinitude Of Knowledge, Freed From The Cover Of All Impurities, The Knowables Appear As Few. 31.**

Knowledge freed from the coating of all afflictions and actions, becomes limitless. Infinite knowledge (which is Sattva) gets covered by Tamas when overpowered by it but, sometimes, becomes capable of comprehension when uncovered by Rajas. When the mind-stuff is freed from all the impurities which cover it, knowledge becomes unlimited and the knowables become few like fireflies in the sky (1).

It has been said (to explain why rebirth does not take place after the afflictions have been uprooted) that (such a thing would be as absurd as) 'a blind man piercing pearls, a fingerless person stringing them, a person without a neck wearing the string, and a person without tongue praising it.'

(1) Rajas and Tamas are the coverings on knowledge, *i.e.* on Sattva-principle mutated as Chitta or mind. Restlessness and inertia hinder the full development of knowledge. The power of knowledge becomes inert when the ego is restricted through identification with the body and the organs, the activities of which, again, make it restless. That is why the power of knowledge cannot be fully applied to a knowable. The power of knowledge becomes limitless when perfect calmness is achieved and the ego is freed from its restrictions to the body and the organs.

Through Dharmamegha-samādhi such limitless power of knowledge is acquired.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

भाष्यम्—तस्य धर्ममेघस्योदयात्कृतार्थानां गुणानाम्परिणामक्रमः परिसमाप्यते, न हि कृतभोगापवर्गाः परिसमाप्तक्रमाः क्षणमप्यवस्थातुमुत्सहन्ते ॥ ३२ ॥



**After The Emergence Of That (Virtue-Pouring Cloud) The Guṇas Having Fulfilled Their Purpose, The Sequence Of Their Mutation Ceases. 32.**

On attainment of that Dharmamegha-samādhī, the Guṇas having fulfilled their purpose, cease to have any further succession of changes. With the fulfilment of their twofold purpose, *viz.* experience and liberation of Puruṣa, and with the cessation of mutations, the Guṇas cannot remain manifest even for a moment (*i.e.* they disappear) (1).

(1) The results of Dharmamegha-samādhī are cessation of afflictions and actions, attainment of the highest development of knowledge, and the termination of the sway of the Guṇas, *i.e.* cessation of the sequence of mutations. Thus the Guṇas fulfil their purpose. All experiences cease for a Yogin who is completely indifferent to the results of his actions, *viz.* birth, longevity and pleasure or pain. By becoming cognizant of the *summum bonum*, *viz.* Puruṣa-principle, he attains liberation. Liberation ensues with the realisation of all that is attainable by the mind. The Guṇas which manifest themselves as Buddhi etc. fulfil their purpose when a Yogin attains liberation and so sequence of their mutations ceases. This happens because basically both experience and liberation from it are but succession of changes. With the termination of experience and the attainment of liberation, the mutations of the Guṇas disappear immediately. The Guṇas referred to in the aphorism relate to their mutations (*i.e.* Buddhi etc.) also.

भाष्यम्—अथ कोऽयं क्रमो नामेति—

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

क्षणानन्तर्यात्मा परिणामस्यापरान्तेन अवसानेन गृह्यते क्रमः। न ह्यननुभूतक्रमक्षणा नवस्य पुराणता वक्षस्यान्ते भवति। नित्येषु च क्रमो दृष्टः, द्वयी चेयं नित्यता कूटस्थतित्यता परिणामिनित्यता च। तत्त कूटस्थनित्यता पुरुषस्य, परिणामिनित्यता गुणानाम्। यस्मिन् परिणम्यमाने तत्त्वं न विहन्यते तन्नित्यम्। उभयस्य च तत्त्वानभिघातान्नित्यत्वम्। तत्र



गुणधर्मेण बुद्ध्यादिषु परिणामापरान्तनिर्ग्राह्यः क्रमो लब्धपर्यवसानः, नित्येषु धर्मिषु गुणेषु अलब्धपर्यवसानः। कूटस्थनित्येषु स्वरूपमात्रप्रतिष्ठेषु मुक्तपुरुषेषु स्वरूपास्तिता क्रमेणैवानुभूयत इति तत्राप्यलब्धपर्यवसानः शब्दपृष्ठेनास्तिक्रियामुपादाय कल्पित इति।

अथास्य संसारस्य स्थित्या गत्या च गुणेषु वर्तमानस्यास्ति क्रमसमाप्तिर्न वेति, अवचनीयमेतत्। कथम्, अस्ति प्रश्न एकान्तवचनीयः, सर्वो जातो मरिष्यति ओ भो इति। अथ सर्वो मृत्वा जनिष्यत इति, विभज्यवचनीयमेतत्, प्रत्युदितव्यातिः क्षीणतृष्णः कुशलो न जनिष्यते इतरस्तु जनिष्यते। तथा मनुष्यजातिः श्रेयसी न वा श्रेयसीत्येवं परिपृष्टे विभज्यवचनीयः प्रश्नः, पशूनुद्दिश्य श्रेयसी, देवानृषींश्चाधिकृत्य नेति। अयन्त्ववचनीयः प्रश्नः,—संसारोऽयमन्तवानथानन्त इति। कुशलस्यास्ति संसारक्रमसमाप्तिर्नेतरस्येति। अन्यतरावधारणेऽदोषस्तस्माद्व्याकरणीय एवायं प्रश्न इति ॥ ३३ ॥

what then is this sequence?

**What Belongs To The Moments (1) And Is Indicated By The Completion Of A Particular Mutation Is Sequence. 33.**

Krama or sequence is of the nature of incessant flow of moments and is conceived only when a mutation becomes noticeable. A new piece of cloth does not become old unless it has passed through the sequence of moments which has caused its mutation, though not noticeable at the time (2).

This sequence of change is noticeable even in eternal entities. Eternalness is of two kinds— (a) immutably eternal and (b) mutably eternal. Of these, Puruṣa's eternalness falls in the first category, while the eternalness of the Guṇas falls into the second. That of which the essence is not destroyed even when it is mutating is called eternal (3).

Since the essence of both Puruṣa and the Guṇas is never disturbed, they are eternal. Sequence in respect of the modifications of the Guṇas, like Buddhi etc., which is noticeable after a complete mutation, comes to an end. But in the Guṇas, which are eternal, sequence never terminates. The existence of



the liberated souls abiding in their own eternal immutable selves is conceived as a sequence; therefore, in their case also sequence does not cease. Such sequence is based on a semantic concept of time (as 'They were', 'They are' and 'They will be').

Is there or is there not an end to the sequence of mutation of the phenomenal world based on the Guṇas and manifest in the flow of creation and destruction? This question is unanswerable. There is a class of questions to which a straightforward answer can be given. 'Will all creatures who are born die?'—is an example of such a question. 'Yes' can be a reply to that question. But the question : 'Will all dead persons be born again?' can be answered only after analysis in this way : 'Persons who have attained discriminative enlightenment and whose desires have been attenuated will not be born again, others will.' Similarly, the question : 'Is mankind good?' Can be answered in a comparative form, *e.g.* mankind is better than animals, but not better than the Devas and the Ṛṣis. The question : 'Does the cycle of births terminate in case of all persons?' cannot be answered categorically. It has to be split up and then answered : 'The sequence of births terminates in the case of liberated persons but not in case of others.' Of the two parts of the answer, each is established independently, hence such question is to be analysed and then answered.

(1) 'What belongs to the moments' means that which has the sequence of moments as its locus and stays there as the located, hence the momentary sequence is the continuity of momentary entities. These sequences are noticed on the termination of the changes. The flow of sequence in the mutation of attributes has no beginning. When through Yoga Buddhi disappears, the sequence of its mutation also ceases, but action in Rajas does not cease. With the cessation of the cause (*i.e.* witnessing by Puruṣa), Buddhi etc. cease to exist as such.

(2) This sequence is ordinarily inferred from the gross result as, being momentary, it is not perceptible. It is, however, directly revealed to an enlightened Yogin. There is no sequence of moments of time as such,



because time is a mere abstraction and has no plurality. Moments are distinguished as anterior and posterior on the basis of the change in characteristic of an entity. Therefore, sequence relates to mutations and not to moments of time. Sequence of moments implies mutation lasting for a moment and that is its minutest form.

Moments during which sequence of mutations has not occurred cannot be associated with the change of a new object into an old one. An object turning old is always associated with a perceptible sequence of moments, *i.e.* oldness of a thing is the end result of momentary mutations.

(3) The essence of Puruṣa and the Guṇas is never destroyed. That is why they are eternal. Though the Guṇas mutate their essential nature is never changed or destroyed. The three Guṇas are, therefore called mutably eternal, while Puruṣa is immutably so. Yet we say that a liberated being or Puruṣa will continue to remain liberated for ever. In doing so, we conceive an entity which is beyond time by applying to it the concept of time because concept of mutation is unavoidably linked to our thinking process. That is why when we say that a liberated self-realised person will continue to exist for ever, we imagine that his existence will continue from moment to moment. An entity or principle which, in reality, does not mutate and to which mutation is imputed merely to signify its existence (in such words as 'was', 'is' and 'will be') is immutably eternal.

The Guṇas are changeably eternal. Therefore, their mutability never comes to an end; but in the various evolutes like Buddhi through which the Guṇas manifest themselves, the sequence of moments comes to an end. Buddhi and other evolutes come into existence for serving as object of Puruṣa, and they go on changing on account of the mutable nature of their material cause—the three Guṇas. The real nature of Buddhi consists in mutation of the Guṇas witnessed by Puruṣa and is sometimes limited, sometimes unlimited. Unless witnessed by Puruṣa, the evolutes such as Buddhi stop functioning and merge in their causal substance. The natural mutation of the three Guṇas, however, continues and is experienced by other persons who are still in bondage, as knowledge and its objects. For liberated persons the Guṇas are without any purpose and so cease to function completely.

The absolute Knower, or Puruṣa, is immutably eternal. Any change attributed to Him is thus only a mental construct without any basis in reality. However, in common parlance, His eternal existence has to be described in words like 'was', 'is', and 'will be for ever'. But this is only



an inadequate verbal description and has no bearing on the immutably eternal nature of Puruṣa.

भाष्यम्—गुणाधिकारक्रमसमाप्तौ कैवल्यमुक्तं तत्स्वरूपमवधार्यते—

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्ति-  
रिति ॥ ३४ ॥

कृतभोगापवर्गाणां पुरुषार्थशून्यानां यः प्रतिप्रसवः कार्यकारणात्मनां गुणानां तत्  
कैवल्यम्। स्वरूपप्रतिष्ठा पुनर्बुद्धिसत्त्वाऽनभिसम्बन्धात् पुरुषस्य चितिशक्तिरेव केवला, तस्याः  
सदा तथैवावस्थानं कैवल्यमिति ॥ ३४ ॥

इति श्रीपातञ्जले योगशास्त्रे सांख्यप्रवचने वैयासिके कैवल्यपादश्चतुर्थः।

It has been stated before that on the termination of the sway of the Guṇas, the state of liberation or the state of the Self-in-Itself is attained. Now the nature of that state is being determined.

**The State Of The Self-In-Itself Or Liberation Is Realised When The Guṇas (Having Provided For The Experience And Liberation Of Puruṣa) Are Without Any Objective To Fulfil And Disappear Into Their Causal Substance. In Other Words, It Is Absolute Consciousness Established In Its Own Self. 34.**

Kaivalya or liberation (of Puruṣa) is the state of permanent cessation of the Guṇas which work as cause and effect (1), and after having brought about experience and liberation (Apavarga), have no further service to render to Puruṣa\*. In other words, Kaivalya is the state which is reached when the supreme

\*There is a distinction between Apavarga and Kaivalya although both have been referred to as liberation. While Apavarga denotes the state of liberation in relation to the knowables [vide II.18(6)], Kaivalya denotes the same state in relation to Puruṣa (vide II.25).



Consciousness is established in Its own self, *i.e.* when It is unrelated to or unconcerned with Buddhi, and remains all alone for all time.

(Here concludes the chapter on the Self-in-Itself or Liberation which is the fourth part of the comments of Vyāsa known as the Sāmkhya-pravachana on the Yoga-philosophy of Patañjali.)

(1) Guṇas working as cause and effect = The constituent principles becoming manifest as Mahat or Buddhi and further mutations thereof in the shape of Liṅga-sarīra (sense-organs, organs of action and the Prāṇas). Through practice of Yoga, the Yogin's own organs of reception cease to function, but not so the objective world. The termination of the sequence of changes of the organs of reception is the cessation of their function, which is Kaivalya of Puruṣa.

From the point of view of absolute Consciousness established in Itself, Kaivalya is Its aloofness from everything else, *i.e.* It remains only as Consciousness, unrelated to Buddhi. 'Cessation of functioning of the Guṇas' refers to Buddhi's disappearance without subsequent resurgence. When Buddhi disappears Puruṣa remains alone for ever; that is the state of liberation. We perceive objects either through our senses or from our feelings and then think of them with the help of words. But there are concepts which can be expressed in words but which have no corresponding real entities, *e.g.* space, time, void, infinitude, etc. Extension, existence, number, etc. are also words with no basis in reality but are only verbal concepts. This sort of idea (Vikalpa) rooted in words, which cannot be thought of in a concrete form, but is a vague ideation in respect of non-physical thing expressed in words for common use, is called Abhikalpanā or conception. Such conception may or may not be based on reason, and may or may not relate to real things. But the idea of Puruṣa and Prakṛti, or in other words, the metempiric Self and the constituent principle of the objective world has to be understood by cogent anticipatory conception since these cannot be thought of in any concrete form. In the Upaniṣads it is said that He is to be conceived in the heart of hearts by a subtle intellect with a tranquil mind. "He is to be conceived as only existing; how else can He be realised?" "He is not the subject of words (*i.e.* cannot ordinarily be described) as He is beyond the perception of the mind." 'Unperceivable', 'unusable', 'unthinkable', etc. are the negative adjectives through which



we chiefly understand the Puruṣa-principle. He has to be described as existing and that existence is free from any trace of non-self and is the basis of the common experience of and the essence of non-dual I-sense. To conceive Him in this sort of logical terms is a rational conception. Starting with such rational conception of Puruṣa, one should later forsake even that, that is one should gradually shut out the fluctuations of the mind. This will lead to the direct apprehension of Puruṣa beyond attributes, which is realisation of the Self.

Puruṣa and Prakṛti have to be conceived in the following manner—Puruṣa is the basis of the sentient part of the ego of an individual. He is neither big nor small, and is minuter than the minutest, *i.e.* without any dimension. Puruṣa is the Consciousness of one's own self, *i.e.* one's Self in Its totality, and is, therefore, absolutely indivisible, distinct, that is without any admixture and is unitary. To imagine that He is existing somewhere will involve cognition of some external knowledge object and will not be conducive to the conception of Puruṣa. Prakṛti, like Puruṣa, is minuter than the minutest in the matter of dimension, yet it constitutes the entire objective world. Although without dimension and any specific habitat, Prakṛti, being made up of the three Guṇas, is capable of infinite changes. Mutations of Prakṛti, which are subject to being witnessed by Puruṣa, are innumerable for each Puruṣa. Manifestation of Mahat in the form of pure I-sense takes place when there is predominance of the sentient character (Sattva) of Prakṛti. Although beyond space, Mahat is not free from the influence of time, because it mutates further into I-sense (Ahaṁkāra) etc. As soon as the I-sense is realised it is converted into latent impression by the operation of the principle of retentiveness. There being innumerable such latencies of Saṁskāras, the existence of 'I' from time without a beginning is apperceived and knowledge of its spatial extent is also gained by referring to the smallness or greatness of the knowable with which it is identified.

(Here concludes the annotations by Śrīmat Swāmī Hariharānanda Āraṇya on Vyāsa's comments on Yoga-philosophy.)

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# BHĀSVATĪ

*Translated by*  
*Adinath Chatterjee*  
*and*  
*Deepti Dutta*

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To facilitate comprehension, the author maintained many of the adjacent Sanskrit words distinct and separate without blending them together for easier pronunciation as recommended by Sanskrit grammarians. In the English translation of Bhāsvatī, advantage has been taken of its Bengali rendering by Swāmī Dharmamegha Āraṇya who had added further elucidation wherever necessary to explain the more difficult portions of the text.



# BHĀSVATĪ

## VAIĀSIKA-PĀTAÑJALA-YOGABHĀṢYA-TĪKĀ

OM NAMAḤ PARAMARṢAYE

Maṅgalācharaṇam

वैयासिक-पातञ्जल-योगभाष्य-टीका

ॐ नमः परमर्षये

मैत्रीद्रवान्तःकरणाच्छरण्यं कृपाप्रतिष्ठाकृतसौम्यमूर्तिम्।  
तथा प्रशान्तं मुदिताप्रतिष्ठं तं भाष्यकृद्ब्यासमुनिं नमामि॥  
अयोगिनां दुरुहं यद् योगिनामिष्टकामधुक्।  
महोज्ज्वलमणिस्तूपो येच्छ्रेयः सत्यसंविदाम्॥  
रत्नाकरः प्रवादानां भाष्यं व्यासविनिर्मितम्।  
शिष्याणां सुखबोधार्थं टीकेयं तत्र भास्वती॥  
उपोद्घातप्रधानेयं संक्षिप्ता पदबोधिनी।  
शङ्काविकल्पहीनाऽस्तु मुदायै योगिनां सताम्॥

I bow to the sage Vyāsa, the apostle, embodiment of kindness and calmness as his mind overflows with the feeling of amity. I take refuge unto thee, the primal commentator of Yoga-sūtras, the real refuge of all, with mind ever established in unwavering goodwill and compassion for one and all.

Vyāsa's Yoga-bhāṣya (commentary on Yoga aphorisms) is tough for the uninitiated, but for Yogins it is the 'Kāmadhenu', the veritable wish-fulfilling cow. Bhāṣya is like a pile of glittering gems radiating the glow of true knowledge of liberation (the highest goal of human life). Vyāsa's Bhāṣya is an excellent exposition of logical analysis and philosophical argumentation. The present Tīkā Bhāsvatī is written to make Vyāsa's monumental Bhāṣya easily comprehensible to the beginners. Efforts have been made to convey the message of the text with meanings of words, yet keeping it brief and avoiding pedantry by way of providing alternative explanations. May it earn the goodwill of true Yogins.



## BOOK I

१। इह खलु भगवान् हिरण्यगर्भो योगस्यादिमो वक्ता। स्मर्यतेऽत्र 'हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः' इति। हिरण्यगर्भोऽत्र परमर्षेः कपिलस्य संज्ञाभेदः, यथोक्तं "विद्यासहायवन्तं माम् आदित्यस्थं समाहितम्। कपिलं प्राहुराचार्याः सांख्यनिश्चितनिश्चिताः। हिरण्यगर्भो भगवान् एष च्छन्दसि सुष्टुतः" इति। हिरण्यम् अत्युज्ज्वलं प्रकाशशीलं ज्ञानं, तदेव गर्भः अन्तःसारो यस्य स हिरण्यगर्भः पूर्वसिद्धो विश्वाधीशः। भगवतः कपिलस्यापि धर्मज्ञानादीनां सहजातत्वात् स श्रद्धावन्दिः ऋषिभिः हिरण्यगर्भाख्यया पूजित इति तस्यापि हिरण्यगर्भसंज्ञा। भगवता कपिलेनैव प्रवर्तितौ सांख्ययोगौ। तत्र सांख्ये ज्ञानयोगः पञ्चविंशतिस्तत्त्वानि च सम्यग् विवृतानि, योगे च तत्त्वानामुपलब्ध्युपायः क्रियायोगश्च विवृतः। अत उक्तं "सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः" इति। कालक्रमेण बहुसंवादादिषु वर्तमाना योगविद्या दुरधिगमा बभूव। ततः परमकारुणिको भगवान् पतञ्जलिर्योगविद्यां सूत्रोपनिबद्धां कृत्वा सुगमां चकार। सूत्रलक्षणं यथा "स्वल्पाक्षरमसन्दिग्धं सारवद् विश्वतोमुखम्। अस्तोभमनवद्यश्च सूत्रं सूत्रविदो विदुः" इति। एवंलक्षणानि पातञ्जलयोगसूत्राणि भगवान् व्यासो गम्भीरोदारेण सारप्रवादमयेन सांख्यप्रवचनभाष्येण व्याचक्षे। उक्तञ्च "गङ्गाद्याः सरितो यद्वद् अब्धेरंशेषु संस्थिताः। सांख्यादि-दर्शनान्येवमस्यैवांशेषु कृत्स्नशः" इति।

तत्र प्रारिप्सितस्य योगशास्त्रस्य प्रथमं सूत्रम् "अथ योगानुशासनम्" इति। शिष्टस्य शासनम् अनुशासनम्। अथेति शब्दः अधिकारार्थः—आरम्भणार्थः। योगानुशासनं नाम योगशास्त्रं तद्वारा योगोऽपीत्यर्थः अधिकृतम् आरब्धमिति वेदितव्यम्। योगः समाधिः। न च संयोगाद्यर्थकोऽयं योगः। युज् समाधौ इति शाब्दिकाः। तेषाञ्च समाधिः चित्तसमाधानार्थकः, न च तदेवार्थमात्रादिसूत्रलक्षितः पारिभाषिकः समाधिः। सम्यग् आधानमेव शाब्दिकानां समाधानम्। एतद्युज्धातुनिष्पन्नोऽयं योग-शब्दः। स च योगः—समाधानम्, सार्वभौमः—वक्ष्यमाणक्षिप्तादिसर्वभूमिसाधारणश्चित्तधर्मः।

क्षिप्तमिति। चित्तभूमयः—चित्तस्य सहजा अवस्थाः। संस्कारवशाद् यस्यामवस्थायां चित्तं प्रायशः सन्तिष्ठते सा एव चित्तभूमिः। पञ्चविधाश्चित्तभूमयः क्षिप्ता मूढा विक्षिप्ता एकाग्रा निरुद्धा चेति। क्षिप्तं चित्तं क्षिप्ता भूमिः, तथा मूढादयः। तत्र यदा संस्कारप्रत्ययधर्मकं चित्तं तत्त्वसमाधानचिकीर्षाहीनं सदैवास्थिरं भ्रमति तदास्य क्षिप्ता भूमिः। तादृशस्य अपिच प्रबलरागादिमोहवशस्य चित्तस्य या मूढावस्था सा मूढा भूमिः। क्षिप्ताद्विशिष्टं विक्षिप्तभूमिकं चित्तम्। तत्र कादाचित्कं चित्तसमाधानं समाधानचिकीर्षा च तत्त्वज्ञानसमाधानञ्च दृश्यते।



अभीष्टविषये सदैव स्थितिशीला चित्तावस्था एकाग्रभूमिः। सर्ववृत्तिनिरोधप्राया चित्तावस्था निरुद्धभूमिः। चित्तसमाधानमेव योगः, तस्य सार्वभौमत्वात् पञ्चस्वपि भूमिषु योगसम्भवः स्यात्। तत्र प्रबललोभमोहादिवशात् कदाचित् क्षिप्तमूढयोर्भूम्योः कियच्चित्तसमाधानं भवति न च तत् कैवल्याय भवति, यथा जयद्रथस्य प्रबलद्वेषाधीनस्य। यस्तु विक्षिप्ते—विक्षिप्तभूमिष्ठे चेतसि जातः समाधिरपि विक्षेपेण उपसर्जनीभूतः परमार्थसिद्धये अप्रधानीभूतः यतः गौणभावेन उदित्वरसंस्काररूपेण तत्र अनष्टो विक्षेपसंस्कारः स्थितः अतस्तादृशस्य चित्तस्य विक्षिप्तभूमिकस्य समाधि न सम्यग् योगपक्षे—कैवल्यपक्षे वर्तते। विक्षिप्तभूमिकस्य समाधानं सविप्लवं ततश्च तादृशः साधको यदा विक्षेपाभिभूतो भवति तदा प्रमत्तस्तत्त्वज्ञानहीनः पृथग्जन इवाचरति।

यस्त्विति। एकाग्रभूमिके चेतसि जातः समाधिः सद्भूतमर्थ—पारमार्थिकं तत्त्वं प्रेक्ष्योत्तयति—प्रख्यापयति, यत्प्रजया पारमार्थिकहानोपादानविषये अव्यर्थाध्यवसायो जायत इत्यर्थः। तथा च क्षिणोति क्लेशान्—तत्त्वज्ञानस्य चेतसि उपस्थानादविद्यादीन् क्लेशान् स योगः क्रमशो बन्ध्यप्रसवान् करोति; क्लेशमूलानां च कर्मणां निवर्त्यमानत्वात् कर्मबन्धनं श्लथयति, किञ्च निरोधं—सर्ववृत्तिहीनतामभिमुखं करोति। एष सम्प्रज्ञातो योगः। एकाग्रभूमिकस्य चेतसस्तत्त्वविषयिणी प्रज्ञा सम्प्रज्ञानम्। तदा ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनता भवति, तादृशसम्प्रज्ञानवान् योगः सम्प्रज्ञात इत्यर्थः। स इति। वक्ष्यमाणलक्षणको वितर्कादिपदार्थानुगतः सम्प्रज्ञात इत्युपरिष्ठात् प्रवेदयिष्यामः—वक्ष्यामः। सर्वेति। सम्प्रज्ञातसिद्धौ सम्प्रज्ञानस्यापि निरोधे यः सर्ववृत्तिनिरोधः स ह्यसम्प्रज्ञातो योग इति।

1.1 Hiranyagarbha was the first teacher of Yoga in the present creation. As Yogī Yājñavalkya says, 'Hiranyagarbha was the first to give an exposition of Yoga — there was none before him'. Hiranyagarbha here refers to the great sage Kapila as has been said (in the Mahābhārata, Lord Nārāyaṇa sayeth), 'Great teachers who are exponents of Sāṃkhya system hailed me as Kapila, the one with self-knowledge, meditating and effulgent, being steeped in luminosity of innate self-knowledge. In the Vedas he is praised as Lord Hiranyagarbha'. Hiranyagarbha, as the name implies, is one whose essence is luminous knowledge glittering like gold. Hiranyagarbha, by his innate and primeval dispositions of virtue, wisdom, dispassion and lordliness born of fruition of Yogic exercise in the previous world-cycle, has become the Lord of the universe. Similarly, these primeval dispositions of virtue, wisdom etc. were innate and abiding in Lord Kapila and appeared with birth (Sāṃkhya-kārikā 43-45). So reverential sages adored him as Hiranyagarbha. Hence came their bearing the same name. It was Lord Kapila who first propounded the doctrine of Sāṃkhya-yoga.



Of the two subsystems, Sāṃkhya deals exhaustively with Jñāna-yoga *i.e.* Yoga of self-knowledge and the twenty-five Tattvas *i.e.* fundamental principles or cosmic categories. Yoga on the other hand lays down the method of realising the Sāṃkhya principles through Kriyā-yoga *i.e.* Yoga in the form of action. Gītā has, therefore, mentioned that only fools make a distinction between the two. Later on, with emergence of large number of teachers and incorporation of many legends, true Yoga became less comprehensible to common people. Ṛṣi Patañjali was distressed by this and as a remedial measure codified the Yoga philosophy in the form of easily comprehensible aphorisms. A Sūtra (aphorism) is, by definition, terse — avoids both useless words and ambiguity — yet deals with the essential aspects faultlessly from all angles. Yoga aphorisms of Patañjali conform to these characteristics and venerable Vyāsa has provided a magnificent in-depth and non-sectarian commentary on the Yoga-sūtras of Patañjali. It is known as Sāṃkhya-pravachana-bhāṣya. Works of Patañjali and Vyāsa are regarded as a single composite whole — one complementing the other. Yoga-vārtika rightly comments, 'Vyāsa's Bhāṣya is the mainstay of Sāṃkhya and other philosophical systems of India. It is like all the rivers, Ganges etc. which flow into the ocean and become its integral part.'

The spiritual science of Yoga starts with the first aphorism: 'Now the *Anuśāsana* of Yoga is being explained'. The word *Atha* stands for *Adhikāra* = commencement of the subject matter. *Yogānuśāsanam* = Yogaśāstra is being taken up. Yoga is derived from the verb *Yuj* (Samā dhi). And Yoga here means concentration or Samādhi and not joining or uniting (its other meanings). Samādhi means concentration of the mind on any object, as distinct from Yogic Samādhi described later in Sūtra III.3, which is also corroborated by the grammarians. This Yoga, fixing the mind on any object, is a universal attribute of mind common to all its states at all levels, as is being explained hereafter.

*Chitta-bhūmi* = state of mind where it normally rests. Latent impressions or latencies of one's past actions determine the modal existence of mind where it remains most of the time. This habitual state is called Chitta-bhūmi, which can be any of the following five : restless, stupefied, distracted, one-pointed and arrested. The mind that is by and large intensely agitated is in the restless state. Similarly for the other states. In the restless state Chitta, comprising both cognised modifications and latent impressions, is ever turbulent and is not inclined to contemplate on Tattvas, the elemental constituent principles. A mind in the stupefied state is similar, overpowered



by intense passion. The distracted state of mind is somewhat better than the restless state. It is sometimes tranquil when it responds to attempt to concentrate and can even attain some degree of concentration on the constituent principles. In one-pointed state, the mind can hold on to the desired object of contemplation for any length of time. In the arrested state, the mind is much of the time devoid of all fluctuations. Yoga as concentration of mind is possible (may be temporarily) in any of the five states of mind. Intense greed or delusion may at times lead to concentration for short periods in the first two states like Jayadratha's success in attaining concentration through bitter hatred for the Pāṇḍavas as mentioned in the Mahābhārata. But that does not lead to Kaivalya. Existence of distractive elements as latencies makes concentration in the distracted state of mind prone to breakdowns when the subliminal impressions come up as modifications. Under their influence, the Sādhaka loses sight of the eternal verities and behaves like a commoner.

Concentration in a one-pointed state of mind reveals the twenty-five cardinal principles of Sāṅkhya which constitute the cosmic realities *i.e.* all that exist. The enlightenment also makes it clear to the Sādhaka what all are conducive to his progress and what are the impediments. And that knowledge along with knowledge of how best to take care of the aids and obstacles, never leave him. Wisdom derived from concentration in a one-pointed mind also attenuates Klesās because the consequential apprehension of the cardinal principles remains ever present in the mind and thwarts the tainted latencies from generating similar modifications. And thus, with Klesās rendered impotent, the bonds of Karma become progressively weaker. Moreover, the entire exercise shifts the orientation of the mind, directing it towards the arrested state. This is Samprajñāta-yoga, which reveals the correct knowledge of Tattvas in a one-pointed mind. Then the mind becomes so engrossed with the object of concentration — be it the cogniser, the instrument of cognition or the object cognised, that it imbibes the latter's features. In other words, there is a total identification of the mind with the object of concentration (vide Sūtra I.41). Yoga with such enlightenment is Samprajñāta-yoga. Details of Samprajñāta-yoga and the means of attaining concentration (through Vitarka, Vichāra *i.e.* argument, reasoning etc.) will be dealt with later (I. 17). After gaining mastery of Samprajñāta-yoga, the Sādhaka has to proceed further and arrest even the acme of enlightenment he has just attained so that his mind itself becomes arrested *i.e.* totally devoid of modifications which is Asamprajñāta-yoga.

२। तस्येति। अभिधित्सया—अभिधानेच्छया। योगश्चित्तवृत्तिनिरोध इति योगलक्षणम्



अव्यास्यतिव्याप्तिदोषहीनं न्याय्यमनवद्यं प्रस्फुटञ्च। सर्वेति। सर्वशब्दाग्रहणात्—सर्वचित्तवृत्तिनिरोधो योग इत्यकथनात् सम्प्रज्ञातोऽपि उक्तयोगलक्षणान्तर्गतो भवति। सम्प्रज्ञाते योगे तत्त्वज्ञानरूपा वृत्तिर्न निरुद्धा भवेत् तदन्याश्च निरुद्धा भवन्तीति। चित्तमिति। प्रख्या—प्रकाशस्वभावाः प्रकाशाधिकाः सर्वे बोधाः, सा च सत्त्वगुणस्य लिङ्गम्। प्रवृत्तिः—इच्छादयः सर्वाश्चेष्टाः, सा च क्रियाशीलस्य रजसो लिङ्गम्। स्थितिः—आवृतस्वरूपाः सर्वे संस्काराः, सा हि स्थितिशीलस्य तमसः स्वालक्षण्यम्। चित्त एतेषां त्रिविधगुणधर्माणां लाभाच्चित्तं त्रिगुणम्।

प्रख्येति। प्रख्यारूपं चित्तसत्त्वं—चित्तरूपेण परिणतं सत्त्वं, यदा रजस्तमोभ्यां संसृष्टं—सम्प्रयुक्तं विक्षेपमोहबहुलमित्यर्थः भवति, तदा तच्चित्तमैश्वर्यविषयप्रियम्—ऐश्वर्यं—लौकिकी प्रभुता तच्च शब्दादिविषयश्च प्रियो यस्य तादृशं भवति। 'तदिति'। चित्तसत्त्वं यदा तमसानुविद्धं—तामसकर्मसंस्काराभिभूतं भवति तदा अधर्मादीनाम् उपगम्—उपगतम् अधर्मादीनां संस्कारविपाकवदित्यर्थः भवति। तदेव चित्तसत्त्वं यदा प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानं—सम्प्रज्ञातवदित्यर्थः, तथा च रजोमात्रया—रजसो मात्रा कार्यकरं परिमाणं तयानुविद्धं चित्तसत्त्वं धर्मज्ञानवैराग्यैश्वर्योपगं भवति। धर्मः—अहिंसादिः, ज्ञानं—योगजा प्रज्ञा, वैराग्यं—वशीकाराख्यम्, ऐश्वर्यं—विभूतिः, एतद्धर्मकं भवति चित्तम्। तदेव चित्तसत्त्वं रजोलेशमलापेतं—रजोलेशकृतान् मलाद्—विक्षेपरूपाद् अपेतं—निर्मुक्तम्। न हि त्रिगुणं चित्तं कदापि रजोगुणहीनं भवति, तस्मान्मलस्यैवापगमनं विवक्षितं न रजस इति। रजस्तु तदा सदृशप्रवाहरूपं विवेकख्यातिगतविकारं जनयति न च तदन्यां विषयख्यातिमुत्पाद्य सत्त्वस्य विकारं मालिन्यञ्च संघटयतीति विवेच्यम्।

स्वरूपप्रतिष्ठं—सत्त्वमात्रप्रतिष्ठम्। सत्त्वस्य उत्कर्षं काष्ठैव विवेकख्यातिः, तन्मात्रप्रतिष्ठत्वाद् रजोमालिन्यहीनत्वाच्च सत्त्वं स्वरूपप्रतिष्ठमित्यर्थः। एवं बुद्धिसत्त्वपुरुषान्यताख्यातिमात्रं चित्तसत्त्वं धर्ममेघध्यानोपगं भवति। तत् परं प्रसंख्यानमित्याख्यायते योगिभिः। विवेकजसिद्धिस्तु अपरं प्रसंख्यानम्। बुद्धिपुरुषयोर्विवेकस्य स्वरूपमाह चितीति। चितिशक्तिः—पोरुषचैतन्यम्, अपरिणामिनी—सर्वविकारहीना, अप्रतिसंक्रमा—कार्यजननाय प्रतिसञ्चारहीना, दर्शितविषया—दर्शितः सदा ज्ञातो बुद्धिरूपः प्रकाश्यविषयो यया सा, शुद्धा—गुणमलरहिता, अनन्ता—अन्तत्वारोपणायोग्या च। इयं विवेकख्यातिः सत्त्वगुणात्मिका—सत्त्वं प्रकाशशीलं तच्च चितः अवभासोपग्रहणयोग्यं न तु स्वप्रकाशं, तद्रूपा विवेकख्यातिः परिणामिनी जडा चेति अतश्चित्तो विपरीता हेया इति। परेण वैराग्येण तामपि ख्यातिं निरुणद्धि चित्तम्। तदवस्थं हि चित्तं संस्कारोपगं—संस्कारमात्रशेषं प्रत्ययहीनं भवति। सोपप्लवे तु निरोधे व्युत्थानसंस्कारास्तिष्ठन्ति तत एव निरोधभङ्गः। तस्माद् निरोधावस्थायां प्रत्ययहीनत्वेऽपि चेतः संस्कारमात्रेणावतिष्ठते। कैवल्ये तु सर्वसंस्काराणां प्रविलयः। तदा चित्तं स्वकारणे प्रधाने विलीयते न च पुनरावर्तते।



सम्प्रज्ञानं लब्ध्वा तदपि निरुध्य यदा प्रत्ययहीना निरुद्धावस्था अधिगम्यते तदा सोऽसम्प्रज्ञातयोग इति। ध्येयविषयरूपस्य बीजस्याभावान्निरोधः समाधिर्निर्वीज इत्युच्यते।

**1.2** The second Sūtra starts with the statement of purpose. *Abhidhitisayā* = with the desire to explain. Yoga is elimination of modifications of the mind — this definition covers the distinctive character of Yoga adequately avoiding both the fallacies of too narrow and too wide definitions. It is logical, faultless and clear. The adjective *Sarva* (all) has been omitted before *Chitta-vṛtti* in order to include Samprajñāta-yoga as well; otherwise it would have covered only Asamprajñāta-yoga. In Samprajñāta-yoga all modifications of mind are not arrested; apprehension of the desired object is retained, the rest are suppressed. Cognitive aspect of Chitta or *Prakhyā* = luminous sentience *i.e.* predominantly Sāttvika. *Pravṛtti* = conative functions *i.e.* desire, efforts etc. of the mind. This is the sign of dynamic Rajas. *Sthiti* = inertia, the opposite of luminosity — conceals everything, retaining them in the form of latencies or Saṁskāras. This retentive characteristic is the specific mark of Tamas. Mind is seen to possess the characteristic features of all three Guṇas and therefore is composed of them.

When sentient Sattva in Chitta is conjoined with Rajas and Tamas, the mind imbibes distractions and delusions. It then becomes inclined to dominating worldly affairs and develops liking for sensuous objects. The mind dominated by Tamas evokes upsurge of latencies of Tāmasika (*i.e.* Tamas related) origin. Then the mind becomes inclined to impiety etc., *i.e.* fructification of corresponding latencies of impiety and other Tāmasika qualities takes place. When the veil of stupor is fully attenuated, the Sāttvika mind is brightly illumined as with the enlightenment of Samprajñāta-yoga. And with the infusion of a small dose of Rajas — only just sufficient to activate Sāttvika qualities — the mind acquires qualities of piety, knowledge, detachment and power. Acts of piety are of twelve kinds — five Yamas, five Niyamas, compassion and charity. Knowledge means enlightenment attained through Yoga. Detachment refers to utter desirelessness, total and complete absence of any desire as described in Sūtra I.15. Power means supernormal powers, which devolve on Yogins by virtue of which the will is never thwarted in any area. When the filth associated with Rajas disappears, *i.e.* when the little Rajas left in the mind causes no flutter or disturbance — Chitta can never be totally free of Rajas as the three Guṇas are its very constituents, hence the removal of the



contamination of Rajas (and not Rajas itself) is being mentioned — the residual trace of Rajas produces a stream of modifications, all alike and pertaining to discriminative enlightenment. It is to be noted that Rajas, at this stage, does not produce cognition of any other thing which may tarnish or affect sentient Sattva.

*Svarūpa-pratiṣṭhā* = established only in Sattva Guṇa. Ultimate excellence of mind saturated with Sattva Guṇa culminates in discriminative enlightenment. Such a mind cleared of the dross of Rajas is called established in itself. With preponderance of Sattva and established in discernment between Puruṣa and Buddhi, that mind attains Dharmamegha-dhyāna which Yogins hail as the pinnacle of wisdom, *Parama Prasamkhyāna* — as distinct from discriminative discernment which results in supernormal powers (of omniscience and omnipotence) known as *Apara Prasamkhyāna*. Now the nature of distinction between Buddhi and Puruṣa is being stated. *Chiti-śakti* = Absolute Awareness of Puruṣa. He is *Apariṇāmī* = totally immutable; *Apratisamkramā* = without any movement for generating action; *Darśita-viṣayā* = knowables e.g. Buddhi are always shown or known by Him. He is pure and devoid of the three Guṇas and *Ananta* = endless. Terms like end, limit or boundary cannot be ascribed to Him while Viveka-khyāti or discriminative enlightenment is saturated with Sattva Guṇa.

Sattva has luminosity; it is fit for reflecting the light of consciousness but is itself not self-luminous i.e. conscious. Hence Viveka-khyāti is also mutable and inert, and being different from absolute Awareness has to be discarded (by the Sādhaka heading for liberation). When even Viveka-khyāti is discarded through supreme detachment, the arrested mind, devoid of all modifications, is left with only latent impressions. Intermittent resurgence of latencies of distraction leads to lapse of Nirodha (arrested concentration). That is why in the state of Nirodha-samādhi, though free from all modifications, (trace of) Chitta exists in the form of latencies. Absolute and permanent dissolution of all latencies is effected in the state of Kaivalya (liberation). Dissolution of latencies signifies their merging in their causal constituent — not absolute destruction. Then in the state of liberation (after disappearance of both modifications and latencies) the mind merges into Prakṛti, its constituent cause, never to appear again. After attaining the wisdom of Samprajñāta-samādhi that also needs to be discarded to make the mind arrested, devoid of fluctuations, which is Asamprajñāta-yoga. Since there is no object for contemplation, concentration in an arrested mind is also called seedless concentration or Nirvīja-samādhi.



३। तदिति सूत्रमवतारयितुं पृच्छति। तदवस्थे-सर्ववृत्तिनिरुद्ध इत्यर्थः चेतसि सति विषयाभावात्-पुरुषविषयरूपात्मबुद्धेरप्यभावाद् बुद्धिबोधात्मा-आत्मबुद्धेर्बुद्धेत्यर्थः, पुरुषः किंस्वभावः? उत्तरं तदेति सूत्रम्। तदा निर्वीजसमाधौ चितिशक्तिः स्वरूपप्रतिष्ठा-औपचारिकवैरूप्यहीना भवति यथा कैवल्ये-चित्तस्य पुनरुत्थानहीनलये। निर्विकारायाश्चितिशक्तेः कथं पुनः स्वरूपप्रतिष्ठेत्याह। व्युत्थिते चित्ते सति स्वरूपप्रतिष्ठापि चितिर्न तथेति प्रतीयते।

1.3 The commentator poses a question to introduce the aphorism: What happens to the nature of Puruṣa when all modifications of mind have been arrested, when it is devoid of objects including even pure I-sense, focussed on Puruṣa, its knower? In answer, the aphorism clarifies that in the state of Nirvīja-samādhi (seedless concentration) absolute Consciousness or Chiti-śakti resides in its own essence. It becomes free of all mutations of normal working state as in the state of Kaivalya (liberation) when Chitta is finally dissolved without any chance of re-emergence. (A further question:) Can Chiti-śakti (absolute Consciousness) which is eternally immutable be established anew in its own self? The answer to this – In normal working state of mind Chiti appears to be similar to the various mental modifications, although in reality it is otherwise — Chiti abides in itself even in that state. (When Chitta completely dissolves, such mistaken notion can no longer arise. That is why Chiti is then said to be established in Itself.)

४। कथं चितिशक्तिः स्वरूपाप्रतिष्ठेव प्रतिभासते, दर्शितविषयत्वाद् वृत्तिसारूप्यमितरत्र। पुरुषविषया बुद्धिवृत्तयः पौरुषप्रकाशेन प्रकाशिता भवन्ति। एवं दर्शितविषयत्वात् पुरुषो वृत्तिसरूप इव प्रतीयते। व्युत्थान इति। व्युत्थाने-अनिरुद्धचित्ततायां या वृत्तयस्तदविशिष्टवृत्तिः-ताभिर्वृत्तिभिः सह अविशिष्टा-एकवत् प्रतीयमाना वृत्तिः-सत्ता यस्य तादृशो भवति पुरुषः। अत्रेदं पञ्चशिखाचार्यसूत्रम्। एकमेवदर्शनं-चैतन्यम्, ख्यातिः बुद्धिरेव दर्शनमिति। चिद्रूपं पुरुषोपदर्शनं तथा बुद्धिरूपा ख्यातिश्च एकमविभागापन्नं वस्तु इव प्रतीयत इत्यर्थः।

चित्तमिति। अयस्कान्तमणिर्यथा सान्निध्याद् असंस्पृश्यापि उपकरोति तथा चित्तं सान्निध्यादेव पुरुषस्य भोगापवर्गावाचरति। सान्निध्यमत्र एकप्रत्ययगतत्वं न च दैशिकं सान्निध्यं, देशकालातीतत्वात् पुरुषस्य प्रधानस्य च। तच्च चित्तं दृश्यत्वेन स्वभावेन पुरुषस्य स्वामिनः स्वं भवति। मम बुद्धिरित्यवबोध एव तत्-स्वभावावधारणे प्रमाणम्। द्रष्टृत्वदृश्यत्वे एव मौलिकस्वभावौ ततो न तयोर्हेतुरस्ति, तत्स्वभावव्याद् द्रष्टा सह दृश्या बुद्धिः संयुजीत। पुम्प्रधानयोर्नित्यत्वात् संयोगोऽनादिः। स च संयोगः प्रवाहरूपत्वाद् हेतुमानित्युपरिष्ठाद् वक्ष्यति।

1.4 How does Chiti-śakti appear as not established in itself? The



answer is: In the normal empirical state the Seer appears to be similar to the modifications of the mind. (Absolute Consciousness of the Seer and purest form of ego in Buddhi seem to converge in the concept "I am the seer" and —) Modifications related to Puruṣa, like "I am the knower" result from Puruṣa being their witness, which causes the Seer and modifications of the mind look alike. *Vyutthāne* = When Chitta is not in the arrested state. *Tadaviśiṣṭavṛtti* = (Puruṣa appearing as) not different from *i.e.* the same as the modifications in that (non-arrested) state. In his aphorism on the subject Pañchaśikhāchārya says that although Puruṣa, the absolute Consciousness and Buddhi, the cognitive principle, are different, they seem to be indistinguishable. *Upadarśana* = witnessing by Puruṣa and *Khyāti* = cognition by Buddhi cannot be differentiated.

A magnet when brought near a piece of iron acts on it — the two need not be in actual contact. So does Chitta, proximity being sufficient for its serving the two objectives of Puruṣa *viz.* Bhoga (experience of pleasure and pain) and Apavarga (emancipation from sorrow for all time to come). Proximity here means inclusion of the Seer and Buddhi in the same mental modification with the (erroneous) notion that the two are the same. It cannot be spatial proximity, for both Puruṣa and Pradhāna are entities beyond space and time. By nature (due to its serving as an object of the Seer) Chitta needs to be illumined by Puruṣa and thus becomes a treasure or property of the latter, its proprietor. Such subject-object or proprietor-property relationship between the Seer and Buddhi is established by (analysing) one's own self-cognisance as in "my intellect". Nature of both the Seer and the seen being fundamental (and cannot be fully grasped except by contrasting one against the other), they have no (separate) root cause. And they are eternally correlated due to their respective fundamental nature. Puruṣa (the sentient principle) and Pradhāna (the primordial material principle) being eternal, their relationship is also beginningless. That correlation continues without a break like the seed and the seedling, one giving rise to the other, and since each individual linkage of the two has a beginning and an end there has to be a cause. Non-discrimination is the cause, which will be explained later. (Entities without any beginning or end in time are eternal. But what is beginningless is not necessarily eternal, the above mentioned correlation between Puruṣa and Pradhāna is one such example. Besides, a relationship is not a real entity. It is brought about by some cause and ends when that cause disappears. Only the things linked by it are real entities.)

५। ता इति वृत्तयः पञ्चतयः—पञ्चविधाः, तथा च ताः क्लृप्तास्तथा अक्लिप्ता



इति द्विधा। क्लेशेति। क्लेशहेतुकाः—क्लेशाः, अविद्यादयः ये विपर्यस्तप्रत्ययाः क्लिप्नन्ति ते क्लेशाः, तन्मयास्तन्मूलाश्च वृत्तयः क्लिष्टाः ताश्च कर्मसंस्कारसञ्चयस्य क्षेत्रीभूताः। तद्विपरीता अक्लिष्टा वृत्तयः विवेकख्यातिविषयाः। विवेकेन चित्तस्य निवृत्तिस्ततस्तादृश्यो वृत्तयो गुणाधिकारविरोधिन्यः—गुणप्रवृत्तेरेव क्लेशाः, अतो गुणनिवर्तिकाः ख्यातिविषया वृत्तयोऽक्लिष्टाः। विवेकविषया मुख्या अक्लिष्टा वृत्तयः। विवेकस्य निवर्तिका अन्या अपि वृत्तयः अक्लिष्टाः, ताश्च क्लिष्टप्रवाहपतिताः—अभ्यासवैराग्याभ्यां विच्छिन्ने क्लेशप्रवाहे, परमार्थविषया वृत्तयो जायन्त इत्यर्थः। तथाऽक्लिष्टछिद्रेष्वपि क्लिष्टा वृत्तय उत्पद्यन्ते, यथोक्तं “तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः” इति।

तथेति। तथाजातीयकाः—क्लिष्टजातीया अक्लिष्टजातीया वा संस्कारा वृत्तिभिरेव क्रियन्ते। वृत्तीनाम् अपरिदृष्टावस्था संस्कारः। संस्कारस्य च बुद्धभावः स्मृतिवृत्तिः, तथा च प्रमाणादिवृत्तीनामपि निष्पादकाः संस्काराः। एवमिति। वृत्तिभिः संस्काराः संस्कारेभ्यश्च वृत्तय इत्येवं वृत्तिसंस्कारचक्रं निरन्तरमावर्तते। तदिति। अवसिताधिकारं—निष्पन्नकृत्यं चित्तसत्त्वम्। शेषं दलद्वयं प्राग्व्याख्यातम्। धर्ममेघध्याने सत्त्वमात्मकल्पेन व्यवतिष्ठते कैवल्ये च प्रलयं गच्छतीति।

**1.5 Modifications of Chitta i.e. Chitta-vṛttis are divided in five categories.** They are again of two types — afflictive and non-afflictive. Avidyā (ignorance or non-discrimination) etc. (vide Sūtra II.3) which cause pain and distress are afflictive modifications. All these are rooted in Kleśa (pain, affliction) and induce further Kleśas and are veritable breeding grounds of latent impressions of Karma, serving also as their storehouse. The opposite modifications are non-afflictive pertaining to discriminative knowledge Viveka. Viveka leads to stoppage of functions of Chitta, so Viveka oriented modifications counteract the sway of the three Guṇas. Kleśas are but mutations of the Guṇas which induce and promote modifications of attachment, aversion etc. and since mental modifications pertaining to Viveka inhibit and counteract the effect of the Guṇas, these fall in the non-afflictive category of modifications and are pre-eminent in that. Other modifications, which promote discernment, are also non-afflictive in an indirect way. Such secondary non-afflictive modifications show up when spiritual practice and detachment effect a breach in the flow of afflictive mental modifications. Similarly through gaps in the flow of non-afflictive modifications, afflictive modifications creep in, as has been said in Yoga-sūtra IV.27, afflictive modifications produced by residual latencies (Saṁskāras) appear through the breaches in discriminative knowledge.



Afflictive and non-afflictive latencies are generated by corresponding modifications. Saṁskāras or latencies are imperceptible modifications. Any modification once apprehended leaves its mark as latent impression (vide Doctrine of Karma, Allied Topics C). Recalling of past perceptions from the latent state is memory. Saṁskāras are in turn the causative factors of other modifications like right cognition (Pramāṇa)<sup>1</sup> etc. Thus mental modifications or impressions giving rise to latencies (Saṁskāra) and latencies in turn giving rise to (fresh) modifications keep the wheel of modification-cum-latency on the move. *Avasitādhikāra* = Chitta which has completed its twin functions of Bhoga (experience of pleasure and pain) and Apavarga (liberation). The last bit of Bhāṣya (viz. *Ātmakalpena vyavasthate* etc.) has already been explained (vide Bhasvatī I.2) as follows. In Dharmamegha-dhyāna (vide IV.19) Chitta, saturated with Sattva Guṇa, remains established in itself as it is no longer disturbed by Rajas and Tamas; such a Chitta gets dissolved in Kaivalya.

६। प्रमाणविपर्ययविकल्पनिद्रास्मृतय इति पञ्च वृत्तयः क्लिष्टा भवन्ति अक्लिष्टा वा भवन्ति, चित्तस्य प्रवर्तक-निवर्तकत्वस्वभावात्। यथा रक्तं द्विष्टं वा प्रमाणं क्लिष्टं, रागद्वेषनिवर्तकं प्रमाणमक्लिष्टम्।

1.6 Pramāṇa (true conception), Viparyaya (erroneous knowledge), Vikalpa (useful verbal concept which has no corresponding reality), Nidrā (dreamless sleep) and Smṛti (memory) are the five-fold modifications of mind, which can be afflictive or non-afflictive depending on the inclination of mind towards worldliness (Pravṛtti) or renunciation (Nivṛtti). For example, valid perception or Pramāṇa fostering sensual pleasure or aversion is afflictive while modifications from the same category of Pramāṇa which lead to attenuation of attachment and hatred are non-afflictive.

७। इन्द्रियेति। चित्तस्य बाह्यवस्तूपरागात्-इन्द्रियबाह्यवस्तुभिः कृतादुपरागात्, तद्विषया-बाह्यवस्तुविषया बाह्यजानाकारा इत्यर्थः, इन्द्रियप्रणालिकया-इन्द्रियव्यवहितस्यापि इन्द्रियप्रणालीक एव उपराग इत्यर्थः, या वृत्तिरुत्पद्यते तत् प्रत्यक्षं प्रमाणम्। सा हि प्रत्यक्षवृत्तिः सामान्यविशेषात्मनोऽर्थस्य विशेषावधारणप्रधाना। सामान्यं-शब्दादिभिः कृतसंकेतः जात्यादि-बहुव्यक्तिसमवेतभूतो मानसो गुणवाचिपदार्थः। विशेषः-प्रतिव्यक्तिगतो वास्तवो

1. Latencies are not the complete cause of cognitive modifications as Pramāṇa is true knowledge of a yet unknown object. Recalling the past percept or memory is contributive to Pramāṇa etc. For example, "Yonder tree exists" is a correct perception; but it implies knowledge of words like "tree", "exist", etc. derived from what has been learnt earlier i.e. memory. Knowledge of previously seen tree also helps the present perception.



गुणः। सामान्यपदार्थः शब्दादिसंकेतमात्रगम्यः, विशेषस्तु शब्दादिसंकेतं विनापि गम्यते। अर्थस्तु सामान्यविशेषात्मा—तादृशगुणसमवेतभूतं बाह्यं वस्तु एव। तथाभूतस्यार्थस्य या विशेषावधारणप्रधाना वृत्तिस्तत् प्रत्यक्षं प्रमाणम्। प्रत्यक्षेण वास्तवगुणा एव प्रधानतो गृह्यन्ते, जातिसत्तादिसामान्यगुणप्रतिपत्तीनां तत्राप्राधान्यमित्यर्थः।

फलमिति। प्रमाणव्यापारस्य फलम्, द्रष्टा सह अविशिष्टः—अविविक्तः 'अहं बोद्धा' इत्यात्मक इत्यर्थः पौरुषेयः—पुरुषप्रकाश्यश्चित्तवृत्तिबोधः। यतः पुरुषो बुद्धेः प्रतिसंवेदी प्रतिसंवेदनहेतुस्तत एवासंकीर्णनापि पुरुषेण बुद्धिबोधः। पुरुषस्य प्रतिसंवेदित्वमुपरिष्ठात्—द्वितीये पादे प्रतिपादयिष्यामः।

अनुमेयस्येति। जिज्ञासितोऽगृह्यमाणो हेतुगम्यो विषयोऽनुमेयः। तस्य तुल्यजातीयेष्वनुवृत्तः—सपक्षेपु समानः, भिन्नजातीयेभ्यो व्यावृत्तः—असपक्षेपु अलब्ध इत्यर्थः, ईदृशानां धर्माणां ज्ञानमिति यावत्, सम्बन्धः—हेतुः, स यः सम्बन्धस्तद्विषया—हेतुनिबन्धना या वृत्तिस्तदनुमानं प्रमाणम्। सा च अनुमानवृत्तिः सामान्यावधारणप्रधाना—सामान्यधर्मद्योतकशब्दादिसंकेत-साध्यत्वात्। उदाहरणमाह यथेति। चन्द्रतारकं गतिमद् देशान्तरप्राप्तेश्चैववत्। अगतिमान् विन्ध्यश्च, ततस्तस्य अप्राप्तिर्देशान्तरस्येति शेषः।

आगमं लक्षयति। यद्वाक्यात् श्रोतुरविचारसिद्धो निश्चयो जायते स तस्य श्रोतुराप्तः। तादृशेनाप्तेन दृष्टोऽनुमितो वार्थः—प्रत्यक्षानुमानाभ्यां ज्ञातो विषयः, परत्र स्वबोधसंक्रान्तये आप्तस्य परत्र स्वबोधसंक्रान्तिकाम्यता आगमाङ्गमिति द्रष्टव्यम्। शब्देन—वाक्येन अन्येनाकारादिना संकेतेनापीत्यर्थः उपदिश्यते, शब्दात्—साक्षात् शब्दश्रवणात् शब्दार्थविषया—शब्दार्थज्ञाननिबन्धना न तु ध्वनिज्ञाननिबन्धना, श्रोतुश्चेतसि या वृत्तिरुत्पद्यते स आगमः। वक्ता श्रोता चास्य आगमप्रमाणस्य द्वे साधने इति विवेच्यम्। तस्मात् पाठजनिश्चयो नागमप्रमाणम्। यथा प्रत्यक्षमिन्द्रियदोषादिना दूष्यते, अनुमानञ्च हेत्वाभासादिना दूष्यते तथा तत्-सजातीय आगमोऽपि प्लवते। कथन्तदाह यस्येति। मूलवक्त्रेति। दृष्टः अनुमितश्चार्थो येन तादृशे मूलवक्त्रि आप्ते सति तज्ज्ञात आगमो निर्विप्लवः स्यात्। आगमप्रमाणमूला ग्रन्था अपि आगमशब्देन लक्ष्यन्ते। न च तदागमप्रमाणम्। अनधिगतयथार्थज्ञानं प्रमा, प्रमायाः करणं प्रमाणमिति सर्वप्रमाणानां साधारणं लक्षणम्।

**1.7** Pratyakṣa or direct perception is modification of Chitta generated *Vāhyavastūparāgāt* = by absorbing the features of an object external to it, (the modification being) *Tadviṣayā* = related to that object whose access to Chitta has been *Indriya-praṇālikayā* = through channels of sense-organs, allowing in the process to tinge Chitta and produce that modification, i.e. Pratyakṣa Pramāṇa. In it both the generic and specific aspects of the



object are present, of which the individual or specific aspect dominates. Generic property (of the object) is semantic and mental or conceptual, like non-connotative class-term signifying the totality of all possible individuals having the same class characteristics. (A genus or class has no positive external identity. Different individual objects having similar qualities are collectively conceived as a class.) Specific or individual characteristics signify and bring out the real character of an individual by which it can be distinguished from others. *Sāmānya* = universal, common or general, which can be grasped only through words, symbols etc., but special knowledge (e.g. specific qualities of sight, sound etc. of individual objects as perceived by the sense-organs) is possible without symbolic words or names. Objects of knowledge possess both specific and universal qualities. Mainly specific qualities of objects are cognised in perception. Actual physical qualities of a thing are mainly perceived, knowledge of common or generic qualities is not prominent in perception.

Result of *Pramāṇa* (true knowledge) is awareness of the modification, 'I am the knower' which is illumined by *Puruṣa* and shows non-distinction of the Seer from the modification. *Buddhi* is different from *Puruṣa*, yet awareness of *Buddhi* comes from *Puruṣa*. That *Puruṣa* is the reflector of *Buddhi* will be explained subsequently in Book II (II.20)<sup>1</sup>.

It is a fit case for inference when the object whose knowledge is required cannot be perceived but can be apprehended by studying its cause and effect relationships. Ground of inference or *Hetu* is the relationship of concomitance *i.e.* resemblance between the object of inference and other similar objects (like snow and cold) and non-comitance *i.e.* its difference from dissimilar objects (such as snow and heat). Knowledge of such mutual relationships (*i.e.* agreement or disagreement of their characteristics) comprises *Hetu*. (For instance, when we want to infer if there is fire in

1. Awareness of modifications of the mind is due to each one of them being infused by the sense 'I am the knower'. On analysis, the primary modification 'I am the knower' yields two components, one's sense of ego and its knower or the Seer. The ego in *Buddhi* gets a semblance of consciousness from the Seer who is absolute Consciousness, which shows up in the modification 'I am the knower'. This continuing process is reflection of *Buddhi* by the Seer. When external objects like a tree is presented by the senses to *Buddhi* in its role 'I am the knower', the 'I am the knower' modification mutates to 'I am the knower of the tree' (in other words 'I know the tree'). Such reflection of *Buddhi* by *Puruṣa* is at the root of all cognition including awareness. In its purest form, *Buddhi* is the *Puruṣa*-oriented modification 'I am the knower' while at the other (bottom) end of the scale are 'I am the body', 'I know the tree', 'I am happy' etc. when *Buddhi* gets identified with body, tree or the feeling of happiness. Thus *Buddhi* has always a semblance of *Puruṣa* but it gets firmly established in discriminative enlightenment through unbroken *Dharmamegha-dhyāna*. At other times, *Buddhi* finds itself at home in diverse other objects.



a particular place, we need such knowledge as smoke comes from fire — this is the knowledge of invariable concomitance or the relation of pervasiveness.) Knowledge gathered from analysis of such relationships *i.e.* true knowledge arising out of Hetu is inference. General or universal knowledge of the object is primarily known by inference since it is conveyed by words or some such signs, which are appropriate for generic as opposed to specific characteristics. (General here means the class-name covering common character of different objects of the same class, as for example, heat being the common character of all kinds of fire.) Some examples of inference — moon and stars have motion because they change from one place to another, as does Chaitra (name of a person). Vindhya hill is static, as it does not go from one place to another. (Whatever occupies different points in space is mobile. Mobility of moon and stars is entailed by their change of locations. Being static is contrary to motion; hence Vindhya hill is not mobile).

(Third Pramāṇa) *Āgama* = authoritative testimony is being described. When from the words of a person the listener immediately attains knowledge with certitude without any rational analysis as to its veracity, it is authoritative testimony. For the listener, the teacher is *Āpta* = trustworthy. When such an *Āpta* wishes to transmit his knowledge about an object seen or inferred (*i.e.* obtained through perception or inference) through words, the listener knows it conclusively, which is the valid proof of *Āgama* Pramāṇa. It may be noted that, as has been mentioned in the Bhāṣya, one part of *Āgama* is intention of the teacher (*Āpta*) *Paratra Svabodha Samkrāntaye* = to impart his insight and realisation to another person. Teaching is imparted *Śabdēna* = by word *i.e.* by sentences or even by gestures. And the knowledge these words beget in the mind of the (attentive) listener — knowledge which the *Āpta* wanted to convey and not merely the sound of the words — is *Āgama*. It is to be noted that both the speaker and the listener have roles to play (in the transfer of *Āgama* Pramāṇa). That is why knowledge gleaned from books is not *Āgama* Pramāṇa.

Perceptual knowledge may be distorted by defective sense-organs, a mistaken ground (*Hetvābhāsa*) or faulty reasoning makes inference (*Anumāna*) invalid; *Āgama* Pramāṇa may likewise go awry. How it happens is being narrated. When exposition of the subject matter is backed by inner realisation or solid reasoning the original expositor is reckoned as trustworthy *i.e.* *Āpta* and the knowledge (*Āgama*) conveyed is correct knowledge. Books ascribed to accredited authorities are also called *Āgama*, but these are not *Āgama* Pramāṇa. *Pramā* = correct knowledge



of an object which was hitherto unknown. *Pramāṇa* is the effective instrument of *Pramā* (valid knowledge). This is the common characteristic of all *Pramāṇa* whether perception, inference or testimony. (*Āgama*, like other modifications of the mind, can be both afflictive and non-afflictive. *Āpta* does not necessarily refer to a saintly person. A mean person may be accepted as trustworthy *i.e.* *Āpta* by another. Delusion on the part of the latter to assess people and twisted or faulty utterances of that teacher may lead to transference of incorrect information. This will be regarded as incorrect and not correct testimony.)

८। प्रमाणं यथार्थमनधिगतपूर्वं ज्ञानम्। अस्ति च अयथार्थज्ञानं चित्तदोषरूपम्। तद्धि विपर्ययज्ञानम्। तल्लक्षणम्—अतद्रूपप्रतिष्ठं—ज्ञेयस्य यद् यथार्थं रूपं न तद्रूपप्रतिष्ठं, मिथ्याज्ञानमिति। सुगमं भाष्यम्।

1.8 *Pramāṇa* or source of correct knowledge gives us accurate and faithful presentation of an unknown object (that is, the object has to be novel and the knowledge true. Knowledge of what has been known before is memory). Erroneous knowledge is also there due to malfunctioning of *Chitta* (as also of its instruments *i.e.* the sense-organs) which is *Viparyaya* = illusion. Characteristic of *Viparyaya* is incorrect presentation of the forms and features of the knowable object *i.e.* it is false knowledge.

९। क्रमप्राप्तविकल्पस्य लक्षणमाह। शब्दज्ञानानुपाती—अवस्तुवाचकशब्दज्ञानस्यानुजातः तज्ज्ञाननिबन्धनो वस्तुशून्यो—वास्तवार्थशून्यो विकल्पः। स इति। स न प्रमाणोपारोही—प्रमाणान्तर्भूतः, न च विपर्ययोपारोही। वस्तुशून्यत्वान्न प्रमाणं तथा शब्दज्ञानमाहात्म्यनिबन्धनाद् व्यवहारान् न विपर्ययः। प्रमाणस्य विषयो वास्तवः। विपर्ययस्य नास्ति व्यवहारो यतो मिथ्येदमिति ज्ञात्वा न तद् व्यवहियते।

विकल्पस्य विषयाणां चास्ति व्यवहारः, यथा वैकल्पिकं कालादिकम् अवस्तु इति ज्ञात्वापि तद् व्यवहियते। उदाहरणमाह तद् यथेति। यदा—यतः चित्तिरेव पुरुषस्तर्हि चैतन्यम् पुरुषस्य स्वरूपम् इत्यत्र भेदवचनम् अवास्तवत्वाद् वैकल्पिकम्। तद्वचननिबन्धनं यज्ज्ञानं स एव विकल्पः। किं—विशेष्यं केन—विशेषणेन व्यपदिश्यते—विशिष्यते। न हि चितिशब्दः पुरुषं विशिनष्टि, अभिन्नत्वात्, तस्मादयं वाक्यार्थोऽवास्तवो वैकल्पिकः, अवास्तवत्वेऽपि अस्त्यस्य व्यवहारः। चैत्रस्य गौरित्यत्रास्ति वास्तवोऽर्थः। तस्मात्तत्र भवति च व्यपदेशे—विशेष्यविशेषणभावे, वृत्तिः—वाक्यवृत्तिः, वाक्यस्य वास्तवोऽर्थः। तथेति। प्रतिषिद्धवस्तुधर्मः—प्रतिषिद्धा न सन्तीत्यर्थः दृश्यवस्तुधर्मा यस्मिन् स क्रियाहीनः पुरुष इति पुरुषलक्षणे धर्माणामभावमात्रमेव विवक्षितं न कश्चिद् वास्तवो धर्मः, तस्मादेतद्वाक्यस्य अर्थो वैकल्पिकः।



तथा तिष्ठति बाणः स्थास्यति स्थित इत्यत्रापि विकल्पवृत्तिर्जायते, यतः “छा गतिनिवृत्तौ” इति धात्वर्थः, तस्मात् तिष्ठत्यादिपदेन गत्यभावमात्रमवगम्यते न काचिद् वास्तवी क्रिया। अनुत्पत्तिधर्मा पुरुष इत्यत्रापि तथैव भवति, न च पुरुषान्वयी-पुरुषगतः कश्चिद् धर्मः अवगम्यते तस्मात् सः -अनुत्पत्तिपदवाच्यः धर्मो विकल्पितः, तेन-विकल्पेन च एतादृशवाक्यस्य व्यवहारोऽस्ति आ निर्विचारध्यानसिद्धेः। यावद् भाषानुगा चिन्ता तावद् विकल्पस्य व्यवहारो विद्यते।

1.9 Next is *Vikalpa* whose characteristics are being described. *Vikalpa* is a cognitive modification, which is *Śabdajñānānupātī i.e.* it corresponds to the meaning of some word, but what it conveys is *Vastuśūnya i.e.* not corresponding to a real entity. It is neither *Pramāṇopārohī* nor *Viparyayo-pārohī* = it does not fall in the category of either *Pramāṇa* or *Viparyaya*. It is not *Pramāṇa* because it does not refer to any real object. It is not *Viparyaya* either because it is useful through the meaning of the words. *Pramāṇa* deals in objective reality. *Viparyaya* has no usage, as it is known to be false. (Wrong knowledge can be eliminated by right knowledge but not *Vikalpa*. In a way it is a class of illusory knowledge but it cannot be substituted by *Pramāṇa*. As long as language remains the medium of thought, use of *Vikalpa* oriented words like “non-existence”, “infinite” and the notions they carry will continue. This is the difference between *Viparyaya* and *Vikalpa*).

Verbal concepts like time etc. are in use even when people realise that these are not real entities. Examples of *Vikalpa* are cited in *Bhāṣya*. In the expression “consciousness is the essence of *Puruṣa*” a distinction is made between *Puruṣa* and consciousness. But since consciousness itself is *Puruṣa*, the expression does not convey anything tangible. Knowledge which it generates, is *Vikalpa*. In this instance *Kaḥ* = who *i.e.* which noun *Vyapadiśyate* = is being qualified? And *Kena* = by whom *i.e.* by which adjective? Since consciousness is no different from *Puruṣa* it cannot qualify the latter. Hence the subject matter of the sentence is unreal and the statement is a mere verbal concept (*Vaikalpika*). But the expression is widely used. When we say “*Chaitra* (name of a person) has a cow”, it has a real meaning indicating an operative relationship between two entities existing separately from each other. (Going back to the previous expression of consciousness being the essence of *Puruṣa*, *Puruṣa* is) *Pratiśiddha-vastudharmā* = no characteristic of the objective material world can be attributed to *Puruṣa i.e.* *Puruṣa* is inactive. In this description, *Puruṣa* is only denied possessing some characteristics; no tangible positive



characteristic of Puruṣa is stated. The content of this sentence is unreal or non-factual; hence it is of the nature of Vikalpa. Similarly expressions like "the arrow remains stationary. It will not move. It did not move" merely refer to its not being in motion and not to any positive action of the arrow. Hence these also are Vikalpa or vague ideation. Again to say Puruṣa is bereft of the property of having had an origin gives rise to verbal delusion or Vikalpa as no characteristic associated with Puruṣa is being mentioned. Such Vikalpa based expressions are, however, in use and their use continues till the Yogin masters Nirvichāra-samādhi *i.e.* concentration on subtle entities without the use of words (when there is no further use of Vikalpa). As long as one thinks with the help of words, Vikalpa will continue to be used (vide Bhāsvatī IV.20 Footnote).

१०। अभावप्रत्ययालम्बना वृत्तिर्निद्रिति। अभावः—जाग्रत्स्वप्नयोस्तिरोभावः, तस्य प्रत्ययः—कारणं तामसजडताविशेषरूपं, तदालम्बना—तत्तमोविषया वृत्तिः—अत्यस्फुटं ज्ञानं, निद्रा—स्वप्नहीना सुषुप्तिरिति सूत्रार्थः। सेति। सा निद्रा प्रत्ययविशेषः—वृत्तिरेव। सम्प्रबोधे—जाग्रतकाले तस्याः प्रत्ययमर्शात्—स्मरणात्। न हि स्मरणं संस्कारमृते सम्भवेत्, संस्कारश्च अनुभवमन्तरेण न सम्भवेत्, तस्मान् निद्रा अनुभूतिविशेषः। यथान्धकारः अस्फुटरूपविशेषः सर्वरूपाणाञ्च तत्र एकीभावस्तथैव जाग्रदमापन्नेषु शरीरेन्द्रियचित्तेषु यः सामान्यो जडताबोधो विद्यते सा निद्रावृत्तिः। इतरवृत्तिवद् निद्रायास्त्रिगुणत्वं विवृणोति। उक्तञ्च “जाग्रत्स्वप्नसुषुप्तञ्च गुणतो बुद्धिवृत्तयः” इति। सुखमिति। सात्त्विक्यां निद्रायां सुखमहमस्वाप्समित्यादिः प्रत्ययः। विशारदीकरोति—स्वच्छीकरोति। दुःखमिति राजसनिद्रालक्षणम्। स्त्यानम्—अकर्मण्यं भ्रमणरूपादस्थैर्यात्। गाढमिति तामसी निद्रा। मूढः—सुप्तस्य सम्प्रबोधेऽपि न द्राक् कुत्राहमित्यवधारणसामर्थ्यं मूढत्वम्। चित्तं मे अलसं—जडं मुपितम्—अपहृतमिव। व्यतिरेकद्वारेण साध्यं साधयति, स इति। यदि प्रत्ययानुभवा न स्युस्तदा तन्नसंस्कारा अपि न स्युः तथा च संस्कारबोधरूपाः स्मृतयोऽपि न स्युः। एवं निद्राया वृत्तित्वं सिद्धं, समाधौ च सा निरोद्धव्या। समाधिर्न बाह्यज्ञानहीना मोहवशादेह-क्रियाकारिणी स्मृतिहीना चित्तावस्था किन्तु ध्येयस्मृतौ सम्यगवधानाद् रुद्धेन्द्रियादिक्रियारूपा अवस्थेति ज्ञातव्यम्।

**1.10** *Abhāva* = absence of dream and wakefulness; *Pratyaya* = cause of their absence, which is Tamas based inertness; *Tadālambanā* = modification based on that Tamas. Such very indistinct Tamas based modification of the mind is sleep or dreamless slumber — this is what the

1. *Pratyavijñānāvāda* is another name for *Śaivādvaitavāda* of Kashmir whose basic tenet is "It is that" or "I am Śiva"—identifying oneself with the Lord. Further details in the author's Bengali work, "Bodhicharyāvatāra".



Sūtra conveys. That sleep is a modification of the mind because *Samprabodhe* = on waking up *Pratyavamarśa* = it is remembered (as "I was sleeping"). There can be no remembrance without a corresponding latency, which in turn is not generated without its being experienced before. Since one does recollect having slept, it follows that sleep is an experience of the mind like other mental modifications. Just as darkness is visible forms rendered inarticulate-where all forms get merged, likewise the mental modification of sleep is an all-pervading inertness enveloping the body, its organs and the mind. Like other modifications sleep is also derived from the three Guṇas which is being elaborated. Vijñānabhikṣu has said in *Yogavārtika*, "Being awake, dreaming and deep slumber — all of them conform to the (three) Guṇas and are modifications of *Buddhi i.e. Chitta*". Recollection of Sāttvika sleep is "I slept comfortably". Such sleep *Viśāradīkaroti* = brightens up one's discernment. Rājasika sleep is marked by feelings of discomfort and restlessness. *Styāna* = absence of quietude due to incompetence of the mind in the form of its uncontrolled wandering (*i.e.* inability to concentrate the mind on the desired objective). Nature of sleep dominated by Tamas is stupor. When one wakes up from Tāmasika sleep, he feels unable to quickly recollect where he is, and feels lost — as if the energy of the mind has been taken away.

That sleep is a modification (*Vṛtti*) is being proved by logic of *reductio ad absurdum* (*Vyātirekī*). Had there been no cognitive imprint during sleep, there would not be any latency nor subsequent recollection of that latent impression. Thus (by the fact that one does recollect having slept) is proven that sleep is a positive experience or modification of mind. For attainment of *Samādhi*, sleep also needs to be arrested because a state in which *Chitta* only loses consciousness of what is happening in the external world with organic functions of the body continuing unobserved under the influence of stupor is not *Samādhi*. It is to be borne in mind that *Samādhi* is total absorption of *Chitta* in the object when functions of all organs of the body grind to a halt.

११। अनुभूतविषयाणाम् असम्प्रमोषः—तावन्मात्रग्रहणं नाधिकमित्यर्थः, स्मृतिः। असम्प्रमोषः—परस्वानपहरणम्। चित्तेन यद्विषयीकृतं तस्य चित्तस्वस्यैव, न परस्वस्य, ग्रहणात्मिका वृत्तिः स्मृतिरित्यर्थः। किमिति। किं प्रत्ययस्य—प्रत्ययमात्रमित्यर्थः, घटं जानामीत्यात्मकस्य ज्ञानस्येत्यर्थः, आहोस्विद् विषयस्य—रूपादेः चित्तं स्मरति? उत्तरम् उभयस्येति। ग्राह्योपरक्तः—शब्दादिग्राह्यविषयैरुपरक्तोऽपि प्रत्ययः, ग्राह्यग्रहणोभयाकारनिर्भासः प्रत्ययस्यापि अनुभवात्। तथाजातीयकं—ग्राह्यग्रहणोभयाकारं संस्कारमारभते—जनयति। स



संस्कारः स्वव्यञ्जकाञ्जनः—स्वस्य व्यञ्जकेन उद्बोधकेन अञ्जनं व्यक्तीभवनं यस्य तादृशः, ग्राह्यग्रहणाकारामेव स्मृतिं जनयति। तत्र ग्रहणाकारपूर्वा—ग्रहणम् अनधिगतविषयस्य उपादानं तदाकारप्रधाना व्यवसायप्रधाना इत्यर्थः, बुद्धिः—ग्रहणरूपा ज्ञानशक्तिः प्रमाणम् इति यावत्, ग्राह्याकारपूर्वा—व्यवसेयविषयप्रधाना स्मृतिः। घटं जानामीत्यत्र घटो विषयः, जानामीति च प्रत्ययः, घटग्रहणप्रधाना बुद्धिः, घटोऽयमिति घटाकारा स्मृतिः। सोऽयं घट इति च प्रत्यभिज्ञा। एतदुक्तं भवति। सर्वासां वृत्तीनां बुद्धिवृत्तित्वेऽपि अनधिगतविषयं प्रमाणमेवेयं बुद्धिः। बुद्धिर्ग्रहणरूपा, ग्रहणञ्च प्राधान्याद् अगृहीतस्य उपाददानता। तस्या उपाददानताया अप्यस्ति अनुभवः संस्कारश्च। तादृशसंस्काराणां स्मृतिर्गौणभावेन उपाददानतारूपे अनधिगतविषये प्रमाणे बुद्धौ वा तिष्ठति। प्रधानतश्च तत्र उपाददानतारूपो ग्रहणव्यापारो विद्यते। स्मृतौ पुनर्ग्राह्यरूपस्य घटाद्यधिगतविषयस्य प्राधान्यं ग्रहणव्यापारस्याप्राधान्यमिति दिक्।

सा च स्मृतिर्द्वयी भावितस्मर्तव्या—भावितानि कल्पितानि स्मर्तव्यानि यस्यां सा। स्वप्ने हि कल्पनया स्मर्तव्यविषया उद्भाष्यन्ते, जागरे न तथा। सर्वासामेव वृत्तीनामनुभवात् संस्कारः संस्काराश्च तद्बोधरूपा स्मृतिरिति क्रमः। सर्वाश्चेति। सुखदुःखमोहात्मिकाः—सुखादिभिरनुविद्धाः। सुखदुःखे प्रसिद्धे। मोहस्त्रिविधो विचारमोहश्चेष्टामोहो वेदनामोहश्चेति। तत्र विपर्यस्तविचारो विचारमोहः। अभिनिविष्टचेष्टा चेष्टामोहः कायेन्द्रियचेतसाम्। प्रमादादिरूपेणानेन व्यस्यते मूढा बुद्धिः सम्यग् ज्ञानात्। सुखदुःखानुभवो यत्र न स्फुटः स वेदनामोहः। स्मर्यतेऽत्र “तत्र विज्ञानसंयुक्ता त्रिविधा चेतना ध्रुवा। सुखदुःखेति यामाहुरदुःखामसुखेति च॥” इति। यामदुःखामाहुः असुखेति चाहुरित्यर्थः। हिताहितज्ञान-विपर्ययस्वभावाद् अविद्यान्तर्गत एव मोहः। शेषं सुगमम्।

**1.11** Recollection is the reproduction of knowledge experienced earlier without adding anything. *Asmpramoṣa* = not to steal anything from others (*i.e.* from other impressions). In recollection one remembers only what has been experienced earlier by one's Chitta and not any other impression not previously experienced by oneself. Such is the modification of Smṛti. (Whatever new is added, comes under Pramāṇa.)

A question arises: Whether Chitta remembers only knowledge of the object *e.g.* I have known a pot, or the object itself, *i.e.* the pot. The answer: Both the object and the process of knowing it are remembered. Pratyaya or mental modification is *Grāhyoparakta* = coloured by the object (like sensation of sound etc.), yet it includes both the object and the process of knowing it because there is perception also of the modification (*i.e.* cognition itself without any supportive factor is also apprehended



independently). *Smṛti Ārabhate* = generates *Saṃskāram* = (fresh) latencies *Tathājātiyakam* = of both the knowable object and the process or instrument of knowing. *Svavyaṇjakāñjana* = becomes manifest when triggered by a suitable rousing cause and gives rise to the memory of both the object and the act of knowing. Where the object of cognition (*e.g.* the pot) is the main feature, it is *Smṛti* (recollection); where the knowing process along with the instrument of apprehension (*e.g.* it is I who is knowing the pot) is dominant, it is a case of *Pramāṇa* (because the emphasis is not on the pot which was seen before but on one's own process of knowing). (A slight variation —) Cognition in the form of "It is that pot" (as seen or known before) is called *Pratyabhijñā*<sup>1</sup> = recognition. Although *Buddhi* (pure I-sense or only knowing) has a role to play in all modifications of the mind, sure knowledge of a thing not known before is being singled out here and called a modification of *Buddhi*. *Buddhi* is *Grahaṇa*, instrument of knowing, which mainly involves the act of knowing something previously unknown. There is perception of even that act of knowing which begets its corresponding latency. Recollection of such latency (*i.e.* latency of the process of cognition) exists in the background of the definite knowledge of an unknown thing which is *Pramāṇa* and designated here as (a modification of) *Buddhi*. The act of knowing is dominant in such *Pramāṇa* or *Buddhi* while the knowable object (*e.g.* the pot) predominates in memory<sup>2</sup>.

Recollection is of two types — first is the memory of imagined objects as in dream. Some part of the dream experience is imaginary and unreal. The other type of memory is different (and occurs in our waking experience when we recollect the impression of real things or happenings). Every experience leaves its imprint in the mind, which is stored as *Saṃskāra*. *Saṃskāra* in turn gives rise to memory. Such is the sequence. These modifications are tainted with pleasure, pain and delusion. Pleasure and pain are well known (being attendant upon attraction and aversion). Delusion or stupefaction is of three types: *Vichāra-moha*, *Cheṣṭā-moha* and *Vedanā-moha*. *Vichāra-moha* is the confusion of thought process; once delusion enters the process of reasoning, the desired result is not obtained. Because of engrossment in a particular object, when one loses all sense of propriety and in a state of stupefaction makes chaotic effort of will, body

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2 When one knows a pot it is *Pramāṇa*, 'pot' being the object and 'know' the act of knowing it. On recollection as 'I knew the pot', the word 'knew' in that expression does not evolve *in toto* from memory – it is the fresh act of knowing the pot in recollection.



and organs, it is Cheṣṭā-moha. As a result, his judgement strays from the path of truth. When one loses the sense of pleasure and pain (both getting indistinct and confused), it is Vedanā-moha. Mahābhārata says on this, "There are three states of mind — pleasure, pain and the other (the third) can be called absence of both pleasure and pain". Non-discrimination being the characteristic, it comes under Avidyā or affliction.

१२। अथेति। आसां चित्तवृत्तीनाम् अभ्यासवैराग्याभ्यां निरोधः स्यात्। चित्तनदीति। चित्तं नदीव, सा च चित्तनदी कल्याणवहा पापवहा वा भवति। येति। या चित्तनदी कैवल्यप्राग्भारा—कैवल्यरूपस्य प्राग्भारस्य उच्चप्रदेशरूपस्रोतःप्रबन्धकस्य तलदेशपर्यन्तवाहिनी, विवेकविषयनिम्ना—विवेकविषयरूपनिम्नमार्गवाहिनी सा कल्याणवहा। तथा संसारप्राग्भारा अविवेकनिम्नमार्गवाहिनी पापवहा। तत्र—अभ्यासवैराग्ययोः वैराग्येण विषयस्रोतः खिलीक्रियते—अल्पीक्रियते निरुध्यते, विवेकदर्शनाभ्यासेन विवेकस्रोत उद्घाट्यते—सम्प्रवर्तितं क्रियते। चित्तस्य निरोधः—निर्वृत्तिकता एवम् अभ्यासवैराग्याधीना। विवेक एव मुख्योपायो निरोधस्य अतस्तस्याभ्यास एव उक्तः। विवेकस्य साधनानामपि पुनः पुनरनुष्ठानमभ्यासः।

**1.12** Practice and detachment can arrest the aforesaid modifications of Chitta. The mind is like a river that flows (both ways), towards virtue and towards evil. The stream that is *Kaivalya-prāgvāra* i.e. which ends at *Prāgvāra* = the high ground of Kaivalya (liberation) *Vivekaviṣayanimna* = flowing down along the channel of Viveka (in other words, which flows on its own along the path of discernment towards the high peak of Kaivalya) is the propitious, benevolent direction of the river. And the stream that is *Samsāra-prāgvāra* *Avivekanimna* takes the easy passage of non-discrimination and ends up in the (parched) plateau of *Samsāra* = cycle of births, is the stream of evil and impiety.

Of these (i.e. of the twin remedy of practice and detachment), detachment reduces and blocks the stream of worldly attractions and practice of discernment opens the flow of discriminative knowledge. Thus practice and detachment are the means of arresting the modifications of Chitta. Discriminative knowledge is the principal means of attaining Nirodha. That is why practice of discernment has been recommended. Repeated observance of measures that contribute to attainment of discernment is also a from of practice.

१३। तत्र स्थितौ—स्थित्यर्थं यो यत्र सोऽभ्यासः। चित्तस्येति। अवृत्तिकस्य—निरुद्धवृत्तिकस्य चित्तस्य या प्रशान्तवाहिता—निरुद्धावस्थायाः प्रवाहः सा हि मुख्या स्थितिः। तदनुकूला



एकाग्रवस्थापि स्थितिः। स्थितिनिमित्तः प्रयत्नः, तस्य पर्यायो वीर्यम् उत्साहश्चेति। तत्सम्पिपादयिषया—स्थितिसम्पादनेच्छया तत्साधनस्यानुष्ठानमभ्यासः।

**1.13** Practice is effort *Sthitau* = for making the mind tranquil. *Sthiti* is a technical term connoting in its ultimate form *Praśāntavāhitā* = tranquil flow *Avṛttikasya chittasya* = of Chitta devoid of all fluctuations, *i.e.* Chitta remaining in that state uninterruptedly. One-pointed concentration on a single desired object being conducive to that state is also included in *Sthiti*. Effort for attaining such tranquillity is conveyed by the terms *Vīrya* (a combination of energy, fortitude and stamina — vide 1.20) and *Utsāha* (enthusiasm, perseverance). Repeated performance of actions that are conducive to making the mind stabilised constitutes practice.

१४। दीर्घेति। दीर्घकालं यावद् आसेवितः—अनुष्ठितः, निरन्तरम्—प्रत्यहं प्रतिक्षणम् आसेवितः, तपसा ब्रह्मचर्येण श्रद्धया विद्यया च सम्पादितः सत्कारवान् अभ्यासः—सत्कारासेवितः। श्रूयते च “यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति” इति। तथाकृतोऽभ्यासो दृढभूमिर्भवति व्युत्थानसंस्कारेण न द्राक्—सहसा अभिभूयत इति।

**1.14** *Āsevita* = performed. *Nirantara* = without any break or discontinuity *i.e.* everyday and if possible every minute. *Satkārāsevita* = performed with devotion *i.e.* under vows of Tapas (sturdy self-discipline vide II.1) Brahmacharya (chastity), Śraddhā (reverential faith vide 1.20) and Vidyā (true wisdom). Upaniṣad says on this: ‘Whatever is practised after careful consideration, with devotion and keeping in view the teachings of scriptures becomes more potent’ (Chhāndogya Upaniṣad). Practice performed in this manner becomes firm *i.e.* not overcome easily by the latent impressions of fluctuations.

१५। वैराग्यमाह दृष्टेति। दृष्टे—इहत्यविषये, आनुश्रविके—शास्त्रश्रुते पारलौकिके विषये, यद् वैतृष्ण्यं—चित्तस्य वितृष्णभावेनावस्थितिस्तद् वशीकारसंज्ञैव वैराग्यम्। वशीकारस्य तिस्रः पूर्वावस्थाः, तद्यथा यतमानं व्यतिरेकम् एकेन्द्रियमिति। रागोत्पाटनाय चेष्टमानता यतमानम्, केषुचिद् विषयेषु विरागः सिद्धः केषुचिच्च साध्य इति यत्र व्यतिरेकेणावधारणं तद् व्यतिरेकसंज्ञम्, ततः परं यदा एकेन्द्रिये मनसि औत्सुक्यमात्रेण क्षीणो रागस्तिष्ठति तदा एकेन्द्रियं तादृशस्यापि रागस्य नाशाद् वशीकारः सिध्यतीति।

स्त्रिय इति। ऐश्वर्यम्—प्रभुत्वम्, स्वर्गः—इन्द्रत्वादिः, वैदेह्यम्—स्थूलसूक्ष्मदेहे विरागाद् विदेहस्य चित्तस्य लीनावस्था भवेत् तदवस्थाप्राप्तानां देवानां पदम्। प्रकृतिलयः—आत्मबुद्धिरपि



हेयेति तत्रापि विरागमात्रात् पुरुषख्यातिहीनस्याचरितार्थस्य चित्तस्य प्रकृतौ लयो भवेत्, तत् पदम्। दिव्यादिव्यविषयैः सह संयोगेऽपि—भोगलाभेऽपीत्यर्थः। विषयदोषः—त्रितापः। प्रसंख्यानबलात्—प्रसंख्यानं—सम्प्रज्ञा, यया विषयहानाय अविच्छिन्ना प्रत्यवेक्षा जायते, तद्वलात्। अनाभोगात्मिका—तुच्छताख्यातिमती हेयोपादेयशून्येत्यर्थः, वैतृष्यावस्था वशीकारसंज्ञा। तच्चापरं वैराग्यम्।

**1.15** Nature of detachment is being discussed. When one develops *Vairāgya* = a disinterested state of mind or apathy towards objects seen or experienced *i.e.* mundane objects of enjoyment and also objects of enjoyment in after-life as described in the scriptures, such unwavering state of complete control is termed as (*Vasīkāra*) detachment. There are three antecedent stages to *Vasīkāra*. These are *Yatamāna*, *Vyatireka* and *Ekendriya*. *Yatamāna* is a continuing and systematic effort to uproot attachment from the mind. (As a result of such effort) When a person is able to identify objects in respect of which detachment has been achieved and pinpoint other areas or objects in respect of which detachment is yet to be attained, such isolation of objects (for further determined effort to gain disinterestedness in the remaining objects), is *Vyatireka-vairāgya*. The next stage of *Ekendriya* comes when attraction for objects has become so weak and feeble that it fails to activate any sensory or bodily function, and dwells only in one (internal) organ, the mind, as mere curiosity-cum-desire. *Vasīkāra* is attained with the annihilation of even this faint trace of attachment.

*Aiśvarya* = mastery over others. *Svarga* = the state of Indra (ruler of heaven) etc. *Vaideha* = state of discarnates. As a result of disenchantment with subtle and gross bodies, Chitta of the disembodied Yogin gets completely dissolved. The state of such celestial beings (*Devas*) is *Vaidehya*. *Prakṛtilaya* = merging one's Chitta in primordial material principle, *Prakṛti*, without having gained knowledge of *Puruṣa* (*i.e.* without completion of *Apavarga*). Such is the state of spiritual adepts who (proceeding beyond the state of *Vasīkāra-vairāgya*) cultivate and develop disinterestedness even in respect of their sense of "I" and succeed in merging their Chitta in *Prakṛti* without caring to gain knowledge of *Puruṣa*. (On attainment of detachment—) *Divyādivyaviśaya-samprayoge Api* = even coming in contact with objects (of enjoyment) whether in this life or thereafter in heaven, *Viśayadoṣa* = three kinds of pain associated with all sensuous enjoyments viz. *Ādhibhautika*, *Ādhidaivika* and *Ādhyātmika* (are clearly seen). *Prasamkhyāna-balāt* = by the strength gained from practice of



discernment there arises constant watchfulness to eschew all sensory objects, and accumulation of latent impressions of such unwavering alertness makes the mind indifferent to all things — both good and evil. This state of complete freedom from all desires is *Vasīkāra* whose other name is *Apara-vairāgya* (as opposed to *Para-vairāgya* or supreme detachment mentioned in the next aphorism).

(Vyāsa in his *Bhāṣya* (commentary) has described *Vasīkāra* as bereft of inclination towards either good or evil. Attachment needs to be curbed as a quality fit to be discarded in the initial stage of practising detachment, which becomes redundant in this state. Likewise, the primary objective initially is to nurture aversion towards things that are counter to spiritual effort and aspire for things conducive to spirituality. In the culminating stage the spiritual adept maintains an attitude of indifference and neutrality which in a sense is the same as arresting fluctuations of the mind. With completion of all that is required to be done and with dying out of mental modifications, *Chitta* automatically heads for *Para-vairāgya* and the arrested state in which only latency remains.)

१६। तद्-वैराग्यम्, परं-परसंज्ञकम्, यदा पुरुषख्यातेः-पुरुषतत्त्वोपलब्धेः गुणवैतृष्यं-सार्वज्ञादिष्वपि निखिलगुणकार्येषु वैतृष्यम् इति सूत्रार्थः। दृष्टेति। दृष्टानुश्रविकविषयदोषदर्शी विरक्तः-वशीकारवैराग्यवान्, पुरुषदर्शनाभ्यासाद्-विवेकाभ्यासात् तच्छुद्धिप्रविवेकाप्यायित-बुद्धिः-तस्य दर्शनस्य या शुद्धिः, तस्याः प्रविवेकः-प्रकृतं वैशिष्ट्यं विशदता अविवेकविविक्ता परा काष्ठेत्यर्थः, तेनाप्यायिता-कृतकृत्या बुद्धिर्यस्य स योगी, व्यक्ताव्यक्तधर्मकिंभ्यो-लौकिकालौकिकज्ञानक्रियारूपेभ्यो व्यक्तधर्मकिंभ्यस्तथा विदेहप्रकृतिलयरूपाव्यक्तधर्मकिंभ्यो गुणेभ्यो विरक्तो भवति इति तद्द्वयं वैराग्यम्। तत्रेति। तत्र यदुत्तरं परवैराग्यं तज्ज्ञानप्रसादमात्रम्-ज्ञानस्य यः प्रसादश्चरमोत्कर्षो रजोलेशमलहीनता अतएव सत्त्वपुरुषान्यताख्यातिमात्रता, तद्रूपम्। यस्येति। प्रत्युदितख्यातिः-अविप्लुतविवेकः। छिन्न इति। श्लिष्टपर्वा-सन्धिहीनः, भवसंक्रमः-जन्मसंक्रमः, जन्मारम्भकः कर्माशय इत्यर्थः छिन्नः सञ्जातः। यस्याविच्छेदात्-अदिच्छिन्नात् कर्माशयादित्यर्थः। एवं ज्ञानस्य परा काष्ठा वैराग्यम्। नान्तरीयकम्-अविनाभावि।

1.16 That *Vairāgya* is called *Para* = supreme or ultimate. On *Puruṣa-khyāti* = correct insight into the nature of *Puruṣa*, arises *Guṇa-Vaitṛṣṇya* = utter distaste towards all mutations of the *Guṇas* including omniscience etc. This is what the *Sūtra* conveys. Discriminative enlightenment (which is the limit of all knowledge) dawns in the spiritual adept when he attains *Vasīkāra*, *i.e.* he sees the faults and blemishes of all objects experienced



or seen in this earth or described in the scriptures for the after-life, and carries on with the practice of discrimination *i.e.* realising his true Self or Puruṣa. Thereby the Yogin's intellect attains a sense of fulfilment of having achieved all that is possible to achieve. Such Yogin becomes indifferent towards the entire range of mutations of the Guṇas which constitutes knowledge of and consequent activity in the visible worlds as also towards the unmanifest states experienced by the Videhas (discarnates) and Prakṛilayas (those merged in primordial matter).

Thus detachment is of two types. Of these the later one to appear is the superior or supreme detachment. It is *Jñānaprasādamātra* = the acme of knowledge free from least trace of impurity associated with Rajas. It ensures that the knowledge of discernment between Buddhi and Puruṣa remains firmly established (because a slight excess of dynamic Rajas destabilises that state of discernment).

*Pratyuditakhyāti* = one whose discriminative knowledge never gets lost *i.e.* it is always present. *Śliṣṭaparva* = continuous without any breach. *Bhavasamkrama* = cycle of births. Continuity of Karmāśaya (vide II. 12) without a break that sustains the cycle of births gets severed (for Pratyuditakhyāti Yogins). Thus knowledge culminates in detachment. (Cessation of suffering is the measure and goal of true knowledge. And misapprehension in the form of identification of Puruṣa with Buddhi being the root cause of all suffering, its termination through detachment which results also in release from the cycle of births is the acme of knowledge.) *Nāntarīyaka* = concomitant.

१७। अथेति। प्रश्नपूर्वकं सूत्रमवतारयति। अभ्यासवैराग्याभ्यां निरुद्धचित्तवृत्तेर्योगिनः कः सम्प्रज्ञातयोगः? वितर्कविचारानन्दास्मितापदार्थानां स्वरूपैरनुगताः साक्षात्कारभेदाः सम्प्रज्ञातस्य लक्षणम्। वितर्क इति व्याचष्टे। चित्तस्य आलम्बने-ध्येयविषये यः स्थूलः-स्थूलभूतेन्द्रियरूपध्येयविषय इत्यर्थः, आभोगः-साक्षात्प्रज्ञया परिपूर्णता स सवितर्कः। एकाग्रभूमिकस्य चेतसः समाधिजा प्रज्ञैव सम्प्रज्ञात इति प्रागुक्तः। निरन्तराभ्यासात् स्थितिप्राप्ते एकाग्रभूमिके चित्ते याः प्रज्ञा जायेरन् ताः प्रतितिष्ठेयुः, ताभिश्च चित्तं परिपूर्णं तिष्ठेत्, स एव सम्प्रज्ञातयोगो न च स समाधिमात्रम्। तत्र षोडशस्थूलविकारविषया समाधिजा प्रज्ञा यदा चेतसि सदैव प्रतितिष्ठति तदा वितर्कानुगतः सम्प्रज्ञातः।

“विचारो ध्यायिनां युक्तिः सूक्ष्मार्थाधिगमो यत” इति, एवंलक्षणेन विचारेणाधिगतया सूक्ष्मविषयया प्रज्ञया चेतसः परिपूर्णता विचारानुगतः सम्प्रज्ञातः। सूक्ष्मविषयाः-तन्मात्राणि अहंकारस्तथा अस्मीतिमात्रं महत्तत्त्वम्। एतदुक्तं भवति। आलम्बनविषयभेदात् सम्प्रज्ञातः



समाधिश्चतुर्विधो वितर्कानुगतो विचारानुगत आनन्दानुगतोऽस्मितानुगतश्चेति। विषयप्रकृति-  
भेदाच्चापि चतुर्विधः सवितर्को निर्वितर्कः सविचारो निर्विचारश्चेति। आलम्बनश्च स्थूलसूक्ष्म-  
भेदाद्विधा, ग्रहीतृग्रहणग्राह्यभेदात् त्रिधा। एतच्च समापत्तौ वक्ष्यति। तत्रेति। प्रथमः  
वितर्कानुगतः समाधिः चतुष्टयानुगतः—तत्र वितर्क-विचार-ध्यानानन्दास्मिभावा इत्येते सर्वे  
वर्तन्त इत्यर्थः। द्वितीयो विचारानुगतो योगः स्थूलालम्बनहीनत्वाद् वितर्कविकलः—वितर्ककलाहीनः।  
तृतीयो वाच्यवाचकहीन-करणगतह्लादयुक्तप्रकाशालम्बी, एवञ्च स्थूल-सूक्ष्मग्राह्यहीनत्वाद्  
वितर्कविचारविकलः। अत्र स्थूलेन्द्रियाणां स्थैर्यसहगतसात्त्विकप्रकाशजात आनन्दः प्रथमम्  
आलम्बनीक्रियते, ततश्चान्तःकरणस्थैर्यजातस्य ह्लादस्याधिगमो भवति। स्मर्यतेऽत्र “इन्द्रियाणि  
मनश्चैव यथा पिण्डीकरोत्ययम्। स्वयमेव मनश्चैवं पञ्चवर्गञ्च भारत। पूर्वं ध्यानपथे स्थाप्य  
नित्ययोगेन शाम्यति। न तत् पुरुषकारेण न च दैवेन केनचित्। सुखमेष्यति तत् तस्य  
यथैवं संयतात्मनः॥ सुखेन तेन संयुक्तो रंस्यते ध्यानकर्मणीति।” चतुर्थे ध्याने आनन्दस्यापि  
ज्ञाताहमिति अस्मितामात्रसंविदेवालम्बनं ततस्तद् आनन्दादिविकलम्।

**1.17** The Sūtra starts with a prefatory query — what is the nature of this Samprajñāta-yoga attained by Yogin when he has arrested the modifications of the mind through practice and detachment? (The answer—) Samprajñāta-yoga is characterised by the mind remaining absorbed (for the desired period) in the essential nature of the following — Vitarka, Vichāra, Ānanda and Asmitā. Vitarka (the first form of Samprajñāta) is being explained. In it the mind meditates on some gross object. Like the gross elemental principle or one's sense-organs, and when (with deepening of meditation) the mind becomes totally absorbed in the (newly realised) enlightenment on the object of meditation it is Vitarka based Samprajñāta. It has been mentioned earlier (I.1) that enlightenment gained through concentration in a one-pointed mind is Samprajñāta-yoga. Practice continued without break stabilises Chitta, making it one-pointed. Enlightenment that dawns in such a mind becomes firmly established and the mind remains saturated with it — that is Samprajñāta-yoga. Concentration by itself is not Samprajñāta-yoga. (The conditions listed above must be fulfilled.) And when the object of concentration with its associated enlightenment is any of the sixteen gross principles (five each of the gross elements *i.e.* Bhūtas, sense-organs and organs of action, Manas — part of Chitta where volition originates), it is Vitarka based Samprajñāta-yoga.

It has been said<sup>1</sup>, “Vichāra is the unique reasoning of the meditating

1. The quotation is from Yoga-kārikā, the author's commentary on Yoga-sūtras and Vyāsa's Bhāṣya in the form of Ślokas along with a detailed explanation of the Ślokas, also in Sanskrit.



mind that gives him the knowledge of subtle objects". When the insight gained from such Vichāra is directed to a subtle entity and the mind gets engrossed in it — that is the nature of Samprajñāta-yoga related to Vichāra. Subtle entities are five Tanmātras (subtle forms of the elements), Ahaṁkāra (mutative ego) and Mahat (pure I-sense).

Samprajñāta-samādhi is of four types according to the object (supportive factor) of meditation, viz. depending on a) Vitarka, b) Vichāra, c) Ānanda or sense of felicity, and d) Asmitā or pure I-sense. Samprajñāna, insight gained from Samprajñāta-samādhi, is also divisible into four categories : Savitarka, Nirvitarka, Savichāra and Nirvichāra depending both on the nature of contemplation and object contemplated upon. Objects of concentration are again divisible into two categories — gross and subtle, and from another angle, into three divisions of the knower, the knowable and the knowing process *i.e.* the instrument of reception. These will be dealt with later under Samāpatti (I.41-I.44).

Vitarka based concentration includes all the four subsystems — Vitarka, Vichāra, Ānanda (bliss) and Asmitā (pure I-sense). In the next stage, Vichāra *i.e.* meditative analysis transcends Vitarka being devoid of gross objects. The third mode of concentration is based on an internal sense of felicity permeating one's organs without having to use words and their associated meanings. Neither gross nor subtle objects are used as supportive factors in this type of concentration; hence it is devoid of both Vitarka and Vichāra. In Ānanda oriented Samprajñāta one begins with one's gross organs (*i.e.* sense-organs and organs of action) which when stabilised become predominantly Sattva and a sense of gladness pervades these organs which serve as objects of concentration. Next when the internal organs, mind *et al.* become tranquil, gladness culminates into feeling of felicity. Mahābhārata says on this, "Engrossment (Dhyāna) is but lumping together one's organs and the mind. Oh Bhārata! First put your mind along with the five sense-organs to meditate and quieten them through constant practice. No other endeavour by a person or any divine intervention can bring such happiness as is experienced by the person who having brought his mind and organs under control is engaged in meditation on Self. And having experienced it he goes on meditating with the feeling of bliss". In the fourth stage of concentration the person meditating realises himself as the knower of that bliss and enters the innermost core of his I-sense, which is Asmitā-mātra or pure I-sense *i.e.* the recipient Grahītā, utilising it as the object of concentration; hence it is beyond the three other modes, Ānanda and the two previous ones.



१८। विरामस्य—सर्वप्रत्ययहीनतायाः, प्रत्ययः—कारणं परं वैराग्यं, तस्याभ्यासः पूर्वः—प्रथमः यस्य सः। अस्मीतिप्रत्ययमात्राया बुद्धेरपि हानाभ्यासपूर्वको निष्पन्न इत्यर्थः, संस्कारशेषः—संस्कारा न च प्रत्यया यत्राव्यक्तरूपेणावशिष्टाः प्रत्ययजननसामर्थ्ययुक्ता इत्यर्थः, तदवस्थः समाधिरसम्प्रजात इति सूत्रार्थः। सर्वेति। सर्ववृत्तिप्रत्यस्तमये—प्रत्ययहीनत्वे प्राप्ते सति, यावस्था सोऽसम्प्रजातो निर्वीजः समाधिः, तस्योपायः परं वैराग्यम्। सालम्बनोऽभ्यासः—सम्प्रजाताभ्यासः न तस्य मुख्यं साधनम्। विरामप्रत्ययः—परवैराग्यरूपो निर्वस्तुकः—ध्येयविषयहीनः, ग्रहीतरि महदात्मनि अपि अलंबुद्धिरूपः अव्यक्ताभिमुखो रोध इति यावद् आलम्बनीक्रियते—आश्रीयते असम्प्रजातेच्छुना योगिनेति शेषः। तदिति। तदभ्यासपूर्व—तदभ्यासेन हेतुनेत्यर्थः चित्तम् अभावप्राप्तमिव—क्रियाहीनत्वाद् विनष्टमिव न तु वस्तुतः अभावप्राप्तं 'नाभावो विद्यते सत' इति नियमात्। निरालम्बनं—ग्रहीतृग्रहणग्राह्यविषयहीनमेव असम्प्रजाताख्यो निर्वीजः—नास्ति बीजम् आलम्बनं यस्य स निरोधः समाधिः।

**1.18** *Pratyaya = cause, Virāmasya = of total submergence of all modifications of the mind (is Para-vairāgya or supreme detachment, whose) Abhyāsa = practice Pūrva = precedes it, i.e. practice of supreme detachment, the cause of cessation of all fluctuations of the mind, precedes Asamprajñāta and brings it about. Practice of arresting even pure I-sense or Buddhi leads to accomplishment of Saṃskāra-śeṣa = state of Chitta devoid of all modifications; only residual latencies remain which are, however, still capable of giving rise to modifications. Concentration in that state is Asamprajñāta. This is what the aphorism conveys.*

*Sarvavṛtti-pratyastamaye = when there is complete cessation of all modifications, the state is one of Nirvīja-samādhi, a mode of Asamprajñāta. Supreme detachment is the way to attain it. Practice of concentration on objects as in Samprajñāta-samādhi is not the principal means of its attainment. Supreme detachment, which is the cause of cessation of all mental modifications, is Nirvastuka i.e. it does not require any objective support. (After reaching Mahad-ātman or pure I-sense —) The Yogin desirous of accomplishing Asamprajñāta-yoga takes the resolution, "I do not aspire to remain as Mahad-ātman, the Grahītā (receiver or knower)". "May my Chitta be completely arrested — I do not want even the only modification which is still lingering, my pure I-sense, to continue"— such Nirodha oriented resolution being the only supportive factor of Chitta at that time, it gets dissolved along with all its contents which has so long been sustaining it, and the Yogin attains the state of Kaivalya. All supportive factors are best discarded — is the only objective in that penultimate state.)*

By such practice Chitta becomes *Abhāvaprāptamiva* = it appears to



be non-existent (due to total inactivity). Actually it is not so, because of the dictum — being cannot be reduced to non-being. One form may change to another but total annihilation is not possible. *Nirālambana* = without any supportive content in any form whether knowable, instrument of cognition or knower. Such is *Nirvija* (= seedless) concentration, called *Asamprajñāta*, of on arrested Chitta.

१९। अन्योऽपि निर्वीजः समाधिरस्ति, न स कैवल्याय भवति, तद्विवरणमाह। स खल्विति। द्विविधो निर्वीज उपायप्रत्ययः—श्रद्धाद्युपायहेतुको विवेकपूर्व इत्यर्थो भवप्रत्ययश्च। तत्र कैवल्यभाजां योगिनाम् उपायप्रत्ययः, विदेहप्रकृतिलयानाश्च भवप्रत्ययो निर्वीजः स्यात्। विदेहानामिति। देहः—स्थूलसूक्ष्मशरीरं तद्धीना विदेहाः, ये तु पुरुषख्यातिहीनाः किन्तु दोषदर्शनाद् देहधारणे विरागवन्तस्ते तद्वैराग्येण तद्विषयेण च समाधिना सर्वकरणकार्यं निरुन्धन्ति, कार्याभावात् करणशक्तयो न स्थातुमुत्सहन्ते तस्मात् ताः प्रकृतौ लीयन्ते, स्वस्वाधिष्ठानभूतेन स्थूलसूक्ष्मदेहेन सह न संयुज्जन्ति। उक्तञ्च “वैराग्यात् प्रकृतिलय” इति। एवमेषामपि निर्वीजः समाधिः स्यात् किन्तु वैराग्यसंस्कारजातत्वात् तत्संस्कारबलक्षये स समाधिः प्लवते। न हि पुरुषख्यातिं विना संस्कारस्य सम्यग् नाशः स्यात्, चित्तातिरिक्तस्य द्रव्यस्यानधिगतत्वात्। ततस्तदा यो वैराग्यसंस्कारस्तिष्ठति तद्वलक्षयाश्च पुनरुत्थानम्, उक्तञ्च ‘मग्नवदुत्थानाद्’ इति।

यथा विदेहानां देवानां तथा प्रकृतिलयानामपि वेदितव्यम्। ये तु पुरुषख्यातिहीनाः संज्ञामात्ररूपे ग्रहीतरि अपि विरागवन्तो न देहमात्रे, तद्वैरागात् तदनुरूपसमाधेश्च तेषां विवेकहीनत्वात् साधिकारं चित्तं प्रकृतौ लीयते, लीनश्च तिष्ठति यावत् तद्वैराग्यहेतुक-निरोधसंस्कारस्य बलक्षयम्। विदेहप्रकृतिलयानां निरोधो भवप्रत्ययः—भवति जायते अनेनेति भवो जन्महेतवः क्लेशमूलाः संस्काराः, उक्तञ्चास्माभिः “विवेकख्यातिहीनस्य संस्कारश्चेतसो भवः। अशरीरि शरीरि वा प्लवि जन्म यतो भवेदिति”। जन्म किल मरणान्तं, वैदेह्यादेर्विप्लुतिदर्शनात् तज्जन्म एव। जन्म तु अविद्यामूलात् संस्काराद् भवति। विदेहादीनां तत्तज्जन्म विवेकहीनात् सूक्ष्मास्मितामूलाद् वैराग्यसंस्कारात् संघटते यथा क्लेशमूलात् कर्माशयाद् देहवतां जन्म। विदेहप्रकृतिलया महासत्त्वाः, ते हि पुनरावर्तने महर्द्धिसम्पन्ना भूत्वा प्रादुर्भवन्ति। एतेन भाष्यं व्याख्यातम्।

विदेहानामिति। स्वसंस्कारमात्रोपयोगेन—स्वस्य वैराग्यसंस्कारस्य उपयोगेन—आनुकूल्येन। चित्तेनेति चित्तस्याप्रतिप्रसवत्वं सूचयति। कैवल्यपदमिवानुभवन्तीति। विदेहप्रकृतिलयास्तु मोक्षपदे वर्तन्ते इति न लोकमध्ये न्यस्ता इति भाष्यात् ते हि न लोकिनो भूताद्यभिमानिनो देवाः, नापि भूतादिध्यायिनो देवाः। तेषां हि चित्तमव्यक्तताप्राप्तं यथा केवलिनाम्।



स्वसंस्कारविपाकं—स्वेषां वैराग्यसंस्कारस्य विपाकभूतमवच्छिन्नकालं यावद् लीनचित्तरूपं यदवस्थानं तथाजातीयकम् अतिवाहयन्ति। तथेति सुगमम्।

**1.19** There is yet another form of Nirvīja-samādhi which does not lead to liberation. It is now being described. Nirvīja-samādhi is of two kinds — *Upāyapratyaya* = attained by means of reverential faith etc. *i.e.* through Viveka; the other involves Bhava = nescience leading to some form of birth. Of these, the spiritual adept aspiring for liberation attains *Upāyapratyaya*, while Videhas and Prakṛtilayas acquire Bhava based Nirvīja-samādhi. Videhas are devoid of Deha, Deha meaning both gross and subtle bodies. Having realised blemishes of the body and thereby developing an utter distaste for it, Videhas, without having realised discerning knowledge of Puruṣa, become successful in arresting the function of all organs of the body through a combination of detachment and concentration based on that detachment. Non-functional organs cannot remain manifest and (so) get merged in Prakṛti. Thus the organs get disjointed from their natural seat *i.e.* the body, gross or subtle. As has been said in Sāṃkhya-kārika, “Through detachment one gets merged in Prakṛti”. Thus they attain the state of contentless concentration, Nirvīja-samādhi. But the attainment being due to fruition of latent impressions of detachment, the state of contentless concentration is disrupted when the potencies of those latencies get weakened. Short of Puruṣa-khyāti (discerning knowledge of Puruṣa), contrary latencies cannot be totally eliminated. (To put it differently—) Because of non-attainment of that which is beyond Chitta (*i.e.* Puruṣa), Chitta of Videhas reappears as and when the latency of detachment loses its potency, as is said in Sāṃkhya-sūtra, “Chitta of Prakṛtilayas emerges as does a submerged person from under the water.”

One has to remember that Prakṛtilayas fare the same way as Videhas. Prakṛtilayas are those who are disenchanted — not merely with their bodies, their disenchantment extends to their pure I-sense or knower (subject of supra-reflective Nirvichāra contemplation). Such detachment and their corresponding Samādhi result in their Chitta merging in the unmanifest Prakṛti, but since knowledge of Puruṣa has not been gained, Chitta retains latencies which would one day lead to its return once more to the world of sensuous objects. (In other words—) Their Chitta remains merged in the unmanifest until the restrictive latencies of detachment lose their potency. Bhava remains in the root of the state of arrest of Chitta of both Videhas and Prakṛtilayas. Bhava = that which results in rebirth *i.e.* latency of nescience which causes birth. As has been said by us in Yoga-kārika,



“Bhava is only the latent impression of a mind not established in discriminative enlightenment leading to one’s being born as a mortal, with a body or as a discarnate”. Wherever there is birth, there is death, and since bodiless existence of Videhas etc. is for a limited period, that is also (a kind of) birth. Latent impression of nescience is the cause of birth. Like ordinary mortals who are born because of afflictive latencies in their Karmāśaya, the bodiless ones Videhas etc. assume their particular modes of existence—their latency of detachment containing at the very root non-discriminative Asmitā-kleśa (II.6) in a subtle form. Discarnate Devas and Prakṛtilayas are great personages. When they are born again, they are found to possess great wisdom and Yogic powers. The content of Bhāṣya has thus been explained.

*Svasaṁskāramātropayogena Chittena* = by one’s Chitta which has had the benefit of the latency of detachment. Mention of Chitta indicates that its presently being unmanifest is a temporary phase (and not for all time to come), and it possesses the latency for resurgence. Their experience is similar to (but not exactly the same as) that in the state of Kaivalya. Videhas and Prakṛtilayas inhabit the state of salvation (salvation-like state, to be exact) and not any of the gross or subtle divisions of the universe as has been mentioned in the Bhāṣya (III.26). So they are unlike those gods who on attaining mastery over the gross elemental principles by engrossment on them, assume the latter’s cosmic bodies. Neither are they gods of lower standing engaged in meditation on the aforesaid gods with gross elemental particles as their cosmic bodies. Their minds (*i.e.* minds of Videhas and Prakṛtilayas) are dissolved like the liberated ones (but unlike the liberated, theirs is not eternal dissolution). They remain in that state with their minds merged for a limited period, whose duration depends on *Svasaṁskāra-vipāka* = the strength of their respective latencies of detachment. In other words, it is their Bhoga.

२०। श्रद्धावीर्यस्मृतिसमाधिप्रज्ञा इत्युपायेभ्यः कैवल्यार्थिनां योगिनाम् असम्प्रज्ञातो निर्वीजो भवति। ननु विदेहादीनामपि श्रद्धावीर्यादीनि विद्यन्ते स्म अथ कोऽत्र योगिनां विशेष इत्यत आह श्रद्धानस्य विवेकार्थिन इति। तस्मात् श्रद्धात्र विवेकविषये चेतसः सम्प्रसादः—अभिरुचिमती बुद्धिः। अभिरुचिरूपायाः श्रद्धाया वीर्यं प्रयत्नः, ततः स्मृतिः—सदा समनस्कृता उपतिष्ठते। स्मृत्युपस्थाने—स्मृतौ उपस्थितायाम् अनाकुलम्—अविलोलं चित्तं समाधीयते—अष्टाङ्गयोगवद् भवति। समाधेः प्रज्ञाविवेकः—प्रज्ञाया विवेकः—वैशिष्ट्यं विशदता, उत्कर्ष इति यावद् उपावर्तते—समुपजायत इत्यर्थः। प्रज्ञाप्रकर्षेण यथावद् वस्तु—तत्त्वानीत्यर्थः जानाति। तदभ्यासाद्—व्युत्थानसंस्कारनाशे उत्पन्ने च परवैराग्ये असम्प्रज्ञातः समाधिर्भवतीति।



**1.20** By practice of reverential faith, energetic pursuit, mindfulness of self, Samādhi and the enlightenment gained therefrom, the spiritual adept desirous of liberation attains contentless Samādhi (Asamprajñāta Nirvīja-samādhi). Since Videhas etc. also adopt the same means, then (one may query) what is the special feature here of Yogins who are aspirants to liberation? The commentator clarifying the point replies, 'It is reverential faith that lends the requisite energy to the seeker of discriminative knowledge'. Hence reverential faith specifically refers to the faith in discriminative knowledge (and not for anything and everything). It brings in the seeker a happy and pleasant feeling and a yearning to realise the truth. Such reverential faith with a firm conviction generates Vīrya *i.e.* earnestness and energy necessary to pursue the objective which in turn generates Smṛti, repeated recollection in the form of introspection and near-constant alertness (as opposed to the relaxed attitude, allowing the mind to drift aimlessly). When Smṛti gets established *i.e.* on attainment of steady remembrance, Chitta becomes composed and one-pointed leading to Samādhi. In other words, Chitta attains Samādhi by following and gradually mastering the eight-fold limbs of Yoga. Through Samādhi comes Prajñā-viveka when intellect and understanding know no bounds. With the heightening of Prajñā, true nature of things *i.e.* knowledge of Tattvas, the fundamental constituent principles is revealed. From its practice (*i.e.* practice of looking at objects as made up of Tattvas), latencies of empirical life get liquidated and supreme detachment sets in, leading to objectless concentration (Asamprajñāta-samādhi).

२१। त इति स्पष्टं भाष्यम्। तीव्रसंवेगानां—तीव्रः संवेगः—शीघ्रलाभाय निरन्तरानुष्ठाने इच्छाप्राबल्यं येषां तेषां समाधिलाभः कैवल्यञ्च आसन्नं भवति।

**1.21** Adepts having *Tīvra Samvega* = intense ardour, *i.e.* those who are keen to practise spiritual exercises constantly to ensure early attainment of Samādhi – for them Samādhi and emancipation are imminent.

२२। मृदुतीव्र इति। सुगमं भाष्यम्। अधिमात्रोपायः—अधिकप्रमाणकोपायः, तद् यथा समाधिसाधनोपायेषु अविचला श्रद्धेत्यादिः।

**1.22** *Adhimātropāya* = the superlative and right method. It consists of unflinching devotion to the various sequential steps like reverential faith (followed by Vīrya, Smṛti etc. as laid down in 1.20)

२३। किमिति। एतस्माद्—ग्रहीतृग्रहणग्राह्याणां सम्प्रज्ञानलाभाय तीव्रसंवेगादेव



आसन्नतमः समाधिर्भवति न वेति। ईश्वरप्रणिधानाद् वापि स भवति। प्रणिधानादिति। सर्वकर्मार्पणपूर्वं भावनारूपं प्रणिधानं, न तु कर्मार्पणमात्रम्। तच्च भक्तिविशेषस्तस्माद् भक्तिविशेषाद् हृदि ब्रह्मपुरे व्योम्नि प्रतिष्ठितम् आत्मनि ईश्वरसत्त्वम् अनुभवतः परमप्रेमास्पदे तस्मिन् निवेदितात्मनो निश्चिन्तस्य योगिनः सदैवावस्थानमियं समाधिसाधिनी भक्तिः। तादृशभक्त्या आवर्जितः—अभिमुखीकृत ईश्वरस्तं योगिनमनुगृह्णाति अभिध्यानमात्रेण—इच्छामात्रेण नान्येन व्यापारेणेत्यर्थः। कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषान् उद्धरिष्यामीति वाक्याद् ईश्वरः प्रलयकाल एव निर्माणचित्तेन अभिध्यानं करोतीति गम्यते। अन्यदा सगुणब्रह्मणो हिरण्यगर्भस्यैव अभिध्यानं लभ्यम्। किञ्च ईश्वराभिध्यानालाभेऽपि तत्-प्रणिधानादेवासन्नतमः समाधिलाभो भवति। समाहितपुरुषे प्रवर्तिता भावना शीघ्रं समाधिमानयेदिति। उक्तञ्च सूत्रकृता “ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च” इति।

**1.23** Is this intense ardour for true and absolute knowledge of the knower, knowable and the knowing process the fastest means to attain the state of Samādhi? Or is there any other way? In reply, *Īśvara-praṇidhāna* is mentioned as the alternative means. (*Īśvara-praṇidhāna*, a technical term, is being explained). Mere surrendering of one's action to God is not enough. Soliciting His Grace intently (*Bhāvana*) through all one's actions is also required. It is a form of devotion which makes one realise the divinity as existent in one's own self by meditating on Him in *Brahmapūra*, the innermost chamber of the heart resembling the boundless expanse of space. Having realised *Īśvara* as abiding in himself, the devotee dedicates himself to his supreme and beloved Lord with willing and complete surrender of his personal ego, which renders the Yogin's mind free from all anxieties and bereft of any other modification. This abiding experience of existing in close proximity of God is conducive to attainment of concentration (Samādhi). Responding to the absorbing love and devotion, *Īśvara* is also drawn to him and graces him by His *Abhidhyāna* [vide II.23(2)], which means that He wishes the devotee's welfare. By His feat of will and not by any gross means, the Lord brings weal and favour to the devotee. The sentence, 'I shall deliver beings who are going through the cycle of births at the juncture of cyclic and great dissolutions' in Vyāsa Bhāṣya (I.25) indicates *Īśvara* bestowing His compassion by assuming a created mind only at the time of dissolutions. At other times one may obtain the favour and compassion only from Hiraṇyagarbha or Saṅga Brahman. However, even without receiving the grace of the Lord, Samādhi becomes imminent because focussing the mind intently on one who is in Samādhi facilitates speedy attainment of Samādhi by the devotee as has



been said in Yoga-sūtra I.29. Through the practice of Īśvara-praṇidhāna, one attains the realisation of the individual self; also the impediments to Yoga are removed.

२४। अथेति। ननु पञ्चविंशतितत्त्वान्येव विश्वस्य निमित्तोपादानं कारणं, तत्र प्रधानं मूलमुपादानं पुरुषस्तु मूलं निमित्तम्। यत् किञ्चिद् विद्यते चिन्तनीयञ्च यद् भवेत् तत् सर्वं प्रधानपुरुषात्मकमिति सांख्ययोगनयः। ईश्वरस्तु न प्रधानं नापि पुरुषमात्र इत्यतः स कः? स हि ऐशचित्तव्यपदिष्टो मुक्तपुरुषविशेषो यस्य चित्तं सदैव मुक्तम् इत्यस्य प्रधानपुरुषव्यतिरिक्तता। तस्य लक्षणमाह सूत्रकारः क्लेशेति। अविद्येति। अविद्यादयः पञ्चक्लेशाः—दुःखकराणि विपर्ययज्ञानानि, कर्माणि—धर्माधर्मसंस्काररूपाणि, जात्यायुर्भोगरूपाः कर्मविपाकाः, तदनुगुणाः—विपाकानुरूपा वासना आशयाः, तद् यथा जातिवासना आयुर्वासना सुखदुःखवासना चेति। ते च मनसि वर्तमानाः पुरुषे साक्षिणि व्यपदिश्यन्ते—उपचर्यन्ते। स हि पुरुषस्तत्फलस्य—उपचारफलस्य वृत्तिबोधरूपस्य भोक्ता—बोद्धा। दृष्टान्तमाह यथेति। यो हीति। अनेन भोगेन—क्लेशमूलकर्मफलस्य भोक्तृभावेनेत्यर्थः, यः अपरामृष्टः—अव्यपदिष्टः किन्तु विद्यामूलनिर्माणचित्तेन कदाचित् परामृष्टः स पुरुषविशेष ईश्वरः।

तस्य वैशिष्ट्यं विवृणोति कैवल्यमिति। त्रीणि बन्धनानि—प्राकृतिकं वैकृतिकं दाक्षिणबन्धनञ्चेति। प्राकृतिकं बन्धनं प्रकृतिलयानां, वैकृतिकं विदेहलयानामन्येषाञ्च भूततन्मात्रादिध्यायिनां, दाक्षिणबन्धनं दक्षिणादिनिष्पाद्यकर्मकृताम्। पूर्वा बन्धकोटिः—पूर्वबन्धरूपो मोक्षप्रान्तः। उत्तरा बन्धकोटिः सम्भाव्यते—सम्भव इति ज्ञायते। स हि सदैव मुक्तः सदैवेश्वरः। अत्रायं न्यायः—वस्तूनां जातिरनादिः मूलकारणानां नित्यत्वात्, तस्माद् बद्धजातीयकं तथा च मुक्तजातीयकं चित्तमनादि, यस्तु अनादिमुक्तचित्तेन व्यपदिष्टः पुरुषविशेषः स ईश्वरः। अतः स सदैव मुक्तः सदैव ईश्वर इति। नन्वेनेन असंख्याता एव नित्यमुक्तपुरुषाः सम्भाव्यन्त इति। सत्यम्। किं तु तत्र सर्वेषां द्रष्टृणां तथा च मुक्तचित्तानामेकरूपत्वप्रसङ्गाद् नास्ति पृथग्व्यपदेशोपायः, अतो मोक्षतत्त्वरूपो नित्यमुक्त ईश्वर एकस्वरूपेण उपासनीय एवेति न्याय्या विचारणा। य इति। प्रकृष्टसत्त्वोपादानात्—प्रकृष्टं सार्वज्ञयुक्तं सत्त्वं—बुद्धिः, तस्य उपादानात्—तद्रूपस्य उपाधेर्योगाद् ईश्वरस्य योऽसौ शाश्वतिकः नित्यः उत्कर्षः स किं सनिमित्तः—सप्रमाणकः, आहोस्विद् निर्निमित्त इति। प्रत्युत्तरमाह तस्येति। ईश्वरस्य सत्त्वोत्कर्षस्य शास्त्रं—मोक्षविद्या एव निमित्तं—प्रमाणम्, मोक्षविद्या पुनः अधिगत मोक्षधर्मेण सिद्धचित्तेनैव देशनीया। श्रूयतेऽत्र “ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्विभर्ति” इति। एतयोरिति। एवमनादि-प्रवर्तिन्यां सर्गपरम्परायाम् ईश्वरसत्त्वे—ईश्वरचित्ते वर्तमानयोः शास्त्रोत्कर्षयोः—शासनीयमोक्षविद्यायास्तथा विवेकरूपस्योत्कर्षस्य चेति द्वयोरनादिसम्बन्धः। विनिगमयति एतस्मादिति।



तच्चेति। अस्य प्रयोगो यथा, अस्ति सातिशयम् ऐश्वर्यं, सातिशयत्वदर्शनाद् ऐश्वर्यस्य। यस्मिन् पुरुषे सातिशयस्य ऐश्वर्यस्य काष्ठाप्राप्तिः स एव ईश्वरः साम्यातिशयनिर्मुक्तैश्वर्यवान्। तत्समानं तदधिकञ्च ऐश्वर्यं नास्ति कस्यचित्। न चेति। एतदुक्तं भवति। सन्ति बहव ऐश्वर्यवन्तः पुरुषाः, ईश्वरोऽपि तादृशः पुरुषः किं तु तत्तुल्ये तदधिके वा ऐश्वर्ये विद्यमाने तस्य ईश्वरत्वसिद्धिर्न स्याद्, अतो निरतिशयत्वात् साम्यातिशयशून्यं यस्य ऐश्वर्यं स पुरुषविशेष एव ईश्वरपदवाच्य इति वयं ब्रूमः। प्राकाम्यविधाताद् ऊनत्वं-प्राकाम्यम्-अहतेच्छता तस्य विधाताद् अवरत्वम्।

**1.24** Twenty-five constituent principles (Tattvas) comprise the efficient and material causes of the universe of which Prakṛti or Pradhāna is the principal material cause and Puruṣa its main efficient cause. According to Sāṃkhya-yoga, all that exists and all that one can conceive of are derived from Prakṛti and Puruṣa<sup>1</sup>. Īśvara is neither the primordial material principle (Pradhāna) nor *Puruṣa-mātra* = only the sentient principle, Puruṣa-tattva; then who is Īśvara? (To answer) Īśvara is distinguished by His possessing the divine mind, *i.e.* He is the eternally liberated Being with an all-powerful mind (whose will is never thwarted – He may however dissolve the mind itself whenever He wishes it). This characteristic distinguishes Him from either of the Tattvas, Pradhāna or Puruṣa. (His specific divine mind is indicative of a personality having features of both Pradhāna and Puruṣa but distinct and different from them. The Sūtra mentions His characteristics as not smeared by affliction, action etc. *Avidyā* = nescience etc. *i.e.* the five Kleśas = afflictions or perverse cognition causing sorrow. *Karma* = action, (here) refers to the latent impressions of good and bad actions. *Vipāka* = fruits of Karma determining the kind of birth (Jāti), its span (Āyus) and experience of pleasure and pain (Bhoga) in that life. *Āśaya* = subliminal imprint or Vāsanā resulting from and corresponding to each of the fruits of Karma *viz.* Jāti-vāsanā, Āyur-vāsanā and Bhoga-vāsanā. Actually they operate in the mind but they are (wrongly) attributed to Puruṣa who is merely the unaffected witness. Puruṣa is the ultimate Seer, and as the reflector of Buddhi is aware of all mental modifications and thus becomes, as it were, the enjoyer and knower. Bhāṣya illustrates

1. The stuff out of which a thing is made is its material cause; the causative force, which determines its form and layout, is the efficient cause. For example, clay is the material cause of a pot, the potter being the efficient cause. Again, five gross elements are the material cause of the potter's body while its efficient cause are mind, ego etc. *i.e.* his internal organs. Again Prakṛti or the three Guṇas are the material cause of the mind, ego etc. and the efficient cause is Puruṣa. Thus an analysis of one's inner organs and external objects indicates Prakṛti as the primordial material cause and Puruṣa the principal efficient cause.



this with an example. The particular Puruṣa who is beyond the reach of even perception of the results of such afflictive actions but occasionally dons the garb of a created mind based on true knowledge, is Īśvara.

Distinctive characteristics of Īśvara are being described. There are three kinds of bondage – Prākṛtika, Vaikṛtika and Dākṣiṇa, Prakṛtilayas are subjected to Prākṛtika bondage. Videhas and those who meditate on gross and subtle elements have Vaikṛtika bondage and those who perform rituals with sacrificial gifts have Dākṣiṇa bondage. Among the liberated, some are *Pūrva-bandhakoṭī* = who were in some form of bondage in the past. Some others are *Uttara-bandhakoṭī* = apparently liberated at present like Prakṛtilayas but it is known that they are liable to be in bondage in the future. But (unlike them) He is eternally liberated and eternally Īśvara. Logic behind this is as follows. The ultimate constituent causes being eternal (including the basic material cause Pradhāna or the three Guṇas), all classes of objects, which may possibly emanate from them, are also existing eternally. Hence both types of mind – liberated and in bondage – are beginningless. The special Puruṣa distinguished by such an eternally liberated mind is Īśvara. Hence He is liberated and is for ever Īśvara. But (one may query) does not the same logic lead to the existence of countless eternally liberated Puruṣas? It is true, but it is not possible to demarcate or differentiate one from the other, as all Seers and liberated souls are qualitatively the same. (Not to be least affected by affliction, Karma and its results being the essence of liberation or Mokṣa, the final goal or ideal for Yogins –) Therefore eternally liberated Īśvara who is the symbol of Mokṣa is to be worshipped as one. (Another query arises) Is there any Pramāṇa (evidence or proof) of Īśvara's perpetual excellence or omniscience resulting from over-abounding luminous Sattva element of His Buddhi? Scriptural evidence on liberation is the proof of excellence of the divine mind. And only Yogins who have themselves attained liberation are competent to guide others and advise about liberation. Śvetāśvatara Upaniṣad says on this, 'He (Īśvara) bestowed abounding knowledge on Kapila and made him the first enlightened person'. Thus through the beginningless cycle of creations and dissolutions, there exists an eternal relationship between Īśvara or the Divine Mind as the source and reservoir of the art and science of liberation, and discerning knowledge has always come down from Him. Hence the conclusion – Īśvara is eternally liberated.

Analysing this issue logically : We know that gradations exist in mental power, which is knowledge (I.25). One in whom it reaches the peak is Īśvara. There is no knowledge or power equal to or greater than His. (In other words) There is none to equal or excel Him in power. Thus it is



established that there are many Puruṣas with power and knowledge, and Īśvara is one such. But had any one of the others equalled or excelled Him in power, His Īśvara-hood would have been in jeopardy, for we reckon that particular Puruṣa as Īśvara who possesses unparalleled power (to repeat, with none to equal or excel it). (Equally powerful many Īśvaras are also inconceivable because thereby unthwarted will and power of one Īśvara may be counteracted by those of another. Such impediment and ineffectiveness of power and will is incompatible with the concept of Īśvara.)

२५। किञ्चेति ईश्वरसिद्धौ अनुमानप्रमाणमाह। यत्र सातिशयं सर्वज्ञबीजं निरतिशयत्वं प्राप्तं स एव ईश्वरः। यदिति अनुमितिं विवृणोति। अतीतानागतप्रत्युत्पन्नानाम् अतीन्द्रियविषयाणां प्रत्येकं समुच्चयेन च—एकस्य बहूनाञ्चेत्यर्थः, यदिदम् अल्पं वा बहु वा ग्रहणं दृश्यते तत् सर्वज्ञबीजं—सार्वज्ञ्यस्य अनुमापकम्। एतद् विवर्धमानं यत्र चित्ते निरतिशयत्वं प्राप्तं तच्चित्तवान् पुरुषः सर्वज्ञः। अस्य न्यायस्य प्रयोगमाह अस्तीति। ससीमानां पदार्थानाम् उपादानं चेदमेयं तदा ते असंख्याः स्युः। तादृशा मेयपदार्थाः क्रमशो विवर्धमानाः सातिशया इति उच्यन्ते। अमेयोपादानकानां सातिशयानां पदार्थानां विवर्धमानता निरवधिः स्यात्, तद् निरवधिवृहत्त्वमेव निरतिशयत्वम्। यथा अमेयदेशोपादानका वितस्ति-हस्त-व्याम-क्रोश-गव्यूति-योजनादयः परिमाणक्रमा विवर्धमाना असंख्ययोजनरूपं निरतिशयवृहत्त्वं प्राप्नुयुः। ज्ञानशक्तय आकृर्मेमानवस्थिताः सातिशया दृश्यन्ते। तासाञ्च उपादानम् अमेयं प्रधानं, तस्मात् सातिशयास्ता निरतिशयत्वं प्राप्नुयुः। यत्र चेतसि ज्ञानशक्तेर्निरतिशयत्वं तच्चित्तवान् सर्वज्ञपुरुष ईश्वर इत्यनुमानसिद्धिः।

स च भगवान् परमेश्वरो जगद्व्यापारालिप्तः, नित्यमुक्तत्वात्। मुक्तपुरुषस्य जगत्सर्जनम् अनुपपन्नं शास्त्रव्याकोपकञ्च जगत्सर्जनपालनादिकार्यम् अक्षरब्रह्मणो हिरण्यगर्भस्य। श्रूयतेऽत्र “हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीद्” इति। “ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता” इति च। न हि जगतः स्रष्टा ब्रह्मा मुक्तपुरुषस्तस्यापि मुक्तिस्मरणात्। उक्तञ्च “ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे। परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम्” इति। सर्ववित् सर्वाधिष्ठाता जगदन्तरात्मा ब्रह्मविष्णुरुद्रस्वरूपो भगवान् हिरण्यगर्भः। स हि पूर्वसर्गे सास्मितसमाधिसिद्धेरिह सर्गे सर्वज्ञः सर्वाधिष्ठाता भूत्वा प्रादुर्भूतः। तस्य ऐशसंस्कारादेव सृष्टिः प्रवर्तते। स्मर्यतेऽत्र “हिरण्यगर्भो भगवानेष बुद्धिरिति स्मृतः। महानिति च योगेषु विरिञ्चिरिति चाप्युत॥ धृतं नैकात्मकं येन कृत्स्नं त्रैलोक्यमात्मना। तथैव विश्वरूपत्वाद्विश्वरूप इति श्रुतः॥” इति। विवेकबलाद् यदा स परं पदं प्रविशति तदा ब्रह्माण्डस्य लय इत्येव श्रुतिस्मृतिसांख्ययोगानां समीचीनो राद्धान्तः।

सामान्येति। सामान्यमात्रोपसंहारे—ईदृशेश्वरः अस्तीति सामान्यमात्रनिश्चयं जनयित्वा



कृतोपक्षयं—निवृत्तम् अनुमानम्। न तद् विशेषप्रतिपत्तौ—विशेषज्ञानजनने समर्थमिति हेतोः ईश्वरस्य संज्ञादिविशेष-प्रतिपत्तिः—प्रणवादिसंज्ञायाः प्रणिधानोपायस्य चेत्यादीनां ज्ञानं शास्त्रतः पर्यन्वेष्ट्या शिक्षणीया इत्यर्थः। तस्येति। ईश्वरस्य आत्मानुग्रहाभावेऽपि—स्वोपकाराय प्रवर्तना-भावेऽपि भूतानुग्रहः प्रयोजनम्—तत्कर्मणः प्रयोजकम्। तस्य नित्यमुक्तस्य भगवतः किं कार्यं न्याय्यं तदाह। तस्य नित्यमुक्तस्य नित्यकालं यावद् जगन्ननसंहारादिकार्यं न न्यायेन सङ्गतम्। ईश्वराणां कार्यं ज्ञानधर्मोपदेशेन संसारिणां पुरुषाणाम् उद्धरणम्। भूतोपघातहीनं परमपदप्रापणं कार्यं कारुणिकस्य सर्वज्ञस्य भवितुमर्हतीति। ईश्वरस्तथा च सगुणेश्वरो भगवान् हिरण्यगर्भः सर्गकाले स्वात्मन्यवस्थाय प्रलयकाले जनिष्यमाणेन निर्माणचित्तेन भूतानुग्रहं करोतीति योगानां मतम्।

अधिगतकैवल्यस्यापि योगिनो निर्माणचित्ताधिष्ठानं कुर्वतो देशनाविषये पञ्चशिखाचार्यस्य वचनं प्रमाणयति, तथेति। आदिविद्वान् भगवान् परमर्षिः कपिलो निर्माणचित्तं—नष्टे संस्कारे योगिनां चित्तं न स्वयमेव व्युत्तिष्ठति किं तु स्वेच्छापरिणतया अस्मितया योगिनश्चित्तं निर्मिमते भूतानुग्रहाय, तादृशं निर्माणचित्तमधिष्ठाय जिज्ञासमानाय आसुरये कारुण्यात् तन्त्रं—सांख्ययोगविद्यां प्रोवाच। एवम् ईश्वरो नित्यमुक्तोऽपि निर्माणचित्तमधिष्ठाय तदेकशरणान् अप्रतिपन्नविवेकान् योगिनो विवेकोपदेशेन निःश्रेयसं प्रापयतीति सर्वमवदातम्। ईश्वर एक एव ब्रह्मादयो देवा असंख्याताः, ब्रह्माण्डानामसंख्येयत्वात्। उक्तञ्च “कोटिकोट्ययुतानीशे चाण्डानि कथितानि तु। तत्र तत्र चतुर्वक्त्राब्रह्माणो हरयो भवाः। असंख्याताश्च रुद्राख्या असंख्याताः पितामहाः। हरयश्चाप्यसंख्याता एक एव महेश्वर” इति।

1.25 Inferential proof of Īśvara is being cited. Īśvara is the entity in whom the seed of omniscience has had the utmost development. Supersensuous knowledge pertaining to the past, present and the future – in any one or in all the three time periods – is found to exist in varying degrees in living beings, which is *Sarvajña-vīja* = seed of omniscience *i.e.* it forms the basis of the inference that omniscience exists. The mind in which this capacity (for supersensuous knowledge) has expanded beyond the utmost limit, that is the Chitta of omniscient Īśvara. Further clarification of this logic is being given. If the material cause of finite objects were boundless, then there would be innumerable finite objects. If the basic material is boundless, ever-increasing number of such objects would culminate in an unending expansion ending in something unsurpassed in size and grandeur. It is like boundless space, the measure of which starts from one hand and gradually increases to four hands, one mile, two miles etc. and finally goes up to some inconceivably large distance (say, billions of light years). Ever expanding capacity for knowledge is found from the minute



worm to man. Infinite eternal Prakṛti being the material stuff, infinitude of cognitive potentiality has to show up somewhere in some mind. That omniscient Puruṣa, in whose mind limitless knowledge exists, is Īśvara. This is how the existence of Īśvara is proved.

That great Lord Īśvara has no involvement in the universe as He is eternally liberated. Creation of the universe by liberated Puruṣas is contrary to both reason and the teachings of scriptures. Actions required for creation and preservation of the universe fall in the domain of immutable Brahman Hiranyagarbha. (His mere resolution 'Let the world go this way' takes care of maintenance and preservation of the world.) Śruti says on this aspect 'Hiranyagarbha was the first to appear and thereafter He became Lord of the universe' (R̥g Veda). 'Of the Devas, Brahmā (Hiranyagarbha was also called Brahmā) appeared first. He is the Lord and preserver of the world' (Muṇḍaka Upaniṣad). That Brahmā or Hiranyagarbha, creator of the world, is not a liberated Puruṣa for He would attain liberation later is thus mentioned in Smṛti, 'All of them (exalted beings inhabiting Brahmāloka, the abode of Brahmā) along with Brahmā realise the Self and attain the state of Kaivalya at the time of dissolution of the cycle of creation'. Hiranyagarbha is the same as omniscient, omnipresent trinity Brahmā, Viṣṇu and Maheśvara, the soul of the universe *i.e.* who holds it in His heart. In the previous cycle of creation He had attained mastery of Sāsmīta-samādhi. Which is why He has appeared as the omniscient all-powerful One in this creation. The universe has emanated from His divine latency. Supportive Smṛti (Mahābhārata) on this is, 'This Hiranyagarbhadeva is adored as being established in Buddhi, pure I-sense. He is hailed as *Birīñchi* and Mahān by Yogins. He sustains the three worlds with all their contents in His inner self, and as the world is His very form, He has been called *Viśvarūpa* in Śruti'. When after gaining discriminative knowledge He attains Kaivalya, the cosmos gets dissolved – this is the considered view of Śruti-Smṛti-Sāṃkhya-yoga etc.

Inference goes no further than producing certain amount of general knowledge and concludes by saying, 'Īśvara with such and such characteristics does exist'. In other words, inference can provide one only with knowledge about the existence and some such universal features of the object under scrutiny. It cannot give us any particular or specific knowledge of the object. Hence specific knowledge about Īśvara, like His name Praṇava and how to meditate on Him is sought and learnt from scriptures. Although Īśvara has no need to act for His own sake, as He has no requirement to fulfil, He is induced to act to favour animate beings with His grace. Action,



which is right and proper for the eternally liberated Īśvara, is being described. Creation and dissolution of universes from time immemorial do not logically fit in with the nature of eternally liberated Īśvara. The only mission for One with unimpeded will and power is to deliver beings caught in the cycle of births by imparting true knowledge and piety. Compassionate and omniscient Īśvara cannot possibly cause any harm to any being and so the only service compatible to His nature is to lead beings to attainment of the highest goal. Both Nirguṇa and Saguṇa Īśvara *i.e.* attributeless (eternally liberated) Īśvara and Lord Hiranyagarbha with attributes remain quiescent in self-meditation during the cycle of creation (*i.e.* when the universe is manifest), and at the time of its dissolution they assume created mind to bestow favour on living beings – such is the view advocated by the school of Yoga.

The saying of Pañchaśikhāchārya cited in Bhāṣya testifies that those Yogins who have attained liberation also assume created mind and teach their disciples. When Chitta of Yogins dissolves along with the latencies, it does not emerge again of its own, but Yogins may willingly assume a (new) constructed Chitta by mutation of Asmitā out of compassion on worldly beings. So did the great sage Kapila, the first person to attain enlightenment, when moved by compassion he assumed such a created mind to give lessons on Tantra or Sāṃkhya philosophy to Āsuri who, thirsting for true knowledge, had approached him. Thus Īśvara, though eternally liberated, enlightens devout Yogins who are not yet established in discriminative knowledge, on Viveka and directs and ensures their attainment of the highest goal or Kaivalya. This completes the elaboration of the Bhāṣya on this aphorism. Īśvara is one but Devas like Brahmā are innumerable because there are countless cosmoses. Liṅga Purāṇa says, “Oh Goddess! There are millions and millions of universes and in each of them are Brahmā, Hari and Bhava or Hara. There are countless Rudras, Brahmās and Haris; but Maheśvara *i.e.* eternally liberated Īśvara is one”.

२६। पूर्व इति। पूर्वे गुरवो हिरण्यगर्भादयः कालेनावच्छेद्यन्ते न नित्यमुक्ता इत्यर्थः। यथेति। यथा एतत्सर्गस्यादौ ईश्वरस्य प्रकर्षगत्या—प्रकर्षस्य मोक्षस्य गतिः अवगतिः तथा, ईश्वरः सिद्धस्तथा अतिक्रान्तसर्गेषु अपि स सिद्धः। आदिशब्देन अनागतसर्गेष्वपि तत्सिद्धिरिति प्रत्येतव्या।

**1.26** Hiranyagarbha etc. who were the early preceptors of the subject of liberation were not eternally liberated because they were limited by time. One has to logically admit that in the present cycle of creation, the precept of liberation originated from Īśvara. So was it in the past cycle of creation.



(Mokṣa implies the existence of an eternally liberated Puruṣa and since the knowledge of liberation is there from time immemorial, it must have originated from the eternally liberated Puruṣa who is Īśvara.) In the future cycles of creation, existence of Īśvara has to be accepted — the word *ādi* = etc. indicates this.

२८। तस्येति। ईश्वरस्य वाचकः—नाम प्रणवः ओङ्कार इति सूत्रार्थः। किम् इति। सन्ति पदार्था ये सांकेतिकवाचकपदमन्तरेणापि बुध्यन्ते। यथा नीलः पीतो गौरित्यादयः। केचित् पदार्था न तथा। ते हि वाचकैः पदैरेवावगम्यन्ते यथा पिता पुत्र इत्यादयः। येनोत्पादितः पुत्रः स पितेति वाक्यार्थः पितृशब्देन संकेतीकृतस्तत्संकेतं विना न पितृपदार्थस्य अवगतिः। अत्र हि वाच्यवाचकसम्बन्धः प्रदीपप्रकाशवदवस्थितः, यथा प्रदीपप्रकाशौ अविनाभाविनौ तथा पित्रादिशब्दतदर्थौ। एवं स्थित एव वाच्येन सह वाचकस्य सम्बन्धः।

ईश्वरवाचकप्रणवशब्दस्तमर्थम् अभिनयति—प्रकाशयति। एतदुक्तं भवति। यः क्लेशादिभिरपरामृष्टो नित्यमुक्तः कारुणिकः स ईश्वर इत्यादिरर्थो न वाचकशब्दं विना बोद्धव्यः, अतः केनचिद् वाचकेन सह तद्वाच्यस्य सम्बन्धः अविनाभावित्वान्नित्यस्थित एव। संकेतीकृतेन प्रणवेन वाचकेन तदर्थस्य अवद्योतनम्। सर्गान्तरेष्वपि ईदृशो वाच्यवाचकशक्त्यपेक्षः संकेतः क्रियते नान्यथा। तद्वैपरीत्यस्य अचिन्तनीयत्वादिति। एवं सम्प्रतिपत्तेः—सदृशव्यवहारपरम्परायाः प्रवाहरूपेण नित्यत्वाद् नित्यः शब्दार्थसम्बन्धः—केनचित् शब्देन सह कस्यचिद् अर्थस्य सम्बन्ध इति आगमिनः प्रतिजानते—आतिष्ठन्ते।

1.27 Om or Praṇava is Īśvara's *Vāchaka* = name. There are perceptible objects like blue, yellow, cow etc. whose knowledge is possible directly through the sense-organs without the help of words or language. Some other objects are different, they are only known through designated words. Father and son is such a relationship which is not directly perceivable. "Father is one who produces the son", the symbolic term father implies the meaning conveyed by this sentence. Without such (meaningful) explanation of the word (*i.e.* father), one cannot comprehend the meaning of fatherhood. In this case the relationship is like the lamp and its light. As the relation between the lamp and its light is inherent and inseparable, the word father and its meaning are likewise correlated. (Relational words like father-son cannot be understood independent of a signifying term; but when we say, "That is the tree in front of us", we have no difficulty in knowing the tree without having to use the word tree.) Such usage implies a relationship between the word and the object signified by it.



Praṇava or Om denoting Īśvara *Abhinayati* = makes explicit its meaning. Īśvara is one who is eternally liberated, compassionate and not touched by affliction etc. The concept of Īśvara cannot be grasped without the help of an appropriate significant word. Such word-meaning relationship being correlative, the significant term is eternal. Abbreviated symbol Praṇava reveals in our heart the nature and meaning of the term Īśvara. In other cycles of creation also, effectiveness of some significant word to express a similar entity would have been utilised because anything contrary to this is not conceivable (as knowledge of things beyond sense perception is not possible in any other way). Authorities on the subject hold that relation between a word and its meaning (like the term Īśvara and what it conveys) is permanent because linguistic usage has been going on like this (*i.e.* entities which are not perceptible have always been represented by a significant term). Continuity of usage makes the relationship eternal though mutative.

२९। विज्ञात इति। विज्ञातवाच्यवाचकत्वस्य--प्रणवस्मरणेन सह यस्य सार्वज्ञ्यादिगुणयुक्तस्य ईश्वरस्य स्मृतिरुपतिष्ठते स एव विज्ञातवाच्यवाचको योगी, तस्य तज्जपः प्रणवजपः, तदर्थभावनञ्च ईश्वरप्रणिधानं चित्तस्थितिकरम्। प्रणवस्येति सुगमम्। तथेति। स्वाध्यायाद्-निरन्तरप्रणवजपाद् योगम् ऐकाग्र्यम् आसीत्-सम्पादयेदित्यर्थः। योगात्-ऐकाग्र्यलब्ध्या अन्तर्दृष्ट्या सूक्ष्मस्य अर्थस्य अधिगमात् स्वाध्यायम् आमनेत्-अभ्यसेत्, तमर्थं लक्ष्यकृत्य जज्ञपूको भवेदित्यर्थः। एवं स्वाध्याययोगसम्पत्त्या-स्वाध्यायेन योगोत्कर्षस्य योगेन च स्वाध्यायोत्कर्षस्य सम्पादनम् इत्यनेनोपायेन परमात्मा प्रकाशते।

**1.28** (For practice of Īśvara-praṇidhāna) the Yogin has to be fully aware of the exact relation between Praṇava and its meaning, *i.e.* remembering Om would instantly remind him of Īśvara with all His qualities like omniscience etc. Īśvara-praṇidhāna conducive to quiescence of Chitta consists in repeating Praṇava (Japa) with simultaneous remembrance of its meaning by such a Yogin (who has done the aforesaid spade work). *Svādhyāyād* = from continuous repetition of Praṇava, Yoga *i.e.* one-pointedness of mind gets accomplished. (And then) *Yogāt* = from Yoga *i.e.* through cultivation of one-pointedness of Chitta, the subtle inner meaning (of Praṇava) is revealed to the Yogin. Japa is to be continued with remembrance of the newly acquired subtler meaning of the Mantra. *Svādhyāya-yoga-sampattya* = through perfection of Svādhyāya and Yoga, by their complementary helpful actions, *i.e.* Japa or Svādhyāya contributing to Yoga and Yoga bringing about perfection of Japa — continuing this



process one ultimately gains revelation of Paramātmān, the supreme spirit, *i.e.* the spiritual aspirant attains knowledge of his own self.

२९। किञ्चेति। किञ्च ईश्वरप्रणिधानादस्य योगिनः प्रत्यक्चेतनाधिगमः अन्तरायाभावश्च भवति। प्रत्यक्-प्रतिव्यक्तिगतः, चेतनः-चैतन्यम्, आत्मगतस्य द्रष्टृचैतन्यस्य अधिगमः-उपलब्धिर्भवति योगान्तरायाभावश्च भवति। कथं स्वरूपदर्शनं-प्रत्यक्चेतनाधिगमस्तदाह यथेति। यथा एव ईश्वरः शुद्धः-गुणातीतः, प्रसन्नः-अविद्यादिहीनः, केवलः-कैवल्यं प्राप्तः, अनुपसर्गः-कर्मविपाकहीनः, तथा अयमपि आत्मबुद्धेः प्रतिसंवेदी यः पुरुष इत्येवं मुक्तपुरुषप्रणिधानाद् निर्गुणस्वात्मचैतन्यस्याधिगमो भवति।

**1.29** From Īśvara-praṇidhāna comes realisation of Pratyak-chetana and impediments to Yoga are removed. *Pratyak* = related to each individual, *Chetana* = consciousness. So, *Pratyak-chetana* = individual consciousness in each one of us. In-depth discerning of one's ego reveals that in the background exists the Seer who is pure Consciousness. Realisation of the latter comes from Īśvara-praṇidhāna, which also leads to liquidation of the obstacles in the path of Yoga. How does the Yogin attain self-realisation? The answer is as follows. As Īśvara is *Śuddha* = beyond the Guṇas, *Prasanna* = free from impurities of nescience, *Kevala* = by Himself in the state of Kaivalya, *Anupasarga* = devoid of the fruits of Karma, so is the Seer Puruṣa in the background of each individual ego. Thus total devotion to and proximity of the liberated Being *i.e.* Īśvara leads to realisation of one's own Consciousness which is like Him beyond the three Guṇas.

३०। अथेति सूत्रमवतारयति। नव इति। धातुः-वातपित्तादिः, रसः-आहारपरिपाक-जातरसः, करणानि-चक्षुरादीनि एषां वैषम्यं-वैरूप्यं व्याधिः। अकर्मण्यता-भ्रमणात्। उभयकोटिस्पृक् इदं वा अदो वा इत्युभयप्रान्तस्पर्शि। गुरुत्वात्-जाड्यात्, निद्रातन्द्रादि-तामसावस्थाया या कायचित्तयोः साधने अप्रवृत्तिः। विषयसम्प्रयोगात्मा गर्धः-विषयसंस्थारूपा तृष्णा। भ्रान्तिदर्शनं-तत्त्वानाम् अतद्रूपप्रतिष्ठं ज्ञानम्। समाधिभूमिः-प्रथमकल्पिको मधुमती प्रज्ञाज्योतिः अतिक्रान्तभावनीयश्चेति चतस्रः अवस्थाः।

**1.30** The aphorism is being introduced. *Dhātu* = *Vāta*, *Pitta* etc. (*Vāta* = wind, *Pitta* = bile and *Kapha* = phlegm are the three humours of the body.) *Rasa* = secretion generated from digestion of food. *Karaṇa* = organs *e.g.* eyes etc. Unbalanced deformed state of these is illness. *Akarmanyatā* is incapacity of the mind produced by restlessness (*i.e.* the mind's shifting to and taking up objects which are not relevant). Doubt is thinking which touches (*i.e.* hovers between) both boundaries, as in "it can



be this, it can (also) be that". *Gurutvāt* = arising from heaviness, *i.e.* inertness. Disinclination of the body and mind to take up spiritual practice due to *Tāmasika* states of sleep and sluggishness is heaviness arising from laziness (*Ālasya*). *Viṣaya-samprayogātmā Gardhaḥ* = thirst or craving of the mind for remaining in contact with worldly objects; in other words, disinclination to renunciation. *Bhrāntidarśana* = erroneous knowledge of *Tattvas* which is not in conformity with reality. *Samādhībhūmi* = the four progressively higher states of *Samādhi* *viz.* *Prathama-kalpika*, *Madhumatī*, *Prajñā-jyoti* and *Atikrānta-bhāvanīya* as mentioned in III.51.

३१। दुःखमिति। सुगमम्। अभिहताः—अभिघातप्राप्ताः। उपघाताय—निरासाय।

1.31 *Abhihatāḥ* = when resisted. *Upaghātāya* = to obstruct or ward off. (Attempt to that effect is sorrow.)

३२। अथेति। चित्तनिरोधेन सह विक्षेपा निरुद्धा भवन्ति। अभ्यासवैराग्याभ्यां निरोधः साध्यः। तयोरभ्यासस्य विषयम् उपसंहरन्—संक्षिपन् इदमाह—ईश्वरप्रणिधानादीनां सर्वेषामभ्यासानां साधारणविषयं सारभूतं समासत आह तदिति सूत्रेण। विक्षेपप्रतिषेधार्थम् एकतत्त्वालम्बनं—यस्मिन् ध्याने ध्येयविषय एकतत्त्वात्मकः चित्तञ्च नानेकभावेपु च विचरणस्वभावकं तादृशं चित्तम् अभ्यसेत्। ईश्वरप्रणिधाने आदौ चित्तमनेकविषयेषु विचरति, यथा यः क्लेशादिरहितो यः सर्वज्ञो यः सर्वव्यापीत्यादिभावेषु सञ्चरणं न एकतत्त्वालम्बनता चेतसः, अभ्यासबलात् तान् सर्वान् समाहृत्य यदा एकस्वरूपध्येयालम्बनं चित्तं क्रियते तदा तादृशाद् अभ्यासात् कायेन्द्रियस्थैर्यं क्षिप्रं प्रवर्तते ततश्च विक्षेपा दूरीभवन्ति। एकतत्त्वालम्बनाय अहम्भावः श्रेष्ठो विषयः। ईश्वरप्रणिधानेऽपि आत्मानम् ईश्वरस्थं कृत्वा ईश्वरवदहमिति ध्यायेत्। उक्तञ्च “एकं ब्रह्ममयं ध्यायेत् सर्वं विप्र चराचरम्। चराचरविभागश्च त्यजेदहमिति स्मरन्” इति। सर्वेषु अभ्यासेषु एकतत्त्वालम्बनस्य चेतसोऽभ्यासः श्रेष्ठः।

चित्तमेकाग्रं कार्यमित्युपदेशो न तु योगानामेव किन्तु क्षणिकवादिनोऽपि चित्तस्य निरोधाय तस्यैकाग्रमुपदिशन्ति तेषान्तु दृष्ट्या चित्तस्य ऐकाग्र्यं निरर्थकं वाङ्मात्रमित्युपपादयति। अतोऽत्र तदुपन्यासो नाप्रस्तुत इति। क्षणिकवादिनां नये चित्तं प्रत्यर्थनियतं—प्रत्येकमर्थे उद्भूतं समाप्तञ्च न किञ्चिद् वस्तु एकक्षणिकचित्तात् क्षणान्तरभाविनि चित्ते गच्छति। तच्च प्रत्ययमात्रं—तेषां नये संस्कारा अपि प्रत्ययाः, नास्ति प्रत्ययातिरिक्तं किञ्चित्, शून्योपादानत्वात्। तथा च तेषां चित्तं क्षणिकं—प्रत्येकं क्षणमात्रव्यापि निरन्वयत्वात्, क्षणक्रमेण उदीयमानानि चित्तानि पृथक्। पूर्वक्षणिकं चित्तमुत्तरस्य प्रत्ययरूपं निमित्तकारणम् पूर्वस्य अत्यन्तनाशरूपे निरोधे उत्तरं शून्यादेवोत्पद्यते। उक्तञ्च “सर्वे संस्कारा अनित्या उत्पादव्ययधर्मिणः। उत्पद्य च निरुध्यन्ते तेषां व्युपशमः सुखः” इति।



तस्येति। एतन्नये सर्वमेव चित्तमेकाग्रं स्यात्, निरर्था स्यात् तेषां विक्षिप्तं चित्तमित्युक्तिः क्षणिके प्रत्येकं चित्ते एकस्यैवार्थस्य वर्तमानत्वात्। यदीति। सर्वतः प्रत्याहृत्य एकस्मिन् अर्थे समाधानमेव एकाग्रतेति चेद् वदति भवान् तदा चित्तं प्रत्यर्थनियतमिति भवदुक्तिर्बाधिता भवेत्। योऽपीति। उदीयमानानां प्रत्ययानां समानरूपता एव ऐकाग्रमित्यपि भवतां दृष्टिर्न न्याय्या। सुगमं भाष्यम्। तस्मादिति। चित्तमेकम् अनेकार्थमवस्थितम् इति दर्शनमेव न्याय्यम्। एकम्—प्रवाहरूपेषु सर्वेषु प्रत्ययेषु अन्वितमेकं वस्तु; अनेकार्थं—न प्रत्यर्थम् अवस्थितम्—अस्मितात्मधर्मिरूपेण स्थितमित्यर्थः। क्षणिकमते स्मृतिभोगयोरपि विप्लवः स्यादित्याह यदीति। एकेन चित्तेन अनन्विताः—असम्बद्धाः स्वभावभिन्नाः—भिन्नसत्ताकाः प्रत्यया यदि जायेरन् तदा असम्बद्धानां पूर्वपूर्वप्रत्ययानुभवानां स्मृतिः कथं सङ्गच्छते कर्मफलभोगो वा कथमिति। कथञ्चित् समाधीयमानमपि एतद् गोमयपायसीयन्यायमपि आक्षिपति—गोमयं गव्यं पायसमपि गव्यम् अतो गोमयमेव पायसमिति न्यायाभासमपि अतिक्रामति।

प्रत्यभिज्ञाऽसङ्गत्यापि क्षणिकमतम् अनास्थेयमित्याह किञ्चेति। प्रतिक्षणिकस्य चित्तस्य भिन्नत्वे सति स्वात्मानुभवापह्नवः प्राप्नोति—स्वानुभवम् अपह्नुवीत इत्यर्थः। अनुभूयते सर्वैः यत् सर्वेषां विभिन्नानामपि प्रत्ययानां ग्रहीता अहमिति एकः प्रत्ययः। यदिति अव्ययं य इत्यर्थः। योऽहमद्राक्षं सोऽहं स्पृशामीत्यनुभवरूपमत्र प्रत्यक्षं प्रमाणम्। अपि च सोऽहमप्रत्ययः प्रत्ययिनि—चेतसि अभेदेन—अविभाज्यैकत्वेन पूर्वाहमप्रत्ययेन सह अभिन्नोऽहम् इत्यात्मकत्वेन उपतिष्ठते।

एकेति। अयम् अभेदात्मा—अभिन्नस्वरूपः अहमितिप्रत्यय एकप्रत्ययविषयः—एकचित्तविषय इत्यनुभूयते। यदि बहुभिन्नचित्तस्य स विषयस्तदा न तस्य सामान्यस्य एकचित्तस्याश्रयः सङ्गटेत एवमनुभवापलापः। क्षणिकवादिनां नास्त्यत्र किञ्चित् प्रमाणं ते हि प्रदीपोपमाबलेन इदं स्थापयितुम् इच्छन्ति। न हि दृष्टान्त उपमारूपः प्रमाणं नात्रापि प्रदीपो दृष्टान्तः विषमत्वात्। तन्मते प्रतिक्षणं हि प्रदीपशिखायां दह्यमानं तैलं भिन्नं तथापि सा एकेति प्रतीयते। तद्वद् उत्पादननिरोधधर्मकाणां चित्तानां प्रवाह एक इव प्रतीयते। नेदं युक्तम्। प्रदीपशिखायाः पृथग् भ्रान्तो द्रष्टास्ति अत्र को नाम चित्तैकत्वस्य भ्रान्तो द्रष्टा। न हि प्रदीपशिखा प्रतिक्षणं शून्यादेवोत्पद्यते किं तु दह्यमानात् तैलादेव वास्तवात् कारणात्। तथा चित्तरूपात् प्रत्ययिन एव प्रत्ययधर्मा उत्पद्यन्ते ते च सर्वे एकचित्तान्वयाः। एकमहम् इति साक्षादनुभूयते तच्च प्रत्यक्षं प्रमाणम्। न तदपलापः शक्यः कर्तुम् उपमादृष्टान्तादिभिरिति। उपसंहरति तस्मादिति।

1.32 Distractions get suppressed along with Nirodha of Chitta. The latter has to be accomplished by means of Abhyāsa and Vairāgya. Of the



two, the essence of practice has been presented here. Commonalities and essentialities of Īśvara-praṇidhāna and other forms of practice are being briefly stated. To ward off distractions, meditation should be centred on one entity so that during practice the mind remains filled with a single object and does not hover over many things. While practising Īśvara-praṇidhāna Chitta initially wanders over many items, *e.g.* He is free from Kleśas, He is omniscient, He pervades all that exist etc., which is not adhering to a single aspect. When through strength of practice those different concepts are collated to produce a unitary object for Chitta to contemplate on, then such practice leads in no time to quiescence of body and mind which also drives away the afflictions. For practising one-pointedness, one's own "I-sense" provides the best support. In Īśvara-praṇidhāna also one should consider oneself as established in Him and contemplate "I am like Him". As has been said in Liṅga Purāṇa, "Oh Brahmin, you should contemplate the entire phenomenal world comprising both gross and subtle Lokas as established in one Brahman. Proceeding further you should contemplate only on self and eschew everything else (*i.e.* the entire creation)". Of all practices Chitta holding on to a single object is the best.

It is not Yogins alone who advise aspirants to make Chitta one-pointed. A sect of Buddhists (Kṣaṇikavādins) also recommend making Chitta one-pointed *i.e.* fixed on a single object for arresting the mind. It would not, however, be out of place to mention that Vyāsa has in his commentary demonstrated with cogent reasons that their (Kṣaṇikavādins') concept of one-pointedness is a mere semantic concept with no connection with reality. Kṣaṇikavādins hold that Chitta is *Pratyārtha-niyata i.e.* it arises with each object (as and when an object arises in the mind) and gets dissolved when the object goes out of the mind. And Chitta being momentary *i.e.* duration of existence of each Chitta being one moment, no real entity can be common to all minds, *i.e.* no entity gains access from one Chitta to its succeeding Chitta occupying the next moment. Such a Chitta consists only of modification—Saṃskāra, according to them is also modification and there is nothing else, for in their view material cause of Chitta is Sūnya or non-existent. Moreover, in their view each Chitta lasts only for one moment and as there is no common bond between them (due to absence of any entity which is common to all the modifications interlinking them), each of the Chittas arising in successive moments is completely distinct and separate. Preceding Chitta is the efficient cause of the next one, (hence it follows that) with total extinction of the former Chitta the latter one originates from Sūnya. Buddhist scripture says on this aspect, 'All Saṃskāras (which include all internal faculties except awareness) are ephemeral.



They arise and then die out. Happiness or Nirvāṇa is cessation of their (*i.e.* Saṃskāras') cyclic emergence and dissolution'.

Following their logic all Chittas are one-pointed; so their talking of distracted Chitta makes no sense. In other words, there can be no distracted Chitta as there exists only a single object in each one of the momentary Chittas. (Kṣaṇikavādins can be confronted in this manner:) If, according to you, one-pointedness is withdrawing the mind from diverse objects and fixing it on one, then you are contradicting your own concept of *Pratyarthaniyata* *i.e.* Chitta comes into existence and dies out with each object. Your concept that one-pointedness is instilling similarity in various modifications as they arise in the mind is also not valid. (It stands contradicted as in the preceding instance.) Therefore, the rational view is that Chitta is one and is occupied with various objects *i.e.* diverse modifications on many topics arise in the same mind. *Ekam* denotes one entity, which is like a stream flowing through and interlinking all the modifications. It has many objects and is not linked to a single object. *Avasthitam* denotes that modifications are established in their causal principle 'I-sense', *i.e.* I-sense which is a part of Chitta is the substrate of all modifications. Kṣaṇikavāda has also no cogent explanation of Smṛti and Bhoga, and so Vyāsa says: If modifications that arise in a Chitta have no connection with it and are also separate and distinct from each other, then how do we account for the present Chitta having memory of all concepts experienced in the past which have no common link with the present Chitta? And how can one experience fruits of (past) actions? (Because fruits of action of one Chitta cannot be experienced by another.) Howsoever does one solve this question, that solution would be more fallacious than the logic of *Gomaya-pāyasam* which maintains that since both *Gomaya* = cowdung and *Pāyasam* = milk pudding are derived from the cow, they are one and the same.

The Kṣaṇika point of view is also untenable because it has no place for recognising a previously known object, as 'it is that thing'. (*Pratyaviññā* = recognition of an object which was known earlier.) So Vyāsa says in his commentary: If Chittas, each lasting for a moment are different it would mean denial of one's cognition of self who experiences different modifications of Chitta, for everybody perceives his own identity as a single entity 'I' who is the knower of all the various modifications. *Yat* is an indeclinable term (*Avyaya*), which means *Yah* = (he) who (does something). One feels that the 'I' that is now experiencing heat or cold is the same 'I' that saw (something) a little while ago, which is an example of directly apprehended true knowledge, *Pramāṇa* *viz.* perception (*vide* I.7). And that sense of 'I'



is apprehended by Chitta as a single indivisible entity, *i.e.* 'I' that perceived something in the past is clearly seen to be no different from the later 'I'.

This *Abhedātmā* = singular selfsame of oneself, is perceived to be *Ekapratyayaviśayaḥ* = belonging to (*i.e.* felt by) one mind. Had it been perceived by many minds then that sense of ego (which takes part in knowing many things) could not have been linked to a single Chitta (each different Chitta would have its own separate 'I') – thus the hypothesis would be contradicting one's direct perception. Kṣaṇikavādinś have no supporting evidence to offer in this regard; they try to establish their hypothesis by drawing an analogy with a lamp. But citing an example in the form of an analogy does not prove anything. Besides the illustration of a lamp does not even support their hypothesis, it is an illustration which brings out the contrary. They contend that as oil that burns to maintain the flame is being constantly replaced and yet the flame appears to be one and the same, likewise Chitta appears as one even though a series of Chittas are continually evolving and dying out every moment. Such a statement is illogical. For, in case of the flame there is an independent observer who makes the mistake in his reckoning, but in this instance who is the observer who makes a similar mistake to reckon Chitta as one? And the flame is not evolving afresh every moment from a state of non-existence. It evolves from a real material cause, which is oil that is burning. Likewise modifications are mutations that evolve from Chitta, which is their cause. And all the modifications are contained in one Chitta *i.e.* these are its different mutations. That an individual's sense of ego is one is a matter of direct perception, which cannot be controverted by any analogy or example.

३३। यस्येति। उक्तस्य चित्तस्य योगशास्त्रेण स्थित्यर्थं यद् इदं परिकर्म-परिष्कृतिः निर्दिश्यते तत् कथम्? अस्योत्तरं मैत्र्यादीति सूत्रम्। सुखविषया मैत्री, दुःखविषया करुणा, पुण्यविषया मुदिता, अपुण्यविषया उपेक्षा। येषाम् अमैत्र्यादयः चित्तविक्षेपका आसां भावनया तेषां चित्तप्रसादः स्यात् ततः स्थितिलाभः। स्थित्युपाय एवात्र प्रस्तुत इति द्रष्टव्यम्। तत्रेति। सुखसम्पन्नेषु सर्वप्राणिषु अपकारिष्वपि मैत्रीं भावयेत्-स्वमित्रस्य सुखे जाते यथा सुखी भवेस्तथा भावयेत्, मातृसर्वेषां दीनि चेदुपतिष्ठेरन् मैत्रीभावनया तदुत्पादयेत्। सर्वेषु दुःखितेषु अमित्रमित्रेषु करुणां भावयेत्-तेषां दुःखे उपजाते तान् प्रति अनुकम्पां भावयेत्, न च पैशुन्यं निर्घृणहर्षादीन् वा। समानतन्त्रान् असमानतन्त्रान् वा पुण्यकृतं प्रति मुदितां भावयेत्। सर्वेषां परद्रोहहीनं पुण्याचरणं दृष्ट्वा, श्रुत्वा, स्मृत्वा वा प्रमुदितो भवेद् यथा स्ववर्गीयाणाम्। पापकृताम् आचरणम् उपेक्षेत न विद्विष्यात् नानुमोदयेदिति। एवमिति।



अस्य योगिन एवं भावयतः शुक्लो धर्मः—अविमिश्रं पुण्यं जायते बाह्योपकरणसाध्येन धर्मेण भूतोपघातादिदोषाः सम्भाव्यन्ते मैत्र्यादिना च अवदातं पुण्यमेव। प्रकृतमुपसंहरन्नाह तत इति। आभिर्भावनाभिश्चित्तप्रसादस्तत एकाग्रभूमिरूपा स्थितिरिति।

**1.33** What is the procedure laid down in Yoga-sāstra for *Parikarma* = cleansing of Chitta, whose nature has been established earlier? Its answer is given in this Sūtra — '*Maitrī-karūṇā- ....*' Feeling to be generated when thinking of a happy person is amity. Towards a person in distress, feeling to be generated is compassion. A virtuous person should generate one's feeling of goodwill while to a sinful person the feeling should be one of indifference. People harbouring contrary afflictive tendencies like enmity, cruelty etc. gain purity of Chitta through such practice of friendliness etc., leading ultimately to its attaining the tranquil state. It may be noted that relevance of this practice is its being the means to make the mind tranquil or one-pointed. Feeling of amity has to be cultivated towards all happy beings, including one's enemies. In other words, even if the person is one's enemy, the feeling should be one of elation as on seeing a friend happy. If feeling like envy or resentment appears at seeing someone prosper it has to be got rid of by conscious cultivation of feeling of amity. Compassion has to be practised towards all those in distress, irrespective of whether they are friends or foes *i.e.* to practise being sympathetic towards people when they suffer and refrain from hardening up in cruel delight when someone suffers misfortune. Whether he belongs to the same sect or not, you should have goodwill for anyone who treads the path of virtue. When you see, hear or remember any act of piety which does not hurt anyone, rejoice as you would when pious people of your own sect perform it. Overlook actions of sinful persons, neither condemning nor approving them. (This dictum is applicable in respect of people to whom giving advice would be of no avail and who are apparently not in misery because of their action. Only the sinful action is to be overlooked and not the person. The person deserves pity if we bear in mind that he has to suffer the consequences of his evil action.) Cultivation of such feelings results in generation of *Śuklo Dharmāḥ* = untainted pure virtue, in Yogins. Virtuous actions whose performance requires use of material objects carries with it the possibility of causing harm to some living being and are thus not faultless, while (mental) actions in the form of cultivating feelings of amity etc. do not entail external action and hence bring in unmixed virtue. Coming to the relevance of the actions towards tranquillity of Chitta, the commentary concludes that through cultivation of these contemplative feelings Chitta becomes pure which leads to its one-pointedness.



३४। स्थितेरुपायान्तरमाह प्रच्छर्दनेति। व्याचष्टे कौष्ठ्यस्येति। कोष्ठगतस्य वायोः प्रयत्नविशेषात्—प्रश्वासप्रयत्नेन सह यथा चित्तं धारणीये देशे तिष्ठेत् तादृशप्रयत्नाद् वमनं प्रच्छर्दनं, ततः विधारणं—यथाशक्ति कियत्कालं यावद् वायोरग्रहणं तत्प्रयत्नेन सह चित्तस्यापि धारणीये देशे स्थापनमन्यचित्तापरिहारश्च। ततः पुनर्ध्वेयगतचित्तस्तिष्ठन् वायुं लीलया आचम्य पुनः प्रच्छर्दनमित्यस्य निरन्तराभ्यासेन चित्तम् एकाग्रभूमिकं कुर्यात्।

1.34 Another method of stabilising the mind is being described. The commentary explains it thus: *Prachchhardana* (= exhaling or expulsion) is exhaling with special care so that the mind remains at the desired place during expulsion of the internal air. After which to practise *Vidhāraṇa* = to withhold from inhaling as long as possible and with same effort maintain the mind at the desired spot in space, eschewing all other thoughts (*i.e.* keep the mind vacant and fixed at that spot). Thereafter while retaining the mind at the same place to inhale at ease followed again by *prachchhardana*. By continuing such practice without any break the mind is to be made one-pointed.

३५। स्थितेरुपायान्तरं विषयवतीति। प्रवृत्तिः प्रकृष्टा वृत्तिः। नासिकाग्र इति। योगिजन-प्रसिद्धेयं विषयवती प्रवृत्तिः। ताः प्रवृत्तयो नासाग्रादौ चित्तधारणात् प्रादुर्भवन्ति। दिव्यसंवित्—दिव्यविषयको ह्लादयुक्तः अन्तर्बोधः। एता इति। केषाञ्चिदधिकारिणाम् एताः प्रवृत्तय उत्पन्नाश्चित्तस्थितिं निष्पादयेयुः। ह्लादकरे विषये दिध्यासायाः स्वत एव प्रवर्तनात्। एताः संशयं विधमन्ति—निर्दहन्ति छिन्दन्तीत्यर्थः समाधिप्रज्ञायाश्च ताः पूर्वाभासाः। एतेनेति। चन्द्रादिष्वपि विषयवती प्रवृत्तिरुत्पद्यते तत्र तत्र चित्तधारणात्। यद्यपीति। यावत् कश्चिद् एकदेशो योगस्य न स्वकरणवेद्यः—साक्षात्कृतो भवति तावत् सर्वं परोक्षमिव भवति। तस्मादिति। उपोद्वलनं—दृढीकरणम्। अनियतासु इति। अनियतासु—अव्यवस्थितासु वृत्तिषु सतीषु यदा दिव्यगन्धादिप्रवृत्तय उत्पन्नास्तदा तासाम् उत्पत्तौ तथा च तद्विषयायां वशीकारसंज्ञायां जातायां—गन्धादिविषयेषु वशीकारवैराग्ये जाते चित्तं समर्थं स्यात् तस्य तस्यार्थस्य—गन्धादिविषयस्य प्रत्यक्षीकरणाय—सम्प्रज्ञानाय इति, तथा च सति अस्य योगिनः कैवल्याभिमुखाः श्रद्धावीर्यस्मृतिसमाधयः अप्रतिबन्धेन—अप्रत्यूहा इत्यर्थः, भविष्यन्तीति। अत्रेदं शास्त्रम् “ज्योतिष्मती स्पर्शवती तथा रसवती पुरा। गन्धवत्यपरा प्रोक्ता चतस्रस्तु प्रवृत्तयः॥ आसां योगप्रवृत्तीनां यद्येकापि प्रवर्तते। प्रवृत्तयोगं तं प्राहुर्योगिनो योगचिन्तकाः॥” इति।

1.35 *Viṣayavati-pravṛtti* is another method of making the mind tranquil. *Pravṛtti* = (here) exalted perception of objects transcending what is normally



apprehended through the sense-organs. This practice is renowned as Viṣayavatī among Yogins. Such supra-sensuous perceptions are derived by fixing the mind to some specific points, such as the tip of one's nose. *Dīvyasamvit* = delightful supernatural perception. These Pravṛttis show up in some Sādhakas possessing the requisite ability and lead to stability of their minds, because there is an inherent inclination to practise meditation, which brings in pleasant sensations. These super-sensuous perceptions *Vidhamanti* = burn up i.e. exterminate doubts and are a prelude to the insight derived from Samādhi. Fixing the mind on the moon etc. also produces corresponding Viṣayavatī-pravṛtti. Until some specific point of Yoga(-śāstra) becomes *Svakaṛaṇa-vedya* = directly perceived, everything (all the subtle entities mentioned in Yoga-śāstra) remains unknown i.e. appears to be imaginary. *Upodbalanam* = strengthen, to be firmly rooted. When the modifications of the mind are *Aniyata* = not stabilised, then once the super-sensuous perception of smell etc. is developed and if such perception results in *Vaśīkāra-samjñā* = renunciation of the corresponding object e.g. smell, Chitta is able to realise that object (e.g. smell) in its totality which is Samprajñāna, acme of knowledge, of the object. And once that stage is attained, Kaivalya oriented reverential faith, energy etc. (as per I.20) are generated without any hindrance. This scripture says on this, 'Super-sensuous perceptions are of four types — super-sensuous effulgence, touch, taste and smell. Yogins possessing true knowledge of Yoga reckon commencement of Yoga to be coincident with development of any one of these perceptions'.

३६। विशोकेति। विशोका—ब्रह्मानन्दोद्रेकात् शोकदुःखहीना, ज्योतिष्मती—ज्योतिर्मयबोध-प्रचुरा। हृदयेति। हृदयपुण्डरीके—हृत्प्रदेशस्थे ध्यानगम्ये बोधस्थाने न तु मांसादिमये, धारयतो योगिनो बुद्धिसंवित्—व्यवसायमात्रप्रधानः अन्तर्बोधो ज्ञानव्यापारस्य स्मृतिरूपो जायते, तत्स्वरूपं भास्वरं—प्रकाशशीलम्, आकाशकल्पम्—आकाशवद् निरावरणमबाधम् इति यावत्। तत्र स्थितिवैशारद्यात्—स्वच्छस्थितिप्रवाहान्न तु तदुपलब्धिमात्रात्, प्रकृष्टा वृत्तिर्जायते, सा च प्रवृत्तिः प्रथमं तावत् सूर्येन्दुग्रहमणिप्रभारूपाकारेण विकल्पते। दिगवयवहीनं ग्रहणरूपं बुद्धिसत्त्वं, न च सूक्ष्मत्वात् तत् तादृशस्वरूपेण प्रथममुपलभ्यते। तद्ध्यानेन सह च ज्योतिर्व्याप्तिधारणापि सम्प्रयुक्ता वर्तते। तस्मात् सूर्यादेः प्रभा तस्य वैकल्पिकं रूपं—काल्पनिकं नानात्वं, न स्वरूपम्।

तथा—ततः परमित्यर्थः, अस्मितायाम्—अस्मितामात्रे समापन्नं चित्तं निस्तरङ्गमहोदधिकल्प-वितर्कतरङ्गरहितत्वाद् असंकुचितवृत्तिमत्त्वात्, अतः शान्तम्, अनन्तम्—अबाधं सीमाज्ञानहीनं



न तु बृहदेशव्याप्तम्, अस्मितामात्रं-सूर्यप्रभादि-वैकल्पिक-भावहीनमहम्बोधरूपम् भवति। एषा स्वरूपास्मिताया उपलब्धिः। पञ्चशिखाचार्यस्य सूत्रेण एतत् स्वच्छीकरोति तमिति। तम् अणुमात्रम्-अणुवद् व्याप्तिहीनमभेद्यम् आत्मानं-महदात्मानम्। अहम्बोधस्य तत्र अहंकृतिरूपायाः संकुचितवृत्तेरभावात् तस्य महदितिसंज्ञा न तु बृहत्त्वात्। अनुविद्य-नानाहंकृतिहीनेन रूपादिविषयहीनेन च अन्तरतमेन वेदनेनोपलभ्य, अस्मीति एवम्-अस्मीतिमात्रम् अन्यविकारहीनं तावत् सम्प्रजानीत इति। एतच्च सास्मितसम्प्रज्ञानस्य लक्षणम्।

एषेति। अत एषा विशोका द्वयी एका विषयवती प्रभादिभिर्विकल्पितास्मितारूपा अन्या च अस्मितामात्रा-व्याप्ति-प्रभादि-ग्राह्यभावहीना अणुवत् सूक्ष्मा अभेद्या ग्रहणमात्ररूपा यास्मिता तद्विषया इत्यर्थः। ते उभे ज्योतिष्मती इत्युच्येते योगिभिः सात्त्विकप्रकाशप्राचुर्यात्। तया च ज्योतिष्मत्या प्रवृत्त्या केपाञ्चिद् अधिकारिणां चित्तस्थितिर्भवतीति।

**1.36** *Viśokā* = The state beyond sorrow and pain which results from experience of the bliss of Brahman. *Jyotiṣmatī* = with abundant perception of effulgence. *Hṛdayapūṇḍarīke* = (literally, in the lotus of the heart) in the region of the heart where awareness is located, which can be realised in meditation and not a part of the gross material body made up of flesh etc. Yogin who fixes his mind on that spot develops awareness of the process of knowing. It comes to him in the form of recollection in which knowing predominates (and the object of knowledge becomes unimportant). By nature it is effulgent *i.e.* sentient and is like *Ākāśa i.e.* void and boundless, without obstruction. *Tatra Sthitivaiśāradyāt* = on attaining proficiency in remaining in that state of contemplation *i.e.* when contemplation is like a continuous transparent stream, transparency indicates its being free from Rajas and Tamas and continuous denotes that it is not a cursory transient perception, then it takes the form of excellent modification (*i.e.* *Pravṛtti*, exalted super-sensuous perception). Initially that *Pravṛtti* is practised on a substitute effulgent object, like the radiant sun, moon, planet or a luminous jewel. *Buddhi-sattva* (pure I-sense) has no spatial body (*i.e.* it is without physical dimension); it is the instrument of reception or only knowing. The aforesaid nature of *Buddhi-sattva* is not initially apprehended because of its subtlety and perception of effulgence, pervasiveness etc. is linked with meditation of *Buddhi-sattva* (as objects to sustain its contemplation). Effulgence of sun etc. are thus its different conceptual forms and not its real nature.

After having attained that state, Chitta engrossed in *Asmitā* (= here



it means Asmitā-mātra or pure I-sense) becomes like a becalmed ocean — calm in the absence of ripples of thought, and vast and boundless (because it is feelings like 'I am the body', 'I am sad', 'I am happy' etc. which put a limitation on one's pure I-sense). Chitta fully occupied with Asmitā is thus tranquil and infinite *i.e.* without limitation, not because of occupying vast space but because the concept of a limit is not applicable to it. It is only the awareness 'I am', bereft of effulgence of sun etc. which are its alternative visual forms. In other words, Asmitā cleared of all other forms gets established in itself. Which is realisation of pure Asmitā. This has been made clear by citing the Sūtra of Pañchaśikhāchārya: *Tam Aṇumātram* = that atomic *i.e.* like the atom it is indivisible and too small to have any dimension. *Ātmānam* = Mahat Ātmā (pure I-sense). It is Mahat or great not dimensionwise but because of the absence of ego or Ahaṁkāra, which limits pure I-sense, shrinks it as it were. *Anuvidya* = meditating on it deep inside oneself. That is, realising by one's innermost feeling that which is free from the many facets of ego (free from concepts like 'I am like this', 'I am like that') and independent of all external supports like form or colour, firm knowledge of pure I-sense — pure and only 'I' dawns. Such is the distinguishing feature of Samprajñāta-samādhi based on Asmitā (I.17).

Therefore, this Viśokā perception is of two types — one is the exalted or higher objective perception pertaining to radiance, glow etc. which are the alternate perceptible forms of I-sense, and the other pertains (only) to pure I-sense, free from all knowables like pervasiveness, effulgence etc.; it is pure reception or cognition, miniscule and indivisible. Yogins call both forms as Jyotiṣmatī (effulgent) as there is preponderance of Sāttvika sentience or awareness in both of them. Chitta of some adepts attains stability *i.e.* one-pointedness by such Jyotiṣmatī Pravṛtti.

३७। वीतरागेति। रागहीनं चित्तमवधार्य तदालम्बनोपरक्तं योगिनश्चित्तम् एकाग्रभूमिकं भवति।

1.37 Yogin (who intends to practise in the manner mentioned here) has to first form a correct assessment of what exactly is Chitta free from attachment (not with the head alone but by feeling it internally), and then meditating on it he attains one-pointedness of Chitta.

३८। स्वप्नेति। स्वप्नज्ञानालम्बनम्—अन्तःप्रज्ञं बहीरुद्धं स्वप्ने ज्ञानं भवति भावितस्मर्तव्य-विषयकम्। तादृशकल्पितविषयालम्बनं चित्तं कुर्यात्, तदभ्यासाच्च केषाञ्चित् स्थितिर्भवति।



तथा निद्राज्ञानालम्बनेऽपि। निद्रा-सुषुप्तिः स्वप्नहीना। नान्तःप्रज्ञं न बहिःप्रज्ञं तत्र अस्फुटं ज्ञानम्। तदवलम्बनचित्ताभ्यासादपि केषाञ्चित् स्थितिः।

**1.38** *Svapnajñānālambana* = when dreaming, a person is conscious internally *i.e.* he is aware of what arises in the mind but is unaware of external happenings — his knowledge then is of imaginary things which to him appear as real. Likewise in this meditation Chitta should be fixed on such (desired) imaginary object. Some attain stability of mind by this practice. *Nidrājñānālambana* is similar. *Nidrā* = deep dreamless sleep. In that state a person's internal knowledge is obscured. He is also not aware of external happenings, only an indistinct awareness remains. Such a mind can serve as an object for practising meditation and may stabilise the Chitta of some, who possess a special inclination that way. (In both dream and deep slumber awareness of external objects vanishes due to inertness, while in *Samādhi*, external awareness is deliberately blotted out to make room for manifestation of the desired object of meditation.)

३९। यदिति। ईश्वरादीनि यानि आलम्बनानि उक्तानि ततोऽन्यद् यत् कस्यचिदभिमतं योगमुद्दिश्य तस्यापि ध्यानात् स्थितिः। एवं स्थितिं लब्ध्वा पश्चाद् अन्यत्र तत्त्वविषय इत्यर्थः स्थितिं लभते। तत्त्वेषु स्थितिरेव सम्प्रज्ञातो योगो नान्यत्र इति विवेच्यम्। सम्प्रज्ञातसिद्धौ एव असम्प्रज्ञातो नान्यथा।

**1.39** If a person finds some object, other than *Īśvara* and other entities mentioned hitherto, as congenial to him for the purpose of meditation he may start meditating on that object and thereby gain stability of his Chitta. Having first stabilised his Chitta in this way, he can gain stability elsewhere *i.e.* on some *Tattva*. It has to be borne in mind that *Samprajñāta-yoga* is stabilisation on some *Tattva*, not on any mundane object. And only after mastering *Samprajñāta-yoga* can one aspire for *Asamprajñāta-samādhi* — there being no other way of attaining it.

४०। स्थितेश्चरमोत्कर्षमाह। अस्य स्थितिप्राप्तस्य चित्तस्य परमाण्वन्तः परम-महात्त्वान्तश्च यदा अव्याहतप्रचारस्तदा वशीकारः-सम्यग्धीनत्वाद् अभ्याससमाप्तिरित्यर्थ इति सूत्रार्थः। सूक्ष्म इति। परमाण्वन्तं-परमाणुः तन्मात्रं यस्यावयवः अभेद्यस्तत्पर्यन्तम्। स्थूले-सूक्ष्मप्रतिपक्षे महत्त्वे न तु स्थूल्ययुक्ते द्रव्ये। परममहत्त्वम् अनन्तास्मितारूपमान्तरं ब्रह्माण्डादिरूपं बाह्यम्। उभयीं कोटिम्-उभयं प्रान्तम्। अप्रतिघातः-अव्याहतप्रसारः। तदिति। सवीजाभ्यासस्य अत्र परिसमाप्तिः परिष्कारकार्यस्याभावात्। वक्ष्यमाणायाः समापत्तेर्विषय एव ग्रहीतृग्रहणग्राह्याणां महान् भावः अणुर्भावश्चेति समापत्तिस्वरूपमाह।



**1.40** The acme of stability is being described. When Chitta develops the capability to hold on to any object at ease, *i.e.* without hindrance — from the minutest to the largest — then it is under total control *i.e.* *Vasīkāra*, complete mastery over the mind, which marks the end of (further) practice — this is what the aphorism conveys. *Paramāṇvantam* = upto *Paramāṇu*, the minutest particle which defies further subdivision. *Sthūle* = on the antithesis of subtlety *i.e.* on greatness or largeness and not a large material object. *Paramamahattva* = internally the all-pervading pure I-sense and externally something like the universe<sup>1</sup>. (Chitta which is under complete control can concentrate at ease on any) Object within these two boundaries *i.e.* limits at micro and macro ends. *Apratighātaḥ* = which extends freely, without hindrance, *i.e.* anything can serve as an object of meditation. Practice of meditation on an object terminates at this point, there being no further need for cleansing the mind. (Cleansing here refers to what is required for concentrating on an object. Further purification of Chitta is required for attaining objectless concentration.) Everything — whether knower, instrument of knowledge or knowable — from the largest to the smallest, can serve as an object for practising the type of engrossment of Chitta referred to here (and on realising it one gains complete mastery over Chitta). The nature of engrossment is discussed in the aphorism.

४१। अथेति। अथ लब्धस्थितिकस्य—एकाग्रभूमिकस्य चेतसः किस्वरूपा—किप्रकृतिका किंविषया वा समाप्तिरिति तदुच्यते। क्षीणवृत्तेः—एकाग्रभूमिकस्य चित्तस्य। अभिजातस्य—स्वच्छस्य मणेरिव। ग्रहीतृग्रहणग्राह्याणि समापत्तेर्विषयाः। तत्स्थितदञ्जनता तस्याः सामान्यं स्वरूपम्। ग्राह्यादिविषयेषु सदैव या स्थितता तद्विषयैश्च या उपरक्तता यथा स्वच्छस्य मणेः रञ्जकेन उपरागः सा एव समाप्तिः सम्प्रज्ञातस्य योगस्यापरपर्याय इति सूत्रार्थः।

क्षीणेति। ऐकाग्रसंस्कारप्रचयात् प्रत्यस्तमितप्रत्ययस्य ध्येयादन्यप्रत्ययैर्हीनस्य। तथेति। ग्राह्यालम्बनं द्विधा, भूतसूक्ष्मं—तन्मात्राणि, तथा स्थूलं—पञ्चमहाभूतानि। स्थूलतत्त्वान्तर्गतो विश्वभेदो घटपटादि-भौतिकवस्तूनीत्यर्थः। ग्रहणालम्बनं—ग्रहणं करणं तदालम्बनम्। न तु इन्द्रियाणां गोलका ग्रहणविषयास्ते हि स्थूलभूतान्तर्गता एव। इन्द्रियशक्तय एव ग्रहणम्। तच्च रूपादिविषयाणां ग्रहणव्यापार इन्द्रियाधिष्ठानेषु चित्तधारणादुपलब्धव्यम्। ग्रहीता—पुरुषाकारा बुद्धिः महान् आत्मा वा। स च अस्मीतिमात्रबोधोज्ञातृत्व-कर्तृत्व-धर्तृत्व-बुद्धेराश्रयो मूलं सर्वचित्तव्यापारस्य। द्रष्टृपुरुषसारूप्यात् स ग्रहीतृपुरुष इत्युच्यते।

1. In the latter illustration *Paramamahattva* denotes something infinitely large, conglomeration of all large objects, and not objects individually.



**1.41** After the last Sūtra the nature of one-pointed mind (*Labdha-sthitika Chetas*) and the nature and objects of its engrossment are being described. *Kṣīṇavṛtतेḥ* = of a one-pointed mind. *Abhijāta* = (here) transparent, like a transparent gem. The knower, instruments of reception and knowables are objects of engrossment. *Tatstha-tadañjanatā* = complete engrossment of the mind in what it is occupied with and in the process getting tinged by the qualities of the object, a symptom common to all *Samāpattis*. *Samāpatti* = the mind remaining ever engrossed in the object of contemplation, and assuming thereby the colour (*i.e.* features) of the object, like a transparent jewel taking on the colour of the primer. It is another name for *Samprajñāta-yoga*. This is what the Sūtra conveys.

From growth of latency of one-pointedness comes *Pratyastamita-pratyaya* = erasing of all modifications of the mind except those pertaining to the object of contemplation, which is one-pointedness of mind. Knowables serving to stabilise the mind are of two kinds, *Bhūtasūkṣmam* = five subtle *Bhūtas i.e.* the *Tanmātras* and *Sthūlāni* = five gross elements. The gross elements include *Viśvabheda* = infinite kinds of varieties as in articles of everyday use like pots. (Although engrossment is to be practised primarily on *Tattvas*, one has to start with gross objects and then gradually move on to the subtle form of the elements, the *Tanmātras*). *Grahaṇā lambana* = force underlying different organs serving as prop to sustain the mind. It is not the physical organs of the body because these are made up of the gross elements and fall under that category. The inner force underlying our vision, audition etc. constitute *Grahaṇa* (the physical organs being their outposts). *Grahaṇa* is reception of form etc., which takes place at the physical organs and then cognised by the mind. *Grahītā* = *Buddhi* focussed on *Puruṣa*, *i.e.* *Mahadātman*. It is the pure sense of 'I' in which all knowledge and feelings like 'I know', 'I do', 'I hold together (latent impressions)' have their ultimate moorings. It is the root cause of the mind (both *Manas* and *Ahaṁkāra*). In other words, all modifications of the mind evolve from it, and it serves as their receptacle. Its resemblance with *Puruṣa* (through the modification 'I am the Seer') has led to its being called *Grahīt-puruṣa*.

४२। समापत्तेः सामान्यलक्षणमुक्त्वा तद्विशेषमाह। विषयप्रकृतिभेदात् समापत्तयश्चतुर्विधाः तद् यथा सवितर्का निर्वितर्का सविचारा निर्विचारा चेति। सवितर्काया लक्षणमाह तत्रेति। स्थूलविषयेति अध्याहार्यं सविचारनिर्विचारयोः सूक्ष्मविषयत्वात्। व्याचष्टे तद् यथेति। गौरिति शब्दः कर्णग्राह्यो वागिन्द्रियस्थितः, गौरिति अर्थः सर्वेन्द्रियग्राह्यो गोष्ठादौ स्थितः,



गौरितिज्ञानं चेतसि स्थितम् इति विभक्तानामपि—पृथग्भूतानामपि अविभागेन—संकीर्णैकरूपेण ग्रहणं विकल्पज्ञानात्मकं दृश्यते। विभज्यमाना इति। तादृशस्य संकीर्णविषयस्य धर्मा विभज्यमानाः—विविच्यमाना अन्ये शब्दधर्माः—वर्णात्मकत्वादिरूपाः, अन्ये अर्थ धर्माः—काठिन्यादयः, अन्ये विज्ञानधर्माः—दिगवयवहीनत्वादय इति एतेषां विभक्तः पन्थाः—स्वरूपावधारणमार्गः। तत्रेति। तत्र—शब्दार्थज्ञानानाम् भिन्नानाम् अन्योऽन्यं यत्र मिश्रणं तादृशे सविकल्पे विषये समापन्नस्य योगिनो यो गवाद्यर्थः स्थूलभूतविषय इत्यर्थः, समाधिजातायां प्रज्ञायां समारूढः स चेत् शब्दार्थज्ञानविकल्पानुविद्धः—भापासहाय उपावर्तते तदा सा संकीर्णा समापत्तिः सवितर्केत्युच्यते।

गो-शब्दस्यास्ति वाक्यवृत्तिः तद्यथा गो-शब्दः गो-वाच्यः अर्थः गोज्ञानश्चैकमेव इति। अलीकस्यापि तादृशस्य गोशब्दानुपातिनो ज्ञानस्य विषयस्य अस्ति व्यवहार्यता। ततस्तद्विकल्प इति विवेच्यम्। उदाहरणेनैतत् स्पष्टीक्रियते। भूतानि स्थूलग्राह्यं भौतिकेषु समाधानात् तेषां शब्दस्पर्शादिमयत्वस्य साक्षात्कारो भूततत्त्वप्रज्ञा, कथितमस्माभिः “शब्दस्पृशारूपरसाश्च गन्ध इत्येव बाह्यं खलु धर्ममात्रम्” इति। एकाग्रभूमिके चित्ते सा प्रज्ञा सदैव उपतिष्ठते न तस्या विप्लवो यथा विक्षिप्तभूमिकस्य चेतसः प्रज्ञायाः। तत्प्रज्ञासमापन्नस्य चित्तस्य प्रथमं तावद् वागनुविद्धा चिन्ता उपावर्तते तद् यथा इदं खभूतमिदं तेजोभूतम्। भौतिकं वस्तु कदलीकाण्डवद् निःसारं भूतमात्रम्, तत्कृताः सुखदुःखमोहा वैराग्येण त्याज्या इत्यादिः। स्थूलविषयया ईदृश्या प्रज्ञया परिपूर्णस्य चेतसो या तत्समापन्नता सा सवितर्केति।

**1.42** Having described general traits of Samāpatti its details are now given. Depending on the nature of engrossment and the object contemplated upon, Samāpatti is of four types — Savitarkā, Nirvitarkā, Savichārā and Nirvichārā. Distinctive features of Savitarkā Samāpatti are being described. It pertains to gross objects, a point left out in the aphorism but since Savichārā and Nirvichārā have been subsequently mentioned as dealing with subtle objects (it follows that Savitarkā and Nirvitarkā deal with gross items). This is being elaborated. The seat of the word *Gauḥ* = cow is in the vocal organ while the sound can be heard by the ear. What the word (*Gauḥ*) denotes is made up of the five Bhūtas, hence perceptible by all the organs, the eyes et al. and it stays in the cow-house. Knowledge of such an animal remains in our mind. In this way the uttered word, its meaning and the mental image produced by the word, though distinct and separate are blended together by Vikalpa and is seen to be accepted as a single entity.

When such a mixed assortment of attributes is analysed, it reveals that



the characteristics of sound in uttered words is distinct from features like solidity exhibited by external objects and also distinct from either of them is the mental concept which has no spatial entity. Therefore their *Vibhaktāḥ Panthāḥ* = paths are different *i.e.* modus operandi of realising each of them is distinct and separate. When the mind of a Yogin is engrossed in a gross material object like a cow which (as shown above) is Vikalpa based, and as he attains Samādhi if the ensuing insight has a similar semantic base, it is called Savitarkā Samāpatti assorted through Vikalpa.

The word 'cow' has a use in language — the sound of the (vocal) word, its meaning (the inhabitant of cow-house) and the impression it produces in our mind (— the three are different yet are taken to be identical). Although we know that such a concept does not conform to reality, use of the word 'cow' and the knowledge it produces is useful and hence it is to be understood as a Vikalpa (a word without a real meaning but having a useful role in language — the meaning it induces in the mind is Vikalpa).

Savitarkā is being clarified through example. Bhūtas are gross entities. Insight into Bhūtas is gained by concentrating the mind first on Bhautikas (material objects) and then realising them distinctly as sound, thermal sensation etc., as has been said by us (in *Tattva-nididhyāsana Gāthā* = ballad on Realisation of Tattvas, a composition in Sanskrit by the author), 'External material objects are mere combinations of sound, thermal sensation, light, taste and smell'. Such knowledge is always firmly established in a one-pointed mind, and is not broken as in a distracted mind. When Chitta is engrossed in such knowledge insight that dawns initially is associated with words, *e.g.* 'It is Ākāśa-bhūta', 'It is Tejas-bhūta' etc. Analysis of material objects shows that these are hollow like the trunk of a banana tree and are merely aggregates of light, sound etc., giving rise to sensations of pleasure, pain and stupefaction, which are to be discarded through the practice of detachment. Savitarkā Samāpatti is gaining firm insight into gross entities on which the mind concentrates thus with the aid of words.

४३। निर्विकर्ता व्याचष्टे। यदेति। यदा नामवाक्यरहितध्यानाभ्यासाद् वास्तवो ध्येयविषयो वाग्वियुक्तो जायते तदा शब्दसंकेतस्मृतिपरिशुद्धिः; न तदा तत् प्रत्यक्षं विज्ञानं शब्दानुविद्धेन सविकल्पेन श्रुतानुमानज्ञानेन मलिनं भवति। तदा अर्थः समाधिप्रज्ञायां निर्विकल्पेन स्वरूपमात्रेणावतिष्ठते, तादृशस्वरूपमात्रतया एव अवच्छिद्यते—वास्तवं रूपमात्रमेव तदा निर्भासते न च कश्चिद् असत्पदार्थस्तदन्तर्गतो वर्तते सा हि निर्विकर्ता समापत्तिः। तत् परं प्रत्यक्षं समाधिजातत्वाद् अन्यप्रमाणामिश्रत्वात्। तच्च तत्त्वज्ञानविषयकयोः श्रुतानुमानयोर्वीजं



—मूलम्, तादृशसाक्षात्कारवद्भिर्योगिभिरेव तत्त्वविषयक-श्रुतानुमाने प्रवर्तिते इत्यर्थः। शब्दसंकेतहीनत्वाद् न च श्रुतानुमानज्ञानसहभूतं तद्दर्शनम्। शेषं सुगमम्।

स्मृतीति। स्मृतिपरिशुद्धौ—वाग्विहितार्थचिन्तनसामर्थ्ये जात इत्यर्थः, स्वरूपशून्येव—अहं जानामीति प्रज्ञास्वरूपशून्या इव न तु सम्यक् तच्छून्या, अर्थमात्रनिर्भासानामादिहीनध्येयविषयमात्रद्योतिनी समापत्तिर्निर्वितर्का स्थूलविषयेति सूत्रार्थः। व्याचष्टे येति। श्रुतानुमानज्ञाने शब्दसंकेतसहाये ततो विकल्पानुविद्धे। शब्दहीनत्वाद् विकल्पादिस्मृतिः शुद्धा भवति। यदा न अर्थज्ञानकाले तत्तत्स्मृतिरुपतिष्ठते तदा केवलग्राह्योपरक्ता ग्राह्यनिर्भासा भवति। ग्राह्यमत्र ध्येयविषयो न तु भूतानि, स्थूलग्रहणस्यापि वितर्कानुगतत्वात्। स्वं प्रज्ञारूपं ग्रहणात्मकं त्यक्त्वा इव अहं जानामीति आत्मस्मृतिहीनो विषयमात्रावगाहीत्यर्थः। तथा च व्याख्याता—सूत्रपातनिकायामस्माभिरित्यर्थः।

तस्या इति। तस्याः—निर्वितर्काया विषय एकबुद्ध्यपक्रमः—एकबुद्ध्यारम्भकः, न नानापरमाणुरूपः स ज्ञेयविषयः किन्तु एकोऽयमित्यात्मक इत्यर्थः, अर्थात्मा—वाह्यवस्तुरूपो न तु विज्ञानमात्रः, अणुप्रचयविशेषात्मा—अणूनां शब्दादितन्मात्राणाम् अणुशब्दादिज्ञानानामिति यावद् यः प्रचयविशेषः—स्थूलपरिणामरूपसमाहारविशेषः, स एव आत्मा स्वरूपं यस्य तादृशः गवादिर्घटादिर्वा लोकः—चेतनाचेतनलौकिकविषय इत्यर्थः।

स चेति। स च घटादिरूपः परमाणुसंस्थानविशेषो भूतसूक्ष्माणां—तन्मात्राणां साधारणो धर्मः—प्रत्येकं तन्मात्राणां धर्मस्तत्र साधारण एकीभूतः, एवं कारणेभ्यस्तन्मात्रेभ्यस्तस्य कार्यस्य विशेषस्य कथञ्चिद् अभेदः। किञ्च आत्मभूतः—तन्मात्रधर्मशब्दादेरनुगतः शब्दादिमान् एव न च अन्यधर्मवान्। एवमपि कारणादभेदः। फलेन व्यक्तेन अनुमितः—व्यक्तं फलं—द्रव्याणां ज्ञानं तद्व्यवहारश्च ताभ्याम् अनुमितः। अणुप्रचयोऽपि अणुभ्यो भिन्नोऽयं घट इतीदं स व्यक्तो घटव्यवहारः अनुमापयतीत्यर्थः। एवं स्वकारणाद्भेदः। किञ्च स स्वव्यञ्जकाञ्जनः—स्वव्यञ्जनहेतुना निमित्तेन अभिव्यक्तः। एवम्भूतः संस्थानविशेषः प्रादुर्भवति तिरोभवति च धर्मान्तरोदये—अन्येन निमित्तेन संस्थानस्य अन्यथाभावो भवति। स एव तिरोभावो नाभावः। स एष संस्थानविशेषरूपो धर्मः अवयवीति उच्यते। अतो योऽसौ एकः—एकत्वबुद्धिनिष्ठः, महान्—बृहद् वा, अणीयान्—क्षुद्रो वा, स्पर्शवान्—इन्द्रियग्राह्यः शब्दादिधर्माश्रय इति यावत्। क्रियाधर्मकः—जलधारणादिक्रियाधर्मकः, अनित्यः—आगमापायी च सोऽवयवीति व्यवहियते। अनेकेन्द्रियग्राह्यत्वं व्यवहार्यत्वम्।

अत्र वैनाशिकानामयुक्ततां दर्शयति यस्येति। यस्य नये स स्थूलविकाररूपः प्रचयविशेषः अवस्तुकः—शून्यमूलको धर्मस्कन्धमात्रः, तस्य प्रचयस्य सूक्ष्मं वास्तवं कारणम्—भूतादिकार्याणां



तन्मात्रादिरूपं कारणम् अविकल्पस्य—विकल्पहीनस्य समाधेः निर्वितर्कनिर्विचारयोरित्यर्थः, अत्र तु सूक्ष्मविषया निर्विचारा विवक्षिता, अनुपलभ्यम्—साक्षात्कारायोग्यम्। तस्य नये प्रायेण सर्वं मिथ्याज्ञानमिति एतद् आयायात्। कथम्? अवयविनामभावात्। तत् समाधिजं ज्ञानमतद्रूपप्रतिष्ठम्—अनवयविनि अवयविप्रतिष्ठम् अतो मिथ्याज्ञानं भवेत्। एवं प्रायेण सर्वमेव मिथ्याज्ञानत्वं प्राप्नुयात्। तदा चेति। एवं सर्वस्मिन् मिथ्यात्वे प्राप्ते भवदीयं सम्यग्दर्शनं किं स्यात्? विषयाभावाज् ज्ञानाभाव एव सम्यग्दर्शनमिति भवन्नये स्यादित्यर्थः। यद् यद् उपलभ्यते तत् तद् अवयवित्वेन आघ्रातं—समायुक्तम् अतो नास्ति भवत्सम्मतः अनवयवी विषयो यो निर्वितर्काया विषयः स्यात्। तस्मादस्ति निर्वितर्काया विषयः अवयवि वस्तु यत् सत्यज्ञानस्य विषय इति।

सत्यपदार्थोऽत्र विचार्यः। वाग्विषयस्तथा ज्ञानविषयश्चेद् यथार्थस्तदा तद् वाक्यं ज्ञानञ्च सत्यमुच्यते। द्विविधं सत्यं व्यावहारिकविषयकं व्यवहारसत्यं मोक्षविषयकञ्च परमार्थ-सत्यमिति। तद्वयं चापि आपेक्षिकानापेक्षिकभेदेन द्विधा। काञ्चिदवस्थामपेक्ष्य यज्ज्ञानमुत्पद्यते तदवस्थापेक्षं तज्ज्ञानं तद्भाषणञ्च आपेक्षिकं सत्यम्, अस्माभिर्यथोक्तम् “अतिदूरात् पयोदवददूरादश्वसंघातः। लक्ष्यतेऽद्विः सदा भिन्नं सामीप्याच्छर्करामय” इति। अल्पाधिक-दूरावस्थानम् अपेक्ष्य पर्वतज्ञानं तज्ज्ञानभाषणञ्च सत्यमेव। करणोत्कर्षम् अपेक्ष्य जातं ज्ञानम् उत्कृष्टसत्यज्ञानम्। तत्रापि तत्त्वानां ज्ञानं चरमसत्यज्ञानम्। समाधौ करणानां चरमस्थैर्यं स्वच्छता च तत् एकाग्रभूमिकसमाधिजा प्रज्ञा चरमोत्कर्षसम्पन्ना। एवं सवितर्क-निर्वितर्कसमाधौ तदालम्बनविषयस्य चरमा स्थूलविषया सत्यप्रज्ञा। सविचारनिर्विचारसमाधौ च सूक्ष्मविषया सत्यप्रज्ञा। सा च योगिभिः ऋतम्भरेति अभिधीयते। तत्र तत्त्वविषयकाणि आपेक्षिकसत्यानि परमार्थस्य उपायभूतानीति अतस्तानि परमार्थसत्यमुच्यते। परमार्थसत्येषु यदुपेयभूतं स कूटस्थो द्रष्टा पुरुषस्तस्मात् तद्विषयकं ज्ञानम् अनापेक्षिकं नित्यवस्तुविषयकं कूटस्थसत्यज्ञानम्। तेन च कूटस्थ्याधिगमः कैवल्यं वा भवतीति। नित्यवस्तुविषयकं सत्यम् अनापेक्षिकम्। तच्चापि द्विधा परिणामिनित्यवस्तुविषयकं त्रैगुण्यं तथा अपरिणामि नित्यवस्तुविषयकं कूटस्थवस्तुविषयकं वेति।

**1.43** Nirvitarkā Samāpatti is being explained. Through practice of contemplation devoid of words and sentences Dhyāna is said to be purified of Vikalpa-jñāna (which is generated by verbal concepts) yielding true insight of the object of contemplation without associating words with it. Special knowledge which is then perceived is not tarnished by knowledge (that is otherwise) obtained from preceptors or through inference. Then the object of contemplation, free from trace of Vikalpa, and hence in its pure unalloyed form, gets embedded in the knowledge emerging from



concentration. Such insight is distinguished (from others) by its containing only the pure, essential form of the object of contemplation. In other words, the true nature of the object then shines alone in the mind, unencumbered by any word based unreal or Vaikalpika concept. Such is Nirvitarkā Samāpatti. It is the ultimate perception, because being the outcome of concentration and not being mixed with knowledge from preceptors and inference, it serves as the base or root of our knowledge related to Tattvas, derived from preceptors and inference. Yogins possessing such insight sow the initial seeds of knowledge which serve as the basis of all knowledge perceived and inferred. Being devoid of pointers such as names and words, such insight could not have originated from inference or from preceptors.

Through *Smṛti-pariśuddha* = the memory having been purified *i.e.* once the ability to meditate without the use of words is attained, one becomes *Svarūpaśūnyeva* = devoid, almost but not completely, of even the knowledge 'I am knowing'. Samāpatti that is *Arthamātra-nirbhāsa* = which reveals only the object meditated upon without its name etc., is Nirvitarkā Samāpatti on a gross object – this is the meaning of the Sūtra. It is being explained. Knowledge from verbal testimony and through inference is semantic via the code of words. Hence it contains Vikalpa. When knowledge comes directly and not through words, Smṛti pertaining to Vikalpa etc. gets purified *i.e.* knowledge is freed of Vikalpa. In the process of knowing an object if its memory (which involves words and their meanings) is not recollected, then knowledge is simply what is being received from the object *i.e.* it reveals only that particular object. The object in this instance is what is being contemplated upon – not only external objects because one's organs of reception can also serve as objects. And this becomes possible by dissociating oneself from one's own organs of reception and concentrating only on the object, even losing awareness of oneself, as it were. Engrossment is then only on the object under contemplation. This has been explained in the prelude to the Sūtra.

The object contemplated upon in Nirvitarkā Samāpatti is *Ekabuddhi-upakrama* *i.e.* it produces insight into the object as a single entity; even if that object is an assemblage of many smaller units, cognition is not of the numerous subsystems but of the composite whole as 'it is one' (concept of the aggregate giving way to cognisance as 'I am knowing a single object'). And that cognition is *Arthātmā* *i.e.* it captures the essence of an external object and therefore not a mere mental concept devoid of any external reality (as some Buddhists would say). (Nirvitarkā Samāpatti is) *Aṇuprachaya-viśeṣātmā* = specific assemblage of micro-systems comprising Tanmātras of sound etc. which are subtlest perceptible forms



of external objects and which make up all phenomenal entities like cattle and pots, both living and inert. (An object of concentration in Nirvitarkā Samāpatti is not merely non-existent concept as conceived by Vaināsika Buddhists but a tangible external object like a cow or a pot made up of a particular composition of subtle elemental monadic particles, each such object having a particular distinct entity.)

Such aggregates of monads in the form of pot etc. are but identical mutations of Tanmātras so that distinctive qualities of five Tanmātras merge (and individual differences are not perceptible). There is thus *Kathanāchit Abheda* = some similarity between the causal substance, Tanmātras and their mutations (gross elemental principles and material objects). ('Some similarity' because mutations being derived from the causal substance, the two have both similarities and dissimilarities.) Besides, such mutations are *Ātmabhūta i.e.* they follow their own nature, *e.g.* what is mutation of sound-Tanmātra emits sound and not characteristics of other Bhūtas — this similarity continues between the cause and its mutations. (Such assemblage of monads) is inferred by the manifest end result, *i.e.* from cognition of the product of mutation and its usage. Although Bhūtas and material objects are assemblages of monads, that they are different from monads can be inferred (as in the case of pot) by the fact that it is called and used as 'a pot' and not an assemblage of monads.) This accounts for some difference from the causal substance. Moreover, mutations are *Sva-vyañjakāñjana i.e.* become manifest by an appropriate agent (*i.e.* cause). Thus emerge assemblages of monads and they merge (back into the causal substance) when a change of characteristics is brought about by some cause triggering it. Their dissolution is the break up of that assemblage. It has been called dissolution; it is not total annihilation. Such characteristic of monads in the form of specific assemblage *i.e.* the gross manifest entity evolved from atomic substratum is called a composite whole (with constituent limbs). As a complete entity, it has the characteristics of mutability, transitoriness *i.e.* having a beginning and an end, and is usable (for mundane purposes). Usability<sup>1</sup> means that the thing is simultaneously perceptible or usable by more than one organ.

Fallacy of Vaināsika Buddhists on this issue, *viz.* denying the existence of any real substratum underlying external objects is being demonstrated.

1. A material object is simultaneously seen, smelt etc. by different senses, which makes for its usability. It does not cause the mind-stuff to be filled by a single Tattva — such is mundane perception. In Samādhi, the mind has a single modification, which results in true knowledge. It is mundane perception that is mainly responsible for our feelings of pleasure, pain and stupefaction.



For those who hold that such aggregates of gross products of mutation are merely collection of mental concepts with no real causal root, it follows that Tanmātras — subtle but tangible cause of both gross elemental principles and material objects — cannot be realised by subtle Nirvichāra meditation devoid of Vikalpa. In other words, there cannot be any Nirvichārā Samāpatti. Therefore, according to them almost everything boils down to false knowledge. Why is it so? (The answer given is :) There being no complete entity, insight gained in Samādhi is about something that does not exist, and is therefore false. (If there is knowledge without a corresponding knowable it is obviously wrong conception about a non-entity.) In this way almost all our knowledge can be called false knowledge! (A question may be posed to them :) If everything is false what becomes of true knowledge? There being no (real) entity, lack of knowledge would, in this scheme of things, be the ultimate knowledge. And since whatsoever has been perceived or cognised has the flavour of being a complete entity, according to this hypothesis there can be no object, which is not 'a composite part of a whole' to support or sustain Nirvitarka contemplation. Therefore object of Nirvitarka contemplation has to be a real and complete object which has also to serve as the prop of insight derived from intensive concentration. In other words, to admit insight derived from concentration means admitting existence of the object of that knowledge.

Now let us examine the meaning of the word 'true'. If the object of knowledge or an uttered sentence is real then that knowledge or utterance is said to be true. Truth is of two kinds — truth as applicable in mundane matters (*i.e.* objects of everyday use) and abiding truth pertaining to Nirvāṇa. Both categories of truth can again be differentiated into relative truths and absolute truth. Knowledge derived from a particular set up is relative to that background and a descriptive statement of that knowledge is relative truth, as has been stated by us (in Sivokta Yogayukti), 'A mountain looks like a cloud from a distance, closer on it is seen to be composed of massive stone blocks, while in still closer proximity it is revealed as an aggregate of small stones.' Different visual impressions of the mountain are determined by its distance — far or near — and so these and their verbal descriptions are all relative truths. Accurate power of reception of one's sensory organs makes for higher degree of truthfulness in such knowledge. And knowledge pertaining to the eternal verities is truth of the highest order. In Samādhi one's organs (both internal and external) are pure and remain unwaveringly set on the object under contemplation and hence insight gained in Samādhi with a one-pointed mind is the ultimate knowledge. Thus highest truth about the gross object under contemplation



is revealed in Savitarka and Nirvitarka concentrations, while Savichāra and Nirvichāra concentrations reveal highest truths about subtle objects. Such deep insight is called *Ṛtambharā Prajñā* in Yogic terminology. Relative truths pertaining to Tattvas lead one along the path to liberation and are therefore called *Pāramārthika Satya* or abiding truths. The last named category includes knowledge related to immutable seer *Puruṣa* and therefore such knowledge is absolute (*i.e.* it does not depend on anything else). And that knowledge is immutable truth of an eternal Entity. (Strictly speaking, it is true knowledge of an immutably eternal Entity, because knowledge itself cannot be immutable. It is *Puruṣa*, subject of that knowledge, who is immutable.) That knowledge leads to realisation of immutable *Puruṣa* and to *Kaivalya*.

True knowledge of eternal entities is absolute and is again of two kinds— pertaining respectively to mutably eternal entity (which mutates but does not become non-existent) *i.e.* pertaining to the three *Guṇas* and immutably eternal Entity (*i.e.* about the Seer).

४४। सूक्ष्मविषये सविचारनिर्विचारे व्याचष्टे तत्रेति। तत्र भूतसूक्ष्मेषु अभिव्यक्तधर्मकेषु—साक्षाद् गृह्यमाणेषु न च आगमानुमानविषयेषु। देशकालनिमित्तानुभवावच्छिन्नेषु—देश उपर्यध आदिः, तादृशदेशव्याप्तं, नीलपीतादिध्येयं गृहीत्वा तत्कारणं तन्मात्रं तत्रोपलभ्यते अतो देशानुभवावच्छिन्नः। न हि परमाणोः स्फुटा देशव्याप्तिप्रतीतिः तस्मात् तज्ज्ञाने अस्फुटा उपर्यधःपाश्चानुभवसम्प्रयुक्ततेति विवेच्यम्। कालः—वर्तमानादिः, त्रिकालानुभवेषु वर्तमानमात्रानुभवावच्छिन्नः सविचारः। निमित्तानुभवावच्छिन्नः—निमित्तम् उद्घाटकं कारणम्, तद् यथा रूपतन्मात्रज्ञानस्य निमित्तं तेजोभूतसाक्षात्कारपूर्वकं तेजःकारणानुसन्धित्सोः सविचारं ध्यानम्, एतन्निमित्तसापेक्षम्। एवं देशकालनिमित्तानुभवावच्छिन्नेषु सूक्ष्मविषयेषु शब्दसहाया या समापत्तिर्जायते सा सविचारा। तत्रेति। तत्रापि—निर्वितर्कवद् अत्र सविचारेऽपि एकबुद्धिनिर्ग्राह्यम्—एकमिदम् अनुभूयमानं रूपतन्मात्रमित्यादिरूपम्, उदितधर्मविशिष्टम्—अतीतानागतानां धर्माणाम् अनवगाहीत्यर्थः। भूतसूक्ष्मं—ग्राह्यं तन्मात्रम् अस्मितादयो ग्रहणतत्त्वान्यपीत्यर्थः आलम्बनीभूतं समाधिप्रज्ञायाम् उपतिष्ठते। येति। या पुनः सर्वथा—सम्यगनवच्छिन्ना। सर्वत इत्यादिभिः त्रिभिर्दलैः सर्वथा शब्दो व्याख्यातः। सर्वत इति देशानुभवानवच्छिन्नत्वं, शान्तोदिताव्यपदेश्यधर्मानवच्छिन्नेषु इति विषयस्य कालानुभवानवच्छिन्नत्वं, सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु इति निमित्तानुभवानवच्छिन्नत्वम्। एवंविधा अवच्छेदरहिता शब्दादिविकल्पहीना प्रज्ञासमापन्नता निर्विचारा समापत्तिरिति। समापत्तिद्वयम् उदाहरणेन विवृणोति। एवमिति सविचाराया उदाहरणम्। विचारानुगतसमाधिना साक्षात्कृतं भूतसूक्ष्मम् एवंस्वरूपम्—एतेनैव स्वरूपेण—देशाद्यनुभवमपेक्ष्य इत्यर्थः आलम्बनीभूतम्, एवं



सवितर्कवत् शब्दसहायः प्रजेयविषयः समाधिप्रज्ञाम् उपरञ्जयति सविचारायामिति शेषः।

निर्विचारस्वरूपं विवृणोति प्रजेति। समाधिप्रज्ञा यदा शब्दव्यवहारजविकल्पशून्या स्वरूपशून्येव अर्थमात्रनिर्भासा भवति तदा निर्विचारा इत्युच्यते। तत्रेति। किञ्च तत्र महद्वस्तु-विषया-स्थूलभूतेन्द्रियविषया। सूक्ष्मविषया-तन्मात्रादिविषया। एवम् उभयोः-निर्वितर्क-निर्विचारयोः एतया निर्वितर्कया विकल्पहानिः शब्दार्थज्ञानविकल्पशून्यता व्याख्याता।

**1.44** Savichārā and Nirvichārā Samāpattis pertaining to subtle entities are being elaborated. Of these, Samāpatti on subtle entities which are *Abhivyaktadharma*, i.e. can be directly apprehended by one's senses without the help of Śāstras or inference, and are limited by (location in) space and time as also by its cause, are Savichārā. Limitation by space applies to Tanmātra whose realisation is initiated through contemplation of an object, say, yellow, red etc., located above or below, so that the knowledge of Tanmātra gained thereby is conditioned by a feeling of space. It has to be borne in mind that association of space in the concept of monad or Tanmātra is only an indistinct feeling of its being above, below or on one side. Of the three periods of time, past, present and future — Savichārā Samāpatti is conditioned only by the present. Limitation by cause is that which initiates Savichārā contemplation e.g. inquisitiveness which after realising Tejas-bhūta goads one to find out its cause, leading to contemplation of its Tanmātra. Such Samāpatti on subtle entities with use of words (and their meaning along with Vikalpa associated with word-meaning usage) limited to space, time and cause is Savichārā. Here i.e. as in Nirvitarkā Samāpatti, in Savichārā Samāpatti is also *Ekabuddhi-nirgrāhya*=apprehension of Tanmātras (Rūpa etc.) as of one kind, *Uditadharmaviśiṣṭa* = receptive only to the existing characteristics without paying attention to its past and future characteristics and *Bhūtasūkṣma* = the subtle form of Bhūtas i.e. Tanmātras as also the subtle principles of reception i.e. I-sense etc.—all these serve as objects illumined by the insight gained during Savichārā-samādhi. And what is *Sarvathā* i.e. completely isolated from the trio of space, time and cause is Nirvichārā Samāpatti. *Sarvathā* has been qualified by three adjectives viz. *Sarvataḥ* i.e. not conditioned by feeling of space, *Śāntoditāvyāpadeśyadharmānavachchhinna* = not limited by past, present or future i.e. beyond the three phases of time (which in effect means that it is applicable to entities covering all three phases of time); and *Sarvadharmānupātī* and *Sarvadharmātmaka* mean that it is not conditioned by cause. Total engrossment of the mind by such unconditioned insight free from Vikalpa associated with the use of words is Nirvichārā Samāpatti. Both types of



Samāpattis are now described with examples. The commentator (Vyāsa) cites this example of Savichārā Samāpatti. When reflection on the real nature of subtle elements (*i.e.* Tanmātras) culminates in Samādhi the insight gained is based on word based feelings of space etc. As in Savitarkā Samāpatti, the insight gained in Savichārā on the subtle object of contemplation comes with the use of words.

Nature of Nirvichārā Samāpatti is being described. When the insight from Samādhi becomes free of Vikalpa associated with the use of words, and illumines only the object under contemplation forgetting even the self who is meditating, it is known as Nirvichārā Samāpatti. While Vitarkānugata Samādhi is based on gross entities—Bhūtas or Indriyas, Vichārānugata Samādhi uses subtle entities *i.e.* the Tanmātras and subtle organs like I-sense. Thus the distinctive property of Nirvitarkā Samāpatti *viz.* its being devoid of Vikalpa *i.e.* devoid of Vikalpa arising from word-and-its-meaning and its applicability to both Nirvitarkā and Nirvichārā Samāpattis are explained.

४५। किं सूक्ष्मविषयत्वमित्याह। सूक्ष्मविषयत्वं च अलिङ्गपर्यवसानम्—अलिङ्गे प्रधाने सूक्ष्मविषयत्वं पर्यवसितम्, तदवधि स्थितमित्यर्थः। व्याचष्टे पार्थिवस्येति। लिङ्गमात्रम् महत्तत्त्वम् अस्मीतिमात्रबोधस्वरूपम्, यत् स्वकारणयोः पुम्प्रकृत्योर्लिङ्गमात्रम्। न कस्यचित् स्वकारणस्य लिङ्गमित्यलिङ्गम्। तच्च महत् उपादानकारणं ततस्तत् सूक्ष्मतमं दृश्यम्। अपि च लिङ्गस्य महत्तः पुरुषोऽपि सूक्ष्मं कारणम् इति। स सूक्ष्मं कारणम् इति सत्यम्, किंतु नोपादानरूपेण सूक्ष्मं यतः स हेतुः—निमित्तकारणं लिङ्गमात्रस्य, तद्रूपेणैव सूक्ष्मतमं नोपादानरूपेण। अतः प्रधाने उपादानस्य निरतिशयं सूक्ष्मम्।

1.45 Subtlety of entities is being dealt with. It is *Aliṅga-paryavasāna* = it extends to and ends in Aliṅga *i.e.* Pradhāna or Prakṛti. This statement of the Sūtra is being elaborated. *Liṅga-mātra* = Mahat-tattva which is pure I-sense and is the indicator of Puruṣa and Prakṛti who have no cause or source of origin (*i.e.* Mahat indicates the existence of Puruṣa and Prakṛti). Pradhāna or Prakṛti has no (underlying) cause and is not an indicator of anything else and hence is called Aliṅga. It is the material cause of Mahān Ātman and for this reason it is the subtlest of knowables<sup>1</sup>. But is not Puruṣa also a subtle cause of Liṅga-mātra Mahat?

1. Knowable is what can be 'seen' (*i.e.* apprehended); even what is not directly perceptible by our organs but whose existence can be inferred from its effects is a knowable. Hence unmanifest Prakṛti is also a knowable, because it mutates to produce perceptible knowables.



—one may ask. Then why is not Puruṣa also mentioned as the subtlest entity? The answer—it is true that Puruṣa is a subtle cause of Mahat, but it is not a material cause of the latter. Because as Seer, Puruṣa is its subtle efficient cause. From that angle Puruṣa is the subtlest cause, but not a material cause. Hence material subtlety terminates in Pradhāna.

४६। ता इति। वहिर्वस्तुबीजाः—वहिर्वस्तु—ध्येयरूपेण पृथग् ज्ञायमानं वस्तु, तदेव बीजम् आलम्बनं यासां ताः। सुगममन्यत्।

1.46 *Vahirvastuvīja* = external matter cognised as a separate object of meditation (as knower, instrument of knowledge and knowable)—such an entity serves as object for sustaining four types of Samādhi, e.g. Savitarka etc.

४७। अशुद्धेति। अशुद्ध्यावरणमलापेतस्य—अस्थैर्यजाड्यरूपम् आवरणमलं तदपेतस्य, प्रकाशस्वभावस्य बुद्धिसत्त्वस्य रजस्तमोभ्यां—राजसतामससंस्कारैः इत्यर्थः अनभिभूतः अतः स्वच्छः—अनाविलः, स्थितिप्रवाहः—एकाग्रभूमिजातत्वाद् वैशारद्यमित्यर्थः। तदेति। अध्यात्मप्रसादः—अध्यात्मं करणं बुद्धिरित्यर्थः, तस्य प्रसादः परमनैर्मल्यं ततो भूतार्थविषयः—यथार्थविषयः, क्रमानुरोधी—क्रमहीनो युगपत् सर्वभासकः।

1.47 *Aśuddhyāvaraṇa-malāpeta* i.e. with disappearance of the impurities in the form of restlessness (impurity of Rajas) and inertness (impurity of Tamas) which conceal (Sāttvika) knowledge, sentient Buddhi unencumbered by latencies of Rajas and Tamas, and being one-pointed becomes an uninterrupted flow of transparent tranquillity<sup>1</sup> which is the hallmark of excellence in Nirvichāra. *Adhyātma-prasāda* = ultimate purity of the internal organ, Buddhi. The ensuing knowledge is *Bhūtārtha-viṣaya* = true to reality and *Kramānanurodhī* = without sequence i.e. everything is revealed simultaneously and not in bits and pieces.

४८। तस्मिन्निति। तस्मिन्—निर्विचारस्य वैशारद्ये जाते सति या प्रज्ञा जायते तस्या ऋतम्भरा इति संज्ञा। ऋतम्—साक्षादनुभूतं सत्यं विभर्तीति ऋतम्भरा। अन्वर्था—नामानुरूपार्थयुक्ता। तथेति। आगमेन—श्रवणेन, अनुमानेन—उपपत्तिभिर्मननेन, ध्यानाभ्यासरसेन—ध्यानस्य अभ्यासरसेन संस्कारोपचयेन, एवं प्रज्ञां त्रिधा प्रकल्पयन्—साधयन् उत्तमं योगं लभत इति।

1. Transparency means clarity so that one can see what is inside. Chitta is called transparent when one is aware the moment a modification arises in the mind. Its opposite, opacity of the mind means not to be aware of modifications arising in the mind as also not being aware that it is 'I' who is raising the diverse thoughts in the mind. Restlessness and stupor make mind opaque.



**1.48** The insight gained on attainment of excellence in Nirvichāra is called R̥tambharā. R̥tambharā (literally) means that which sustains R̥ta, perceptual fact. R̥tambharā Prajñā is true to its meaning *i.e.* the insight gained is absolute truth. (As stated in the citation—) Best form of Yoga *i.e.* purest insight from Samādhi is gained by practising Prajñā in three ways *viz.* *Āgamena* = by listening to trustworthy preceptors, *Anumānena* = following it up with cogent reasoning, and *Dhyānābhhyāsa-rasena* = repeated performance of meditation which brings in bliss and accounts for accumulation of latency (paving the way for perfection of Yoga and Prajñā).

४९। श्रुतेति। विशेषः अनन्तवैचित्र्यात्मकः, तस्मात् स न शक्यः शब्दैरभिधातुम् अतः शब्दैः सामान्यविषयाः संकेतीकृताः। तस्मात् शब्दजन्यमागमविज्ञानं सामान्यविषयकम् अनुमानमपि तादृशम्। तत्र हेतुज्ञानाद् यदंशस्य प्राप्तिः तस्यैवावगतिः, तस्मान्न शक्या अनन्तविशेषास्तेनावगन्तुम्, असंख्यहेतुज्ञानस्यासम्भवत्वात्, प्रायेण च अनुमानस्य शब्दजन्यत्वात्। एवम् अनुमानेन सामान्यमात्रस्य उपसंहारः—सामान्यधर्माश्रयबुद्धिः। न चेति। तथा लोकप्रत्यक्षेणापि सूक्ष्मव्यवहितविप्रकृष्टवस्तुनो न ग्रहणं दृश्यते। एवम् अप्रामाणिकस्य श्रुतानुमानलोकप्रत्यक्षाणीति त्रिविधप्रमाणैरग्राह्यस्य विशेषस्य—सूक्ष्मविशेषरूपस्य प्रमेयस्य अभावः अस्तीति न शङ्कनीयं यतः सूक्ष्मभूतगतो वा पुरुषगतः—ग्रहीतृपुरुषगतः करणगत इति यावत्, स विशेषः समाधिप्रज्ञानिर्ग्राह्यः। तस्मादिति उपसंहरति।

**1.49** Special knowledge of an object includes (in-depth) knowledge of all its infinite multifarious facets, and hence it cannot be fully expressed in words, which can only describe it in general terms<sup>1</sup>. Therefore knowledge gained from scriptures or preceptors through the medium of language is in general terms, so is knowledge gained by reasoning *i.e.* by inference. Inference gives us segmented knowledge of the part for which the basic data is applicable. For this reason, it is impossible to be enlightened on all the features of an (unknown) object by inference alone because inference works mainly with the use of words and words are inadequate to provide all the information pertaining to innumerable number of facets of an object. (For example, smoke, heat, light etc. are all indicative of fire. Different aspects of the object can be inferred from each one of them and knowledge so derived would depend on the amount of information conveyed by the

1. When we hear someone uttering the word 'tree' it conveys the general impression of a tree. But there are so many types of trees, which cannot be fully known except by direct perception. Therefore words (*i.e.* language) convey concepts only generally and are used for that purpose.



indicators. Sound etc. cannot describe all entities in their entirety and therefore cannot convey particular knowledge of an object.) Inference therefore conveys knowledge of general properties or characteristics of an object.

(While knowledge obtained from scriptures or preceptors and derived from inference cannot ever convey special knowledge of an object) Direct knowledge through one's own sensory organs also fails in respect of objects that are too small or located far away or beyond a barrier. Likewise even though entities like Puruṣa and subtle forms of Bhūtas are beyond the scope of Pramāṇa (*i.e.* these cannot be established by verbal communication, inference and perception by one's sense-organs), one must not doubt their existence because these are realisable through insight derived from Samādhi.

५०। समाधिप्रज्ञालाभे योगिनः प्रज्ञाजातः संस्कारो जायते, स च संस्कारः अन्यसंस्कारप्रतिबन्धी-विक्षिप्तव्युत्थानसंस्कारप्रतिपक्षः। समाधीति। प्रज्ञानुभवात् प्रज्ञासंस्कारः ततः प्रज्ञाप्रत्ययः, प्रज्ञासंस्कारस्य विवर्धमानता एव विक्षेपसंस्कारस्य तज्जप्रत्ययस्य च क्षीयमानता तयोर्विरुद्धत्वात्। सुगममन्यत्। संस्कारातिशयः-प्रज्ञासंस्कारबाहुल्यम्। प्रज्ञया हेयताख्यातिः ततः वैराग्यं ततः कार्यावसानम्। चित्तचेष्टितं ख्यातिपर्यवसानम्-विवेकख्यातौ जातायां न किञ्चित् चेष्टितमवशिष्यते विवेकस्तु सम्प्रज्ञातस्य शिरोमणिः।

**1.50** When Yogin realises Samādhi with the resultant insight, latent impression of that insight is generated which is opposed to latencies of empirical mind engaged in mundane activities<sup>1</sup>. Once (Yogic) knowledge dawns, its latency leads to more knowledge. Thus grows latency of true knowledge with (corresponding) attenuation of the contrary latency of distraction and reduced generation of distractive modifications. *Samskārātisāya* = preponderance of latency. *Prajñā*, true knowledge (*i.e.* Yogic insight) leads to the conviction that sensuous objects are best discarded, which brings in detachment (*Vairāgya*), and *Vairāgya* in turn leads to cessation of worldly activities. *Chittacheṣṭitam Khyātiparyavasānam* = efforts of Chitta persist until the attainment of discriminative enlightenment. (Bhoga and Apavarga are the twin *raison d'être* of efforts of Chitta and both causes are then fulfilled.) The acme of Yogic insight is discriminative enlightenment.

1. The empirical mundane state of mind covers both distracted and one-pointed states. It is in comparison with the arrested state that one-pointed mind is called empirical, compared to which distracted state of mind is empirical. Hence empirical refers to distracted state of mind.



५१। किञ्चास्य भवति। तस्यापि निरोधे-परेण वैराग्येण सम्प्रज्ञातफलस्य विवेकस्यापि निरोधे सर्वप्रत्ययनिरोधाद् निर्वीजः समाधिः-असम्प्रज्ञातः कैवल्यभागीयो निर्वीजः समाधिरित्यर्थ इति सूत्रार्थः। स नेति। स निर्वीजो न तु केवलं समाधिप्रज्ञाविरोधी-प्रज्ञारूपप्रत्ययनिरोधकृत्, किन्तु प्रज्ञाकृतानां संस्काराणामपि प्रतिबन्धी-क्षयकृद् भवति। कस्मादिति। निरोधजः संस्कारः-परवैराग्यरूपनिरोधप्रयत्नानुभवकृतः संस्कारः समाधिजान् संस्कारान्-प्रज्ञासंस्कारान् बाधते निष्प्रत्ययीकरणात्। प्रत्ययजननमेव संस्कारस्य कार्यम्, प्रत्ययानुद्भवे संस्कारस्य क्षयः प्रत्येतव्यः। निरोधस्यापि अस्ति संस्कारः निरोधस्य विवर्धमानता-दर्शनात् तदवगम्यते। ननु निरोधो न प्रत्ययः अतः कथं तस्य संस्कारः, प्रत्ययस्यैव संस्कारजनननियमादिति। सत्यम्। तत्रापि प्रत्ययकृत एव संस्कारः। प्राग् निरोधात् प्रत्ययप्रवाहो भिद्यते, ततस्तद्भेदरूपस्य प्रत्ययस्य संस्कारो जायेत। तथा निरोधभङ्गरूपस्य प्रत्ययस्यापि संस्कारो जायेत। स प्रत्ययनिरोधनसंस्कारस्तथा निरोधभङ्गसंस्कार एव निरोधसंस्कारः।

येन वैराग्यबलेन प्रत्ययप्रवाहभङ्गस्तस्य प्राबल्याद् निरोधसंस्कारस्य विवर्धमानता। सम्प्रज्ञातसंस्कारनाशे निष्प्रत्यूहेन परवैराग्येण शाश्वतः प्रत्ययप्रवाहभेदः स्यात् तदेव कैवल्यम्। प्रत्ययप्रवाहभङ्गो यदा अवच्छिन्नकालव्यापी तदा स निरोधसंस्कार इति वक्तव्यः। यदा तु तस्य शाश्वतः उपरमस्तदा तत्संस्कारस्यापि प्रणाश इति विवेच्यम्। व्युत्थानेति। व्युत्थानस्य-विक्षेपस्य निरोधस्तद्रूपः समाधिः सम्प्रज्ञातसमाधिः, तद्भवेः सह कैवल्यभागीयैः निरोधजैः-निरोधकृद्भिः परवैराग्यजैः संस्कारैः चित्तं स्वस्याम् अवस्थितायां-नित्यायां प्रकृतौ प्रविलीयते-पुनरुत्थानहीनं लयं प्राप्नोति। तस्मादिति। अधिकारविरोधिनः-चेष्टापरिपन्थिनः। चेष्टितमेव चित्तस्य स्थितिहेतु। चित्तस्य शाश्वतविनिवर्तनात् पुरुषः स्वरूपप्रतिष्ठः, शुद्धः-गुणातीतः, मुक्तः-दुःखोपचारहीन इत्युच्यते इति।

पादेऽस्मिन् समाहितचित्तस्य योगस्तत्साधनसामान्यञ्च उक्तम्, समाधिदृशा च कैवल्यमुपपादितमिति।

इति सांख्ययोगाचार्य-श्रीहरिहरानन्दारण्य-कृतायां वैयासिक-श्रीपातञ्जल-

सांख्यप्रवचनभाष्यस्य टीकायां भास्वत्यां प्रथमः पादः।

1.51 What else befalls the Yogin who has attained Samprajñāna is now being described. When even discriminative enlightenment, the prime effect of Samprajñāta Samādhi, is stopped (i.e. renounced) all modifications of Chitta get arrested and as a result *Nirvīja-samādhi* = seedless concentration leading to salvation (as distinguished from another type of seedless concentration viz. Bhavapratyaya which does not bring about Kaivalya) is attained-this is what the aphorism conveys.



Such Nirvīja (seedless) concentration not only counters modifications highlighting true knowledge of Tattvas, it also counteracts and eliminates corresponding latencies as well. *Nirodhaja Saṁskāra* = latency derived from practising Para-vairāgya *i.e.* supreme and ultimate detachment involving arrest of all modifications of Chitta. It counteracts even latency of concentration, *i.e.* latency of insight gained in Samādhi because with no new modification arising in the mind it implies loss of corresponding latency (which would normally show up by generating fresh modifications). That Nirodha *i.e.* concentration with an arrested mind generates its latency is known by increase in both frequency and duration of Nirodha (which is possible only with accumulation of corresponding latency). (One may query –) The rule being: modifications generate latencies, how can Nirodha produce Saṁskāra as it is absence of modification of Chitta? It is true. In this instance also it is a case of modifications generating latency. For, the modification immediately preceding Nirodha gets interrupted and produces a corresponding latency of 'interruption of modification' (the modification referred to here is mainly one in a one-pointed state of mind) and when, in turn, there is termination of Nirodha it is also signalled by a corresponding modification and latency thereof. So there are latent impressions both of arrest of modification and of termination of Nirodha, and both are latencies of Nirodha. (Strictly speaking, these are not latent impression of actual arrested state of Nirodha but latencies of modifications marking its two boundaries – termination of modification of Chitta and its subsequent resurgence after some time. Such is the latent impression of Nirodha and increase in span between the two boundaries indicates growth of Nirodha.)

The growth of latency of Nirodha corresponds to the strength of detachment which breaches the flow of modifications. With liquidation of latency of Samprajñāta-samādhi (which tries for resurgence of that state) unhindered Para-vairāgya brings about total dissolution of the flow of mental fluctuations for all time to come, which is Kaivalya or liberation. When the break in the flow of modifications is of a temporary nature *i.e.* for a limited period, it is called latency of Nirodha (because there will again be resurgence of modifications). It may be borne in mind that when Chitta is (finally) arrested for all time to come it implies that latencies of even Nirodha have also been destroyed.

When Chitta along with latencies of both Samprajñāta-samādhi and of Para-vairāgya merges in Prakṛti, the causal substance, it brings about total annihilation of Chitta with its latencies for all time to come without any possibility of resurgence.



*Adhikāra-virodhinaḥ* = which are contrary to *i.e.* which oppose the effort or tendency (of Chitta). Tendency in the form of *Samkalpa* (volition) is the cause of the mind remaining manifest (therefore clamping down *Samkalpa* leads to dissolution of mind). Chitta having dissolved for good, *Puruṣa* becomes established in Himself (resemblance with modifications being no longer possible), pure, beyond the reach of *Guṇas* and liberated, *i.e.* (there being no Chitta, the receptacle of sorrows, He is no longer its seer or knower and hence) pain or sorrow can no more be ascribed to Him – He can only be described in this fashion from the worldly point of view (although in reality He is always in that state, only qualities previously ascribed to Him as the Seer of *Buddhi*, are no longer applicable).

In this Book is described Yoga of one whose mind is concentrated – the nature and variations of such Yoga and general mode of attaining it (as distinct from specific steps for the purpose). Besides, *Kaivalya* or liberation has been logically explained from the angle of such a concentrated mind.

Here concludes the first Book of *Bhāsvatī* commentary on *Pātañjala-sāṃkhya-pravachana-bhāṣya* of *Vyāsa*.



## BOOK II

१। उद्दिष्टः समाहित इति। मनःप्रधानसाधनानि तथा अभ्यासेन वैराग्येण च सिद्धस्य समाधेरवान्तरभेदास्तत्फलभूतं कैवल्यश्चेति योगः प्रथमे पादे उद्दिष्टः। कथं व्युत्थितेति। व्युत्थितस्य—निरन्तरध्यानाभ्यास-वैराग्यभावनाऽसमर्थस्य चेतसः कथं—कैर्योगानुकूलक्रिया-चरणैर्योगः सम्भवेदिति। अनादीति। कर्म—कर्मफलानुभवः, क्लेशः—दुःखमूलमज्ञानम्, ताभ्यां जाता अनादिवासना—स्मृतिफलसंस्काररूपा तथा चित्रा, तथा विषयजालसम्प्रयुक्ता अशुद्धिः—योगान्तरायभूतं रजस्तमोमलमित्यर्थः। अयोधनाभिहतः पापाण इव साऽशुद्धिस्तपसा विरलावयवा भवतीति। तपस्तु चित्तप्रसादकराणाम् आसनप्राणायामोपोषणादीनां क्लेशसहनं सुखत्यागश्च। कायसंयमस्तपः, वाक्संयमः स्वाध्यायः, ईश्वरप्रणिधानन्तु मानसः संयम इति। एभिर्बाह्यकर्मविरतः शान्तो दान्त उपरतस्ति तिक्षुर्भूत्वा समाध्यभ्याससमर्थो भवेत्। कर्मविरतये योगमुद्दिश्य कर्माचरणं क्रियायोगः। स च कण्टकेन कण्टकोद्धारवद् योगाङ्गभूतेन कर्मणा योगप्रतिपक्षकर्मणाम् उन्मूलनम्।

**2.1** Book I has dealt with those Yogic exercises in which the mind predominates and the physical actions are few. Concentration, its attainment through practice and detachment, various forms of concentration and their end result Kaivalya have also been described. The case of a person whose mind is prone to afflictive modifications (*Vyutthita-chitta*) and who, because of inherent restlessness of mind is unable to meditate and maintain detachment continuously, is now being considered. The question is how, through what specific actions, can he attain success in Yoga.

*Karma* here denotes experience of pleasure and pain (*Bhoga*) arising from one's action. *Kleśa* = a class of nescience which is the source of all sorrows. As one experiences Karma and Kleśa, fresh latency is generated in the form of *Vāsanā* which has been there from time immemorial and, in turn, results in memory. Obstacles on the path of Yoga—the impurities of *Rajas* and *Tamas*—are the sensuous objects surrounding us and it is *Vāsanā* which lends them the right colour to ensnare the victims. Like a sledge hammer breaking down a stone barrier, *Tapas* attenuates and overcomes the aforesaid obstacles of Yoga. *Tapas* entails austerities and refraining from physical pleasures while practising *Āsana*, *Prāṇāyāma*, fasting etc. which lead to mental peace. *Tapas* is primarily discipline of the body while *Svādhyāya* and *Īśvara-praṇidhāna* discipline the organ of speech and mind respectively. The three-fold practice results in withdrawal from external activities, leading to pacification of the organs of action and



perception, and dawning of detachment and forbearance, all of which enhance the competence of the devotee for practising concentration.

Kriyā-yoga (Yoga in the form of action) is a set of actions to induce gradual slowing down of one's activities with the ultimate object of suppressing modifications of the mind. As a thorn embedded in the skin can be removed by pricking it with another thorn, the actions in Kriyā-yoga stop the sequence of worldly actions which go against Yogic practices. (A distinctive feature of Kriyā-yoga is that it is self-extinguishing and does not perpetuate the sequence of Karma.)

२। क्रियायोगः अतनून् अविद्यादीन् क्लेशान् तनून् करोति। प्रतनूकृताः क्लेशाः प्रसंख्यानरूपेणाग्निना-विवेकेनेत्यर्थः, भृष्टबीजकल्पा भवन्ति। भृष्टानि मुद्गादिवीजानि यथा बीजाकाराण्यपि न प्ररोहन्ति तथा विवेकख्यातिमग्नेतसि स्थिताः सूक्ष्माः क्लेशाः अप्रसवधर्मिणो भवन्ति क्लेशसन्तानं न वर्धयेयुरित्यर्थः। किं तु तदा बुद्धिपुरुषविवेकख्यातिरेव चेतसि प्रवर्तेत। सा च ख्यातिरूपा सूक्ष्मा प्रज्ञा क्लेशैः अपरामृष्टा अनभिभूता इत्यर्थः, प्रान्तभूमिं लब्ध्वा परिपूर्णा सती प्रज्ञेयस्यार्थस्याभावात् समाप्ताधिकारा-आरम्भहीना लब्धपर्यवसाना इत्यर्थः, प्रतिप्रसवाय कल्पिष्यते प्रलीना भविष्यतीत्यर्थः। इन्धनं दग्ध्वा यथाग्निः स्वयं लीयते सात्र उपमा। एवं क्रियारूपाण्यपि तपआदीनि सर्ववृत्तिनिरोधस्य ज्ञानसाध्यस्य योगस्य बहिरङ्गतां लभन्ते।

2.2 Active Klesās like nescience (Avidyā) are attenuated by Kriyā-yoga. And in the next step, the glow of discriminative enlightenment renders the thinned down Klesās unproductive. A roasted seed looks like a normal seed but cannot germinate. Attenuated unproductive Klesās likewise remain in latent form in the mind of a Yogin established in discriminative knowledge. But they do not generate fresh afflictive modifications as only modifications relating to discernment of Buddhi and Puruṣa can emanate from such a mind. The subtle faculty of discrimination (between Buddhi and Puruṣa) is out of reach of Klesās and hence remains unaffected by afflictions. And being the highest insight, beyond which there can be no further knowledge, it lapses for want of knowables and merges into the constituent principles. (The mind follows suit and lapses, for it is the modifications which sustain the mind.) It is like a fire dying out on its own after the last bit of fuel has been exhausted. (Chitta ceases to exist on fulfilment of its *raison d'être* viz. Bhoga and Apavarga of Puruṣa.) Admittedly Tapas etc. are physical actions and do not directly arrest the modifications of the mind as meditation does, but they effectively assist



in arresting the mind which is the goal of Yogic practice and have, therefore, been called external accessories of Yoga.

३। दुःखमूलाः परमार्थप्रतिपक्षा विपर्यया एव पञ्च क्लेशाः। ते स्यन्दमानाः—संस्कार-प्रत्ययरूपेण तन्वाना विवर्धमाना वेत्यर्थः, गुणानाम् अधिकारम्—कार्यारम्भणसामर्थ्यमित्यर्थः द्रढयन्ति। अत एव महदादिरूपं चित्तवृत्तिरूपं संसृतिरूपञ्च परिणामम् अवस्थापयन्ति—परिणामस्य अवस्थितेः प्रवर्तनाया वा हेतवो भवन्तीत्यर्थः। यथा अपत्यार्थं पित्रोः प्रवर्तनं तथा क्लेशकारणानां महदादीनामपि कार्यकारणस्रोतोरूपेण उन्नमनं प्रवर्तनमित्यर्थः। ते च क्लेशाः परस्परसहाया जात्यायुर्भोगरूपं कर्मविपाकम् अभिनिर्हरन्ति—निर्वर्तयन्तीति।

**2.3 Misapprehension or erroneous knowledge can be of various kinds.** The five Klesās are misapprehension with distinctive characteristics of being afflictive in nature and antagonistic to the ideals of Yoga. ('Why is the sky blue?'—if a person's view is contrary to the correct scientific explanation, his knowledge is certainly erroneous. But holding on to that view will not be a source of affliction as it would be if an ephemeral object is deemed everlasting. His erroneous unscientific explanation will, therefore, not be deemed as Klesā.)

When Klesās become active, they infiltrate into both latent and overt parts of Chitta, and strengthening the sway of the Guṇas they tune the mind to worldly activities. Mutation of the Guṇas causes the evolution of the individual (from pure I-sense or Mahān Ātmā evolves sequentially mutative ego or 'me-mine' feeling, mind etc.) modifications of mind and the cycle of births and deaths. Just as parents are the cause of continuing the family tree, so do Klesās perpetuate evolution of the ego and mind from fundamental constituent principles (*viz.* Puruṣa and Prakṛti). The five Klesās act conjointly to bring forth manifestation of the fruits of Karma *viz.* birth, span of life, and experience of pleasure and pain in that life.

४। चतुर्विधकल्पितानाम्—अस्मितारागद्वेषाभिनिवेशानामित्यर्थः। तत्रेति। शक्तिः क्रियाया जननी, तन्मात्रप्रतिष्ठानां क्लेशानां प्रसुप्तिर्द्वितीयं भविष्यक्रियाजननी च दग्धबीजोपमा क्रियाजननसामर्थ्यहीना बन्ध्या चेति। आद्या विषये प्राप्ते विबुध्यते न तथा अन्त्येति विवेच्यम्। प्रसंख्यानवतः—विवेकख्यातिमतः। चरमदेह इति। मनःप्राणेन्द्रियक्रियां रुन्धतो विवेकमात्रे चित्तसमाधानसामर्थ्याद् न तस्य योगिनः पुनः शरीरधारणं स्यात् ततश्चरमदेहो—जीवन्मुक्त इति।

सतामिति। विवेकः प्रत्ययविशेषः, प्रत्ययस्तु द्रष्टृदृश्य-संयोगमन्तरेण न सम्भवेत्, तस्माद् विवेककालेऽप्यस्ति चित्तोपादानभूता अस्मिता। सा च विवेकाद् अन्यं सांसारिकं



प्रत्ययं न जनयतीति सत्यपि सास्मिता दग्धबीजोपमा बीजसामर्थ्यहीना। यथोक्तं “बीजान्यग्न्युप-  
दग्धानि न रोहन्ति यथा पुनः। ज्ञानदग्धैस्तथा क्लेशैर्नात्मा सम्पद्यते पुनः” इति।

प्रतिपक्षेति। अस्मितायाः प्रतिपक्ष आत्मनः करणव्यतिरिक्तताभावना, रागस्य वैराग्यभावना, द्वेषस्य मैत्रीभावना, अभिनिवेशस्य च अजरोऽहममरोऽहमित्यादिभावना। तपःस्वाध्याय-  
सहगतया प्रतिपक्षभावनया क्लेशास्तनवो भवन्ति। सर्व इति। चतसृष्वपि अवस्थासु  
अवस्थिताः क्लेशाः क्लिप्तान्ति पुरुषं सम्प्रति वा उत्तरकाले वेति क्लेशविषयत्वं  
नातिक्रमन्ति। विशिष्टानामिति। अवस्थाविशेषादेव प्रसुप्त्यादिभेद इत्यर्थः। अभिप्लवते-  
व्याप्नोति सर्व एव अविद्यालक्षणान्तर्गता इत्यर्थः। यदिति। अविद्यया वस्तु अतद्रूपेण आकार्यते  
—आकारितं क्रियते, इतरे च क्लेशास्तन्मिथ्याज्ञानानुगामिन इति ते अविद्यामनुशेते—  
अविद्यामपेक्ष्य वर्तन्त इत्यर्थः। क्षीयमाणाम् अविद्याम् अनु-क्षीयमाणायाम् अविद्यायाम्  
इत्यर्थः, ते क्षीयन्ते।

2.4 *Avidyā* is the breeding ground or source of the other four *Kleśas* viz. *Asmitā*, *Rāga*, *Dveṣa* and *Abhiniveśa*. Action is product of latent potential energy. In the case of *Kleśa*, its latent form is of two kinds—one which is capable of generating action in future while the other, like the roasted seed, has lost that capacity and remains inactive. (It has been called the fifth state of *Kleśa* in addition to dormant, attenuated etc.) The former becomes active when faced with an appropriate object; the latter does not.

*Prasamkhyānavān* = person established in discriminative knowledge (*Viveka*). Such a *Yogin* is capable of remaining in a state of concentration on *Viveka* after having arrested all other functions of his body, vital energies (*Prāṇas*) and the mind. Consequently, he is not born again (for it is the latent impressions of actions of the body which bring about the next birth) and in this last existence in a body he is called a *Jīvan-mukta*.

Discriminative knowledge, like all modifications of mind, necessitates coming together of the Seer and the seen. The union of the Seer and the seen in this instance generates *Asmitā-kleśa* which, because of the mind being engrossed in *Viveka*, does not produce any mundane modification and hence does not result in continuation of the cycle of births. *Asmitā-kleśa* is present but remains impotent as mentioned in the *Śāntiparva* of the *Mahābhārata*, ‘Like the burnt seed which does not sprout again, once the seed of *Kleśa* is scorched by the glow of true knowledge, the soul is freed for ever from *Kleśa*’.



*Pratipakṣa Bhāvana* = overpowering Kleśas by contemplating on their opposites. To overpower Asmitā, one has to contemplate on Self as distinct from body and mind including the pure I-sense. Contemplations on Vairāgya and amity are recommended as antithesis respectively of attachment and aversion. To think contemplatively 'my true self neither ages nor dies' is the antidote to fear of death. To attenuate Kleśas, contemplative thinking on their antitheses is to be preceded by practice of Kriyā-yoga i.e. Tapas, Svādhyāya and Īśvara-praṇidhāna. Irrespective of its state — dormant, active or otherwise — a Kleśa remains a Kleśa with the possibility of causing affliction now or in future and hence they are always reckoned as afflictive modifications.

The state of a Kleśa at a particular point of time determines its classification as dormant, attenuated etc. but all of them are permeated by Avidyā whose traits they display. A distinctive classification of Avidyā is erroneous knowledge. The other four Kleśas exhibit misapprehension and appear in association with and play second fiddle to Avidyā. Once Avidyā disappears, they too cease to exist.

५। स्थानादिति। देहस्य बीजमशुचि, तथा स्थानं मातुरुदरं, लालादिमिश्रभुक्तान्नपानम् उपप्लवः—संघातः, घर्मसिद्धानादिर्निःस्यन्द इत्येतत् सर्वमशुचि, किञ्च निधनात् तथा आधेयशौचत्वात्—पुनः पुनः शौचस्य विधेयत्वात् कायः अशुचिरित्यर्थः। रागादशुचौ शुचिख्यातिः द्वेषादुदुःखे सुखख्यातिर्यतो द्वेषजम् ईर्ष्यादिकं सन्तापकरमपि अनुकूलतया उपनह्यन्ति द्वेषिणो जनाः।

अस्मितया अनात्मनि आत्मख्यातिः, तथाभिनिवेशाद् अनित्ये नित्यख्यातिः। बाह्येति। चेतने—पुत्रपश्वादिषु, अचेतने—धनादिषु, उपकरणेषु—भोग्यद्रव्येष्वित्यर्थः, सुखदुःखभोगाधिष्ठाने च शरीरे, तथा पुरुषीभूते च उपकरणे मनसि, इत्येतेषु अनात्मद्रव्येषु आत्मख्यातिः—अहं सुखी दुःखी इच्छादिमान् इत्यादिः आत्मख्यातिः। तथेति पञ्चशिखाचार्येणोक्तम्। व्यक्तं—चेतनम् पुत्रादि, अव्यक्तम्—अचेतनं गृहादि, सत्त्वं द्रव्यम्, आत्मत्वेन अहन्ता-ममतास्पदत्वेनेत्यर्थः। स सर्वः—तादृशः सर्वो जनः अप्रतिबुद्धः—मूढः।

तस्या इति। वासोऽस्यास्तीति वस्तु, तस्य सतत्त्वम्—वस्तुत्वं, भावत्वं नाभावत्वमित्यर्थः विज्ञेयम् अमित्रादिवत्। न मित्रमात्रमिति—न मित्रमित्यनिर्दिष्टं किञ्चिद् द्रव्यमात्रमपि न इत्यर्थः, किन्तु शत्रुरेव अमित्रम्। तथा अगोष्पदं—विस्तृतो देश एव न तद् गोष्पदस्य अभावमात्रं नापि अन्यद् वस्तु। एवमविद्या न विद्याया अभावमात्रं नापि वस्त्वन्तरं किं तु अतद्रूपप्रतिष्ठं मिथ्याज्ञानरूपं वस्तु एवाविद्या। सर्वमेव मिथ्याज्ञानं विपर्ययस्तत्र ये तु



विपर्ययाः संसृतिहेतवस्ते अविद्येति वेदितव्यम्। न चाविद्या अनिर्वचनीया किन्तु अतद्रूपप्रतिष्ठं मिथ्याज्ञानमित्यस्या निर्वचनम्। सा न प्रमाणं नापि स्मृतिः अतद्रूपप्रतिष्ठत्वात्। तस्मात् सा तदन्यो ज्ञानभेद एव। सा च पूर्वोत्तरवृत्तिप्रवाहरूपत्वात् प्रमाणादिवद् बीजवृक्ष-  
न्यायेनानादिरिति।

**2.5** Everything about the human body is far from clean with semen as its germ and its conception in the mother's womb, its initial growth from the hotchpotch of food intake by the mother mixed with her saliva and gastric juices and the continuing secretions of sweat and phlegm. Only repeated and frequent cleanings can keep it (somewhat) neat and in the end when the person is dead, the body becomes unclean again. Attachment makes an unclean object (*viz.* the human body) appear pure and wholesome. Under the influence of aversion, misery is misconstrued as happiness or else why do angry people carefully nurture feeling of jealousy or enmity even though it causes nothing but misery?

Asmitā<sup>1</sup> leads to misapprehension of non-self as self while Abhiniveśa makes a transient object appear everlasting. Animate (children, animals etc.) and inanimate (wealth etc.) objects, ingredients of sensuous pleasure, one's own body by means of which pleasure and pain are experienced, mind the inner organ close to self — all these non-self entities are identified with self with the result that one derives pleasure and pain on their well-being or otherwise, and one's desires and aspirations are fulfilled, as it were, through them. Pañchaśikhāchārya has said that those who regard animate (Vyakta) and inanimate (Avyakta) objects as their own either by identification with self or as their own possession, are all preys to delusion.

*Vastu* (a real object) = (here) something which exists. Analogy with Amitra and Agospada brings out that Avidyā is not a negative entity but a *Vastu*, misplaced identity of a thing as other than what it really is. Illusion per se is Viparyaya (I.8). Avidyā is illusion which perpetuates the cycle of births. Avidyā, like other modifications of the mind, is self-sustaining. The overt form of Avidyā generates its latency which in turn brings forth fresh modification of Avidyā. In this way Avidyā has been in existence since eternity.

६। दृक्शक्तिः—स्वबोधः स्वतो बोधो वा, दर्शनशक्तिस्तु दृशेः स्वाभासेन स्वाभासभूत इव बौद्धबोधः। जाताहमित्यत्र प्रत्यये विशुद्धो जाता दृक्। तत्र च प्रत्यये दृश्याभिमानरूपेण

<sup>1</sup> Apart from Klesā, Asmitā has another connotation in Yoga philosophy *viz.* I-sense, one of the twentyfive principles of Sāṃkhya.



अहंवाच्येन प्रत्ययेन सह ज्ञातुरेकत्वं प्रतीयते। स एकत्वप्रतिभास एवास्मिता। तया अत्यन्त-विभक्ता-अत्यन्तविभिन्ना, अत्यन्ताऽसंकीर्णा-अत्यन्ताविमिश्रा भोक्तृशक्तिः भोग्यशक्तिश्च दृग्दर्शनशक्ती इत्यर्थः, अभिन्ना-विमिश्रा इव प्रतीयते। तस्मिन् मिश्रीभावे सति अहं सुखी अहं दुःखी इत्यादयो विपर्यस्ताः प्रत्यया जायेरन्। ततो द्रष्टुर्भोग इति कल्पते। दृग्दर्शनशक्त्योः स्वरूपप्रतिलम्भे-स्वरूपोपलब्धौ सत्याम् अस्मीतिप्रत्ययगतः अखण्डैकरूपो निर्विकारः स्वाभासः चेतिता पुरुषः अभिमानेनारोपितात् सर्वास्मिप्रत्ययरूपाद् दृश्यादत्यन्तविधर्म इति विवेकख्यातौ जातायामित्यर्थः। तस्मिन् सति अहं सुखीत्यादिभोगप्रत्यया न जायेरन् विवेकज्ञानविरोधादिति। यथा रागकाले द्वेषस्यानवकाशः। पञ्चशिखाचार्येणात्रेदमुक्तम्-बुद्धितः परं पुरुषं-द्रष्टारम्, आकारः-शुद्धस्वरूपता, शीलम्-साक्षित्वरूपमाध्यस्थस्वभावः, विद्या-चिद्रूपता इत्यादि-लक्षणैर्विभक्तं-बुद्धितः अत्यन्तभिन्नम् अपश्यन्-न पश्यन्, अविवेकी जनो बुद्धिरेव आत्मेति मतिं कुर्यादिति।

2.6 *Drkśakti*, the faculty of apperception, is the Seer who is consciousness itself or auto-consciousness. He manifests Himself without the need of a revealer. Consciousness of the Seer affects the faculty of seeing or *Buddhi*, which also appears as self-luminous. The expression 'I am the Seer' has two components— pure apperception which is *Drk* and knowable ego in the word 'I'. Incorrect identification of the two is *Asmitā*. *Asmitā* makes utterly different and totally separate entities — the Seer and *Buddhi*—appear as identical and mixed, and that identification gives rise to misapprehensions like 'I am happy', 'I am in distress'. These in turn lead to *Bhoga*, experience of pleasure and pain. People ascribe the experience to *Puruṣa*. (Actually the experience is of *Buddhi* who presents it to the Seer, which is why people imply that *Puruṣa* experiences.) On realising the real nature of both, the discernment dawns that 'I' includes an Entity who is unitary, whole, immutable, self-luminous and conscious, and is totally different from all egoistic concepts of self (like 'I am this' or 'I am that'). And once the knowledge of discrimination (between *Puruṣa* and *Buddhi*, which is *Viveka*) is established, *Bhoga* in the form of feelings like 'I am happy' or 'I am miserable', being antithesis of *Viveka*, cannot arise (any more). It is like aversion not entering a mind under the sway of its opposite number, attachment. *Pañchaśikhāchārya*'s saying illustrates this [explained in the text vide II.6(2)].

७। सुखेति। सुखाभिज्ञस्य सुखाशयरूपः सुखसंस्कारः। सुखाशयस्य अनुस्मरणपूर्विका अनुकूलप्रवृत्तिरूपा चित्तावस्था रागः। तत्पर्यायाः गर्धस्तृष्णा लोभ इति। गर्धः-अभिकाङ्क्षा। अनुभूयमाना ईप्सारूपा या प्रवृत्तिः सा तृष्णा। लोभः-लोलुपता, उदरपूरं भुक्त्वापि लोभात् पुनर्भुङ्क्ते।



**2.7** Experience of pleasure leaves its subliminal imprint in the form of *Vāsanā*. When *Vāsanā* rekindles the memory of pleasure in the mind and makes it keen, tuned as it were to receive similar sensations — that is the state of attachment. It can be classified under *Gardha*, *Trṣṇā* and *Lobha*. *Gardha* is desire. *Trṣṇā* (thirst) is desire for an object whose want is felt continuously. *Lobha* is greed, which makes a person sit down for dinner a second time immediately after a full meal.

८। दुःखेति। दुःखानुस्मरणाद् दुःखस्य दुःखसाधनस्य च प्रहाणाय या प्रवृत्तिः स द्वेषः। तत्पर्यायाः प्रतिघो जिघांसा क्रोधो मन्युरिति। प्रतिघातात् प्राप्तस्य दुःखस्य प्रतिहन्तुमिच्छा प्रतिघः। जिघांसा-हन्तुमिच्छा। मन्युः-बद्धमूलो मानसो द्वेषः क्रोधस्य पूर्वावस्था वा।

**2.8** Recollection of past sorrow generates an urge to exterminate it along with what had brought it about — that urge is aversion. It occurs as *Pratigha*, *Jighāṁsā*, *Krodha* and *Manyu*. *Pratigha* has its genesis in *Pratighāta*, obstruction — the urge to retaliate and get rid of what had stood in one's way earlier. The urge to kill is *Jighāṁsā*. Deep rooted malevolence is *Manyu* — it precedes the overt outburst which is *Krodha* or anger.

९। सर्वस्येति। आत्माशीः-आत्मप्रार्थना नित्या अव्यभिचारिणीत्यर्थः। मा न भूवम्, किन्तु भूयासमित्याशीः सदा सर्वप्राणिषु दर्शनात् सा नित्येति। कुत इयम् आत्माशीर्जाता तदाह नेति। इयम् आत्माशीः अनुस्मृतिरूपा, स्मृतिस्तु संस्काराज्जायते, संस्कारः पुनरनुभवाज्जायते। मा न भूवं भूयासमित्याशिषः अनुभूतिर्मरणकाल एव भवतीति एतया पूर्वजन्मानुभवः-पूर्वजन्मनि मरणानुभव इत्यर्थः उपेयते। स्वरसवाहीति, स्वसंस्कारेण वहनशीलः स्वाभाविक इव। जातमात्रस्यापि अभिनिवेशदर्शनात्, न स मरणभयरूपः अभिनिवेशः प्रत्यक्षादिप्रमाणैः सम्भावितः-निष्पादितः प्रमित इत्यर्थः, तस्मात् स स्मृतिरेव भवितुमर्हति इति। उच्छेद-दृष्ट्यात्मकः-उच्छेदो मे भविष्यतीति तन्मा भूद् इति ज्ञानात्मको मरणत्रासः। एतदुक्तं भवति-मरणत्रासो न प्रमाण-प्रमित-प्रत्ययः, ततः सा स्मृतिः, स्मृतिस्तु पूर्वानुभवाज्जायते, तस्मान् मरणत्रासः पूर्वानुभूत इत्येवं पूर्वजन्मानुमानम्।

विदुष इति। विदुष-आगमानुमानविज्ञानवतः, न तु सम्प्रज्ञानवतः, आगमानुमानाभ्यां येन पूर्वापरान्तो विज्ञातस्तादृशस्य विदुषः। अनादिः पुराणः स्वयम्भूः पुरुष इति पूर्वान्तविज्ञानम्; "वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि" तथा देहान्तरप्राप्तिरित्येवं पुरुषस्य अमरत्वविज्ञानमेव अपरान्तविज्ञानम्। यैः श्रुतानुमानाभ्याम् एतन्निश्चितं तादृशानां विदुषामपि तथारूढः-तथाप्रसिद्धः भयरूपः क्लेशोऽभिनिवेशः। श्रुतानुमानप्रज्ञाभ्यामेव न



क्षीयन्ते क्लेशास्तस्मात् समाना क्लेशवासना तादृशविदुषामविदुषाञ्चेति। सम्प्रज्ञानवतां क्षीणक्लेशानां योगिनां क्षीणा भवेद् अभिनिवेशक्लेशवासनेति। श्रूयतेऽत्र “आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चन” इति।

**2.9** Prayer for one's well-being is eternal. Every being without exception prays as in 'Let me not fade out into nothingness but let me exist' and hence it is a natural phenomenon. How does such a prayer originate? The Bhāṣya answers the query: The craving for survival is derived from memory, which in turn is caused by latent impressions. Latent impressions are generated by past modifications or apprehensions of mind. Feeling underlying the aforesaid prayer normally comes to mind at the time of death. This makes out a case for experience of death in previous birth *i.e.* of previous births in general. *Abhiniveśa* is called *Svarasavāhī* because it is borne or carried by its own latency *i.e.* it is spontaneous. The propensity is there even at birth which cannot be attributed to any experience gained in this birth – so it must stem from experience of death in a previous birth.

Learned people (reference here is to those whose learning is only from Āgama and inference *i.e.* confined to the brain only and does not permeate the core of their being) are affected by this affliction, but not Yogin established in Samprajñāta-yoga. Such a learned person may be aware of the states of being before he is born and after his death *viz.* that the soul is eternal, self-existent and that death is akin to changing an old garment for new. But the knowledge does not help him to overcome the fear of death and on that count he is no different from a man in the street. *Abhiniveśa Kleşa* is equally strong in both. *Abhiniveśa* gets attenuated not by superficial learning but by practice of Yoga as mentioned in Taittirīya Upaniṣad — 'One who has had a taste of the bliss of Brahman overcomes all fear.'

१०। प्रतिप्रसवः—प्रसवाद् विरुद्धः प्रलयः पुनरुत्पत्तिहीनलय इत्यर्थः। सूक्ष्मीभूता विवेकख्यातिमच्चित्तस्योपादानरूपा इत्यर्थः क्लेशाः, तेन प्रतिप्रसवेन हेयाः त्याज्या इति सूत्रार्थः। त इति। ज्ञानेच्छादिरूपं चित्तकार्यं परिसमाप्यते विवेकेन। अतस्तेन समाप्ताधिकारस्य चित्तस्य क्लेशा दग्धवीजकल्पा भवन्ति। ततः पुनः परेण वैराग्येण विवेकस्यापि निरोधः कार्यः। तदा अत्यन्तवृत्तिनिरोधात् क्लेशानामत्यन्तप्रहाणं भवतीत्यर्थः।

**2.10** *Pratiprasava* is antonym of *Prasava* and means disappearance by merging into the cause from which there is no re-emergence. Subtle *Kleşas* which remain as ingredients of a mind established in discriminative



knowledge have to be eliminated through dissolution of the mind. (Asmitā-kleśa, which links the Seer and the seen, is an essential prerequisite of mind. A mind engrossed with discriminative discernment is full of antidote to the link, so only the subtlest presence of Asmitā is possible. That subtle Asmitā, serving as *sine qua non* of mind, is destroyed with the disappearance of mind.)

Discriminative knowledge puts an end to actions of mind like volition and sensation, and with fulfilment of the objectives of mind the latency of afflictions loses its potency. Only the supreme and final act of renunciation, renunciation of discrimination, remains to be done. And once that is effected the final curtain comes down on mind and with it the death blow for the Kleśas.

११। स्थूला इति। जात्यायुर्भोगमूला क्लेशावस्था स्थूला। निर्धूयते-अपनीयते। स्वल्पेति। स्वल्पाः प्रतिपक्षा नाशोपाया यासां ता अवस्थाः। सूक्ष्माः क्लेशवृत्तयो महाप्रतिपक्षाः चित्तप्रलयहेयत्वात्। चित्तप्रलयस्तु परवैराग्यमन्तरेण न भवति। परवैराग्यञ्च निर्गुणपुरुषख्यातेरेव उत्पद्यते। तच्च सम्यग्दर्शनं सुदुर्लभम्, उक्तञ्च “यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः” इति। केचित् लपन्ति शून्यमात्मेति, यथोक्तं “शून्यमाध्यात्मिकं पश्येत् पश्येत् शून्यं वहिर्गतम्। न विद्यते सोऽपि कश्चिद् यो भावयति शून्यताम्” इति। केचिच्च चिदानन्दमय आत्मेति, केचित् चिन्मयः सर्वज्ञः सर्वेश्वर आत्मेति। न ते सम्यग्दर्शिनः, शून्यत्वानन्दमयत्व-सर्वज्ञत्वादयो दृश्यधर्माः, न ते द्रष्टुः निर्गुणस्य औपनिषदपुरुषस्य लक्षणानि। सुदुर्लभेन सम्यग्दर्शनेन असम्प्रज्ञातेन च योगेन सूक्ष्मक्लेशानां प्रहाणं ततस्ते महाप्रतिपक्षा इति।

2.11 It is the gross state of Kleśas which brings about the three-fold consequences of action *viz.* birth, span of life and experience of pleasure and pain. *Nirdhūyate* = is removed. The gross Kleśas are weak adversaries for they can be easily eliminated. The subtle Kleśas are strong opponents because one needs to dissolve mind itself to get rid of them. And dissolution of mind is not possible without the supreme detachment, Para-vairāgya, which in turn evolves out of true and full cognisance of Nirguṇa Puruṣa. That knowledge is very rare as mentioned in Gīta, ‘Very few even amongst the adepts devoted to spiritual practice can know Me properly’. Some reckon that the soul is void or nothingness. In support of their view they cite from the appropriate text, ‘The external and internal worlds have to be viewed as void.’ (This dictum puts void in the category of Dṛśya.) The one who sees both as void is himself void or non-existent’. Others say that Ātman is full of bliss and consciousness while some others hold Ātman to be consciousness, omniscient and all powerful. Their views have flaws



because nihility, bliss, omniscience — all these are characteristics of Dṛśya and cannot be attributed to Nirguṇa Seer or Puruṣa as described in the Upaniṣad. (Bliss and omniscience are the ultimate manifestations of Sattva Guṇa in pure I-sense.) True vision *i.e.* perfect enlightenment (which is very rare) and establishment in Asamprajñāta-yoga are required for final liquidation of the subtle Klesās and hence these are considered to be tough adversaries.

१२। जात्यायुर्भोगहेतवः संस्कारा आशयाः। कर्म—चित्तेन्द्रियप्राणानां व्यापारः। तदनुभवजाता ये संस्काराः पुनरभिव्यक्ताः सन्तः स्वानुगुणाः चेष्टा जनयेरन् तथा च चेष्टासहभावीनि शरीरेन्द्रियसुखदुःखादीनि आविर्भावयेयुः स एव कर्माशयः। कर्माशयः पुण्यापुण्यरूपः। पुण्यापुण्ये कामक्रोधादिभ्यो जायेते। कामाद् यज्ञादिकं धर्मं परपीडादिकश्चाधर्मं चरन्ति। तथा लोभात् क्रोधान् मोहाच्चापि। अविद्यायामन्तरे बहुधा वर्तमानाः स्वयं धीराः पण्डितम्मन्या ये कर्मिणस्तेषां मोहमूलो धर्मः अधर्मश्चेति।

स इति। कर्माशयो दृष्टादृष्टजन्मवेदनीयः। यज्ञन्मनि उपचितः कर्माशयस्तत्रैव जन्मनि स चेद् विपको भवेत् तदा दृष्टजन्मवेदनीयः। अन्यस्मिन् जन्मनि वेदनीयः अदृष्टजन्मवेदनीयः। एतयोरुदाहरणे आह तत्रेति, सुगमम्। सद्य एव अचिरादेवेत्यर्थः। नन्दीश्वरो नहुषश्चात्र यथाक्रमं दृष्टान्तः। तत्रेति। नारकाणामुपभोगदेहानां निरयदुःखभाजां सत्त्वानां नास्ति दृष्टजन्मवेदनीयः कर्माशयो यतस्ते प्राग्भवीयकर्मणः फलमेव भुञ्जते, मनःप्रधानत्वात् तन्निकायस्य। यथा स्वप्ने स्मृतिरूपे नास्ति पौरुषकर्माशयप्रचयस्तथा प्रेतानां सत्त्वानामिति। ननु कस्मादुक्तं नारकाणामिति? सन्ति तु दिव्यदेहा अपि प्रेताः सत्त्वाः तेऽपि उपभोगदेहाः कस्मात्ते नोक्ता इति उच्यते—दिव्यसत्त्वेषु ये उपभोगप्रधानदेहास्तेषामपि स्वल्पो दृष्टजन्मवेदनीयः कर्माशयः। तत्र ये ध्यानबलसम्पन्ना वशिन्ः अस्ति तेषां दृष्टजन्मवेदनीयः कर्माशयः, यतस्ते दिव्यदेहेनैव निष्पन्नकृत्याः परं पदं विशन्ति। यथोक्तं “ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे। परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम्” इति। पुनर्जन्माभावात् क्षीणक्लेशानां नास्ति अदृष्टजन्मवेदनीयः कर्माशयः, तस्मिन्नेव जन्मनि तेषां संस्कारक्षयः स्यादिति।

2.12 Actions of mind, the organs (both sense-organs and organs of action) and vital energies are all Karma. Actions leave their impressions and the aggregate of manifold latent impressions, which brings about birth, longevity and experience is Karmāśaya. When manifest, it co-ordinates the body and its organs to beget similar actions, simultaneously ensuring appropriate results, pleasure or pain, of the actions thus generated. Karmāśaya based on piety yields pleasure as fruit, the opposite brings in pain. Piety and impiety originate from desire, anger etc. It is desire that prompts people both to pious acts like oblation and evil ones like harassing



others. Greed, anger and delusion also provide motivation for such actions. Conceited persons who are at heart steeped in nescience but consider themselves learned and sagacious perform such acts (both pious and impious) contra-indicated for one wishing to tread the path to liberation.

Karmāśaya may become active *i.e.* bear fruit in the same life or in the life to come. Nandīśvara and Nahuṣa are cited as examples respectively of the above two types of Karmāśaya. *Sadya* = immediately, without delay. The departed beings in purgatory have no scope of Karmāśaya being generated and bearing fruit in the same life, for existence there is primarily mental and they continue to suffer consequences of their actions in previous lives. (And because of the predominance of the mental state their suffering is basically psychic, by way of recollection.) As in a dream which is involuntary and in which no fresh Karmāśaya accrues, so it is in the purgatorial existence. But why does the commentator single out only those in purgatory? Is not the subtle celestial state similar and involuntary? The commentator's reply to the query is: There is little accrual of Karmāśaya in the case of celestial beings whose existence is geared for enjoying the pleasures of that state. Among them, however, there are Yogins who have control over their mind and are given to contemplation. They accrue Karmāśaya fructifying in the same life. Thereby they are able to accomplish the only remaining task *viz.* Apavarga and once it is done, they attain the goal Kaivalya in that life itself. The scriptures confirm this: 'On completion of all objectives of existence they attain the goal along with Brahman at the time of dissolution of the universe'. Yogins who have thinned down the Kleśas (sufficiently to make them impotent) do not accrue Karmāśaya for fructification in a future life. Their latencies are obliterated in their lifetime and they are not born again.

१३। जातिरायुर्भोग इति त्रिविधो विपाकः—फलं कर्माशयस्य। जातिः—देहः, आयुः—देहस्थितिकालः, भोगः—सुखं दुःखं मोहश्च। देहमाश्रित्य आयुर्भोगौ सम्भवतः। अभिमानं विना न देहधारणं तथा रागादि विना सुखादि न सम्भवेद् अतः अस्मितारागादिक्लेशमूल एव कर्माशयो जात्यादेः कारणम्। तस्मादुक्तं सत्सु इति। सुगमम्। तुषावनद्धाः—सतुषाः।

केचिदातिष्ठन्ते एकं कर्म एकस्य जन्मनः कारणम्, अन्ये वदन्ति एकं पशुहननादि-कर्म अनेकं जन्म निर्वर्तयतीति। इत्यादीन् त्रीन् असमीचीनान् पक्षान् निरस्य समीचीनं सिद्धान्तमाह तस्माञ्जन्मेति। बहुनि कर्माणि मिलित्वा एकमेव जन्म निर्वर्तयन्तीति सिद्धान्त एव न्याय्यः। यतो नास्ति किञ्चिदेकं कर्म येन देहधारणं स्यात्। देहभृताश्च बहवः सुखदुःखभोगा नैकस्मात् कर्मणः संघटेरन् इति। कथं कर्माशयप्रचयस्तदाह तस्मादिति। प्रायणं



—मरणम्। प्रचयः—सञ्चयः। विचित्रः—सर्वकरणानां नानाविधचेष्टानां संस्कारात्मकत्वादतीव विचित्रः। तीव्रानुभवाज्जातः पुनः पुनः कृतेभ्यः कर्मभ्यो वा जातः संस्कारः प्रधानं, ततोऽन्य उपसर्जनः अमुख्य इत्यर्थः, तत्तद्रूपेण अवस्थितः सञ्चित इत्यर्थः।

प्रायणेन—लिङ्गस्य स्थूलदेहत्यागरूपेण मरणेन अभिव्यक्तः। प्रायणकाले यस्मिन् क्षणे क्षीणेन्द्रियवृत्ति सत् संस्काराधारं चित्तं स्वाधिष्ठानाद् वियुक्तं भवति तस्मिन्नेव क्षणे आजीवनकृतानां सर्वेषां कर्मणां संस्काररूपेणावस्थितानां स्मृतयः अजडस्वभावे चेतसि उद्यन्ति। चेतसोऽधिष्ठानभूतेभ्यो मर्मस्थानेभ्यो विच्छिन्नभवनरूपादुद्रेकाद् एव युगपत् सर्वस्मृतिसमुद्भवः स्याद् देहसम्बन्धशून्ये अजडभूते चेतसीति। उक्तञ्च “शरीरं त्यजते जन्तुश्छिद्यमानेषु मर्मसु” इति। तदा क्षणावच्छिन्ने काले सर्वासां स्मृतीनां यः समुदयः स एव एकप्रघट्टकेन—एकप्रयत्नेन मिलित्वा उत्थानम्। समूर्च्छितः—पिण्डीभूत एकघन इव। स्थूलदेहत्यागानन्तरम् एवम्भूतात् कर्माशयादेकं दिव्यं वा नारकं वा जन्म भवति। स हि उपभोगदेहो मनःप्रधानत्वात् स्वप्नवत्। श्रूयतेऽत्र “स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि” इति। न हि तस्मिन् प्रेतनिकाये स्थूलदेहारम्भकः कर्माशयो विपच्येत नापि तादृशकर्माशयप्रचयो भवेत्। तत्र च चेतोमात्राधीनानां पूर्वकर्मणां फलभूतः सुखदुःखभोगस्तद्वासनाप्रचयश्च स्यात्। यथा स्वप्ने मनःप्रधाने चित्तक्रिया च तद्भवः सुखदुःखभोगश्च, तद्वत्। तदनन्तरम् अवशिष्टात् स्थूलदेहारम्भकात् कर्माशयात् स्थूलकर्मदेहधारणं स्यात्। स्थूलसूक्ष्मदेहानामायुः, तथा आयुपि सुखदुःखमोहभोगश्च तत्कर्माशयादेव भवति। स्थूलजन्मनि अत्युत्कटैः पुण्यपापैः दृष्टजन्मवेदनीयौ आयुर्भोगौ अपि स्याताम्। एवमुत्तर-जन्मारम्भकस्य कर्माशयस्य तत्पूर्वस्थूलजन्मनि निर्वर्तनत्वादेकभविकः कर्माशय इत्युत्सर्गोऽनुज्ञातः। एको भवः—जन्म एकभवः, एकभवे निष्पन्नः सञ्चितो वा एकभविकः।

तत्राऽदृष्टजन्मवेदनीयः कर्माशय एव त्रिविपाकः, दृष्टजन्मवेदनीयो न तथा। कस्मात्तदाह दृष्टेति। दृष्टजन्मकृतस्य कर्मणः चेतजन्मनि विपाकस्तदा जातिरूपो विपाको न स्यात् तस्मात्तस्य आयूरूपो भोगरूपो वा एको विपाक आयुर्भोगरूपौ वा द्वौ विपाकौ भवेताम्। एकविपाकस्य दृष्टान्तो नहुषः, द्विविपाकस्य च नन्दीश्वरः। नहुषनन्दीश्वरयोर्न जन्मरूपो विपाको जातः। नहुषस्य च दिव्यायुरपि न नष्टं किन्तु तस्मिन्नायुपि सर्पत्वप्राप्तिजन्यो दुःखभोग एव सञ्जातः। नन्दीश्वरस्य पुनः दिव्यौ आयुर्भोगौ जातौ।

कर्माशय एकभविको वासना तु अनेकभवपूर्विका। चित्तमनादिप्रवर्तमानं, तस्मात्तस्य जात्यायुर्भोगा असंख्येयाः। ततश्च चित्तस्य क्लेशकर्मादिसंस्कारा असंख्याताः। क्लेशाश्च कर्मविपाकाश्च क्लेशकर्मविपाकाः तेषामनुभवरूपाद् निमित्तात् जाताः स्मृतिफला वासनाः। क्लेशकर्मविपाकौ च इतरेतरसहायौ तस्मात् प्राधान्यात् कर्मविपाकानुभवजन्यत्वेऽपि वासनानां ता हि क्लेशैः परामृष्टाः सत्यः अपि प्रचीयन्ते। ताभिर्वासनाभिरनादिकालं यावत्



संमूर्च्छितम्—एकलोलीभूतम् एकघनं भूत्वा प्रवर्तमानमित्यर्थः, चित्तं चित्रीकृतमिव सर्वतः ग्रन्थिभिराततं मत्स्यजालमिव। उत्सर्गाः सापवादास्ततः कर्माशय एकभविक इत्युत्सर्गस्यापि सन्ति अपवादाः। तान् वक्तुमुपक्रमते यस्तु इति। नियतः—अबाधितः निमित्तान्तरेणासंकुचित इति यावद् विपाको यस्य स नियतविपाकः कर्माशयः। कर्माशयश्चेन्नियतविपाकस्तथा दृष्टजन्मवेदनीयः स्यात् तदैव स सम्यगेकभविकः स्यात्। अन्यथा एकभविकत्वस्यापवादः। कथं तददर्शयति, य इति। कृतस्य अविपकस्य नाश इत्यस्य उदाहरणं क्षमया क्रोधसंस्कारनाशः। द्वितीया गतिः बलवता प्रधानकर्मणा सह आवापगमनम् एकत्र फलीभाव इत्यर्थः दुर्बलस्य कर्मणः। धान्यप्राये क्षेत्रे धान्येन सहोप्तमुष्णादिवत्। तृतीया गतिः नियतविपाकेन प्रधानकर्मणा अभिभवः, ततश्च विपाककालालाभात् चिरमवस्थानम्। एतास्तिष्ठो गतीरुदाहरणैः द्योतयति, तत्रेति। यथाम्नायः। द्वे द्वे इति। पुरुषाणां कर्म द्वे द्वे—द्विविधं पापं पुण्यञ्चेति। तत्र पापकस्य एको राशिः, तदन्यः पुण्यकृतः शुक्लकर्मण एको राशिः पापकमुपहन्ति। तत्—तस्मात् सुकृतानि कर्माणि कर्तुम् इच्छस्व इच्छ इत्यर्थः, छान्दसमात्मनेपदम्। इहैव कर्म इहलोक एव पुरुषकारभूमिरिति ते—तुभ्यं कवयो—क्रान्तप्रज्ञा वेदयन्ते दर्शयन्तीति। द्वे द्वे इति अभ्यासो बहुपुरुषाणां विचित्रकर्मराशि-सूचनार्थः।

द्वितीयगतेरुदाहरणं यत्रेति। उक्तं पञ्चशिखाचार्येण—अकुशलमिश्रपुण्यकारिणः अयं प्रत्यवमर्षः। मम अकुशलः स्वल्पः सङ्कुरः—पुण्येन संकीर्णो बहुपुण्यमिश्र इत्यर्थः, सपरिहारः—प्रायश्चित्तादिना, सप्रत्यवमर्षः—अनुशोचनीय इत्यर्थः, मम भूयिष्ठकुशलस्य अपकर्षाय—अभिभवाय न अलम् असमर्थ इत्यर्थः, यतो मे बहु अन्यत् कुशलं कर्म अस्ति यत्र—येन सहेत्यर्थः अयम् अकुशलः आवापं गतः—विपकः स्वर्गेऽपि अपकर्षमल्पं करिष्यतीति।

तृतीयां गतिं व्याचष्टे कथमिति। ये तु अदृष्टजन्मवेदनीया नियतविपाकाः कर्म-संस्कारास्तेषामेव मरणं समानं—साधारणं सर्वेषां तादृशसंस्काराणामेकं मरणमेवेत्यर्थः, अभिव्यक्तिकारणम्। न तु अदृष्टजन्मवेदनीयः अनियतविपाक इत्येवंजातीयकस्य कर्मसंस्कारस्येति। यतः स संस्कारो नश्येद् वा आवापं वा गच्छेद् अथो वा चिरमप्युपासीत—सञ्चितस्तिष्ठेद् यावन्न सरूपं किञ्चित् कर्म तं संस्कारं विपाकाभिमुखं करोति। समानम् अभिव्यञ्जकमस्य निमित्तं—निमित्तभूतं कर्मेत्यन्वयः। कुत्र देशे कस्मिन् काले कैर्वा निमित्तैः किञ्चन कर्म विपकं भवेत् तद्विशेषावधारणं दुःसाध्यं योगजप्रज्ञापेक्षत्वात्। कर्माशय एकभविक इत्युत्सर्गो य आचार्यैः प्रतिज्ञातो न स उक्तेभ्यः अपवादेभ्यो निवर्तेत यत उत्सर्गाः सापवादा इति।

2.13 Jāti, Āyus and Bhoga are the three consequences of action. Jāti = body assumed at birth, Āyus = span of life, Bhoga = experience of pleasure, pain and stupefaction. Assumption of the body makes possible the other two consequences. Sense of ego i.e. identification of self with



the body is a prerequisite of birth. Likewise, attachment is a prerequisite of pleasure. So afflictive Karmāśayas are the real cause of birth. Hence the commentator's observation that Karmāśayas start yielding fruit only when the Kleśas are at the root. *Tuṣānubaddha* = wrapped up in husk.

Some hold that one action is the cause of one birth while others say that an act like killing an animal can cause many births. Setting at naught three such theories, the commentator provides the correct answer. Many actions combine to cause one birth—this is the logical conclusion. There can be no single action responsible for all the varied experiences of pleasure and pain in one's lifespan, so it cannot possibly be the sole cause of assumption of that body (which is only possible as a result of amalgamation of many and varied actions). The commentator next describes how Karmāśaya is accumulated. *Prāyaṇa* = death. *Prachaya* = accumulation. *Vichitra* = variegated. Karmāśaya is exceedingly variegated because it is the sum of latencies of varied efforts of all the organs. Latent impression of an action either done under some intense feeling or done repetitively forms the dominant latency while others are less important or secondary. In the composite Karmāśaya they are arranged in a like manner *i.e.* in dominant and secondary roles.

Karmāśayas are manifested at the time of death *i.e.* when the underlying energies of all the organs – internal and external, including sense-organs and organs of action – leave the body in a subtle form. Immediately preceding it one's perception of the body's organs starts fading out and ultimately when the mind gets disconnected from its housing, which is the body, at that critical juncture latencies of all actions in that life get recollected in a flash. (Disconnection of link with the inert body makes the mind extremely sentient.) The intensity of sensation generated in the mind by the snapping of connection with its habitat, the core of the body, serves as the cause which triggers the simultaneous revealing of memory of all actions in course of that life. The Mahābhārata says that death coincides with snapping of connections with vital centres of a living being. Instantaneous and clear manifestation of all memories at the point of death has been described as 'in one effort' (*Eka-praghaṭṭakena*). *Sammurchchhita* = mashed together as a paste. After death the being assumes a subtle form – celestial or purgatorial as dictated by such paste-like Karmāśaya. The mind predominates in a subtle body as in a dream and the being, deprived of free will, goes on experiencing pleasure and pain. Vṛhadāraṇyaka Upaniṣad says, 'The being moves from this world into the domain of death as in a state of dream'.



Karmāśaya which results in birth with a gross body (lies dormant and) does not fructify while the being is in a subtle form. Nor does similar Karmāśaya (which leads to a gross body) accrue in the subtle state where only predominantly mental actions of the past yield fruits as pleasure and pain from which accrue corresponding Vāsanās. It is as in a dream in which the mind is all important and keeps working, and as a result the person who is dreaming experiences pleasure and pain. Having experienced the consequences of predominantly mental actions, what remains is Karmāśaya of mainly physical actions. If the latter has sufficient potency to ensure the being's assuming a gross body he would be born with such a body fit for physical actions. Karmāśaya accrued during one's life in a gross body determines the longevity of subsequent subtle and gross bodies as well as the experience therein of pleasure, pain and stupefaction (Moha). Profoundly virtuous and vicious actions performed in a gross body may fructify in the same life and affect the predetermined longevity and experience (although normally two of the three consequences of Karma, viz. birth and span of life, especially birth, become operative in the life to come). *Ekabhavika* = that which is accrued or accomplished in one birth or Bhava. Karmāśaya which determines the next life is accrued in the previous birth and it is designated *Ekabhavika*. Three consequences of Karmāśaya can take place only if it becomes operative in the next birth. Karmāśaya fructifying in the same life cannot exhibit all the three consequences – only two consequences, those of longevity and Bhoga are possible (for how can one have two separate births in the same life!). Nahuṣa turning into a snake is an example of Karmāśaya with a single consequence whereas Nāndīśvara (who got a direct entry into heaven without crossing the threshold of death and without donning the celestial body) exemplifies Karmāśaya with two consequences. Both of them did not get the consequence of birth (*i.e.* did not have to die for fruition of their Karmāśaya). Nahuṣa (in addition) retained his former span of life as a celestial being and experienced all the woes of a snake through that (long) life. (He neither died nor suffered any change in longevity when he was transformed into a snake and thus escaped both the consequences of birth and longevity.) Nāndīśvara experienced the two consequences of celestial Āyus and Bhoga in the same life.

While Karmāśaya is *Ekabhavika*, Vāsanā gets accumulated through many births. The mind is eternal, so it must have gone through countless births each with its span of life and myriad of experiences. The mind is, therefore, a veritable storehouse of latent impressions of actions, performed under the aegis of Kleśa. Perception of Kleśa and the fruits of actions



generate corresponding Vāsanās which produce similar memories. Kleśas and fructification of Karma work in unison. Hence, Vāsanās, though produced primarily by perceptions of consequences of Karma, are lumped together with Kleśas when stored. And having existed in close entanglement with Vāsanās since eternity, the mind gets chequered as it were by them like a fishing net knotted all over. (For further elucidation of Vāsanās vide Allied Topics C, The Doctrine of Karma.)

There are exceptions to every rule, and saying Karmāśaya is Ekabhavika has also variations which will now be enumerated. Niyata-vipāka Karmāśaya is one whose result is Niyata, *i.e.* not liable to get reduced or lose effectiveness by some other cause. (In other words, strong antithetical Karma is not able to alter or affect the consequence.) Karmāśaya is Ekabhavika when it is both Niyata-vipāka and operative in the same birth. Why is it so? It is so because the consequence of some action which is yet to fructify can be nullified, *e.g.* erasing latency of anger through practice of forgiveness. A second possibility is its fructifying along with a strong dominant Karmāśaya, in which case its fate would be like that of a few lentils sown in a paddy field. (Lentil saplings get swamped by paddy and are hardly noticed. The field also retains its original name, paddy field.) The third alternative is its getting overwhelmed by dominant Niyata-vipāka Karmāśaya and remaining subdued for a long time without the opportunity of fructification. (The dominant Karmāśaya has to have the priority in fructification.) All the three ways of fruition have been illustrated with examples. An example from the Vedas is cited (to illustrate the first alternative). People's actions are of two kinds, virtuous and vicious; if virtuous actions preponderate over the vicious ones, the latter get annihilated. Therefore, sages who have realised the highest wisdom advise you to practise virtuous actions, for this world is where one can exercise free will. *Ichchhasva* – Ātmanepada inflexion has been preferred (in place of Parasmaipada inflexion which one would have normally used) in Vedic usage. *Dve* — used twice to indicate variegated Karma of great many people.

Pañchaśikhāchārya has cited an example of the second kind. A virtuous person whose actions are somewhat tainted (with black and white actions as mentioned in Sūtra IV.7) ponders like this : My sinful actions are few and mixed with a much larger number of virtuous deeds. These (sinful actions) can also be overcome by expiation and (if not erased by counter actions) be a cause of remorse even in the midst of great happiness. Such sinful actions will, however, not be able to overwhelm my virtuous actions for I have so many of the latter that even when the (small bunch



of) sinful actions follow me to my celestial after-life, they will cause but little sorrow as their efforts will be mixed with those of my virtuous deeds.

Now the third alternative is being explained. All Niyata-vipāka latencies which are operative in the next birth are made manifest on death. The rule (of manifestation after death) is not applicable to Aniyata-vipāka latencies due to be operative in a future life. For they are liable to annihilation (by antithetical pious deeds), or they may bear fruit as subsidiary to a dominant latency (and hence not noticed) or remain dormant for a very long period till a (strong, dominant) similar latency brings them up for fruition. The place, the time and the exciting cause which will bring such a dormant latency to fruition are (normally) impossible to predict which only a Yogin's insight may reveal.

The rule Karmāśaya is unigenital (Ekabhavika) which the ancient teachers propounded and is not nullified by the exceptions cited above, for (as mentioned earlier) every rule has its exceptions.

१४। त इति। पुण्यं-यमनियमदयादानानि, तद्धेतुका जन्मायुर्भोगाः सुखफलाः- अनुकूलवेदनीया भवन्ति। सुखात्मभोगाञ्जन्मायुषी प्रार्थनीये भवत इत्यर्थः। तद्विपरीता अपुण्यहेतुकाः। अनुकूलात्मसुखमपि विवेकिभिर्योगिभिर्दुःखपक्षे निःक्षिप्यते वक्ष्यमाणेन हेतुना।

2.14 *Punya* (virtue) = Yamas, Niyamas, compassion and charity – birth, longevity and experience based on the above are pleasant and aspired after. Pleasurable experiences generate desire for rebirth and longevity. Actions based on vice are at the other end. For a discerning person, even the pleasant experiences (which are sought after by others) appear painful, for reasons to be dealt with in the next Sūtra.

१५। सर्वस्येति। रागेण अनुविद्धः-सम्प्रयुक्तः, चेतनानि-पुत्रादीनि, अचेतनानि- गृहादीनि, साधनानि-उपकरणानि तेषामधीनः सुखानुभवः। तथा द्वेषमोहजोऽपि अस्ति कर्माशय इत्येवं रागद्वेषमोहजो मानसः कर्माशय इति अस्माभिरुक्तम्। ततः शारीरः अपि कर्माशयो भवति। यतो भूतानि-प्राणिनः अनुपहत्य-न उपहत्य, अस्माकम् उपभोगो न सम्भवति, तस्मात् कायिककर्मजातः शारीरः कर्माशयोऽपि उत्पद्यत उपभोगरतस्य। रागादि- मनोभावमात्राज्जातो मानसः कर्माशयः, तथा मिलितेन मानसेन शारीरेण च कर्मणा निष्पन्नः शारीरः कर्माशयः।

विषयेति। एतत्पादस्य पञ्चमसूत्रभाष्ये विषयसुखमविद्येत्युक्तम् अस्माभिरित्यर्थः। येति। न केवलं विषयसुखमेव सुखं किं तु अस्ति निरवद्यं पारमार्थिकं सुखं यद् भोगेषु इन्द्रियाणां



तृप्तेर्वैतृण्याञ्जाताया उपशान्तेः—अप्रवर्तनायाः, जायते। दुःखञ्च लौल्याद् या अनुपशान्तिस्तद्रूपम्। किं तु नेदं पारमार्थिकं सुखं भोगाभ्यासात् लभ्यमित्याह न चेति। यद्वा सर्वसुखस्य लक्षणं भोगेषु इन्द्रियाणां तृप्तिः तर्पणं, तज्ज्ञा या सामयिकी उपशान्तिः सा। दुःखञ्च तद्विपरीतमिति। यत इति। भोगाभ्यासमनु रागास्तथा इन्द्रियाणां कौशलं—विषयलोलता विवर्धन्ते—अनुक्षणं विवर्धिता भवन्ति। स इति। विषयानुवासितः—विषयेषु प्रवर्तनकारिण्या रागादिवासनया वासितः—समापन्नः।

एवेति। विवेकिनः वश्यात्मानो योगिनः भोगसुखस्येयं परिणामदुःखतां विचिन्त्य सुखसम्पन्ना अपि भोगसुखं प्रतिकूलमेव मन्यन्ते। एवं रागकाले सत्यपि सुखानुभवे पश्चात् परिणामदुःखता। द्वेपकाले तु तापः अनुभूयते। परिस्पन्दते—चेष्टते। तापानुभवात् परानुग्रहपीडे ततश्च धर्माधर्मौ। किञ्च द्वेपमूलोऽपि स धर्माधर्मकर्मशयो लोभमोहसम्प्रयुक्त एव उत्पद्यते। एवं तापाद् आदावन्ते च दुःखसन्ततिः।

एवमिति। एवं कर्मभ्यो जाते सुखावहे दुःखावहे वा विपाके तत्तद्वासनाः प्रचीयन्ते, वासनायाः पुनः कर्मशयप्रचय इति। इतरं त्विति। इतरम्—अयोगिनं प्रतिपत्तारं तापा अनुप्लवन्ते इत्यन्वयः। किम्भूतं प्रतिपत्तारं—येन स्वकर्मणा उपहृतम्—उपार्जितं दुःखं, तथा च दुःखम् उपात्तम् उपात्तं त्यजन्तं, त्यक्तं त्यक्तम् उपाददानं तादृशं प्रतिपत्तारम्। तथा च अनादिवासनाविचित्रया चित्तवृत्त्या—चित्तस्थितया इत्यर्थः अविद्यया समन्ततोऽनुविद्धं प्रतिपत्तारम्। अपि च हातव्य एव—देहादौ धनादौ च यौ अहंकारममकारौ तयोरनुपातिनम्—अनुगतम् ततश्च जातं जातं—पुनः पुनः जायमानमित्यर्थः प्रतिपत्तारम् आध्यात्मिकादयः त्रिपर्वाणस्तापा अनुप्लवन्त इति।

न केवलं दुःखम् औपाधिकम् अपि तु वस्तुस्वाभाव्यादपि दुःखमवश्यम्भावीति आह गुणेति। गुणानां या वृत्तयः सुखदुःखमोहास्तेषां विरोधाद्—अभिभाष्याभिभावक-स्वभावाच्चापि विवेकिनः सर्वमेव दुःखम्। कथं तदाह प्रख्येति। प्रकाश-क्रिया-स्थितिस्वभावा बुद्धिरूपेण परिणतास्यो गुणा इतरेतर-सहायाः सुखं दुःखं मूढं वा प्रत्ययं जनयन्ति। तस्मात् सर्वे सुखादिप्रत्ययाः त्रिगुणात्मानः, तथा च गुणवृत्तेः चलत्वात् सत्त्वप्रधानं सुखचित्तं परिणम्यमानं रजःप्रधानं दुःखचित्तं भवतीति दुःखमवश्यम्भावि, यथोक्तं 'सुखस्यानन्तरं दुःखम्' इति। एतदेव व्याचष्टे रूपेति। धर्मादयः अष्टौ बुद्धेः रूपाणि सुखदुःखमोहाश्च बुद्धेर्वृत्तयः। तत्र किञ्चिदतिशयि बुद्धिरूपं बुद्धिवृत्तिर्वा विरुद्धेन अन्येन बुद्धेः रूपेण वृत्त्या वा अभिभूयते। एतस्मादेव धर्मरूपस्य यमनियमस्य सुखरूपस्य वा प्रत्ययस्य नास्ति एकतानता। किञ्च धर्मसुखादयः अधर्मदुःखादिभिः विरुद्धाभिः बुद्धेः रूपवृत्तिभिः संभिद्यन्ते। सामान्यानीति। तथा च सामान्यानि—अप्रबलानि वृत्तिरूपाणि तु अतिशयैः—समुदाचरद्भिः वृत्तिरूपैः सह प्रवर्तन्ते—वृत्तिं लभन्ते। सुखेन सह उपसर्जनीभूतं दुःखमपि प्रवर्तत इत्यर्थः।



एवमिति उपसंहरति। सुखञ्च सत्त्वप्रधानं न तद् रजस्तमोभ्यां वियुक्तं सर्वेषां प्राकृतभावानां त्रिगुणात्मकत्वात्। एवं वस्तु-स्वभावादपि दुःखमोहवियुक्तं ताभ्यां वा अग्रसिष्यमाणं सुखं नास्तीति विवेकिनः सर्वमेव दुःखमिति सम्प्रज्ञा जायते। तदिति। महतो दुःखसमूहस्य अविद्या प्रभवबीजम्—उत्पत्तेर्वीजम्। शेषमतिरोहितम्।

तत्रेति। हातुः ग्रहीतुः स्वरूपम्—प्रकृतं रूपं चिद्रूपत्वमित्यर्थः, न उपादेयं—न बुद्ध्यादीनाम् उपादानत्वेन ग्राह्यम्। नापि स्वप्रकाशो द्रष्टा सम्यक् हेयः—अपलाप्यः, बुद्ध्यादिसर्गाय द्रष्टृसत्ताया निमित्तता न त्याज्या इत्यर्थः। न हि स्वप्रकाशद्रष्टरूपदर्शनं विना आत्मभावोऽस्मीति-रूपः प्रवर्तते। तस्माद् द्रष्टुर्निर्विकारनिमित्तता अनुपादानकारणता च ग्राह्या। स एव सम्यग्दर्शनरूपः शाश्वतवादः—निर्विकारः शाश्वतो द्रष्टा आत्मभावस्य मूलं निमित्तमिति वाद इत्यर्थः। द्रष्टुरपलाप उच्छेदवादः। तद्वादस्तु हेयो यतः स्वेन स्वस्य उच्छेदरूपो मोक्षो न न्यायेन सङ्गतः। द्रष्टुरुपादानवादे तु तस्य विकारशीलतारूपो हेतुवादः—उपादानकारणतावाद इत्यर्थः, सोऽपि हेय इति दिक्।

**2.15 Rāgena Anubiddha** = imbued with attachment. Such objects may be animate like (one's) children etc. or inanimate like house etc. Experience of pleasure is dependent on one's having such objects. Karmāśaya is also and similarly generated out of hatred and stupefaction. That mental Karmāśaya is accrued from attachment, aversion and stupor has been mentioned earlier. These (*i.e.* attachment etc.) lead to Karmāśaya of physical actions as well, for experience of sensuous pleasures is not possible without hurting others, whether physically or by depriving them of their self-interest. Hence those given to enjoyment of sensuous pleasures accrue Karmāśaya of the body also because of the physical actions involved. Feeling of attachment, aversion etc. in the mind produces corresponding mental Karmāśaya while the subsequent physical action generates physical Karmāśaya (more correctly physique oriented Karmāśaya because purely physical Karmāśaya without involving the psyche is not possible).

Sensuous pleasure has been called (an offshoot of) nescience in Vyāsa's commentary on aphorism II.5. It is not that one can be happy only through enjoyment of sensuous pleasures. Spiritual happiness free from blemish also exists. It ensues when sensuous enjoyment leads to a state of contentment and organs become quiescent having lost interest in objects of pleasure. And misery is the disturbed state of organs resulting from ardent desire for objects (of enjoyment). Spiritual happiness cannot, however, be obtained through practice of Bhoga. An alternative explanation of the



above : A distinctive characteristic of all happiness is temporary quiescence of the organs contented after sensuous enjoyment; misery is the opposite. Sensuous enjoyment enhances attachment and proficiency of organs whose desire for objects grows, *i.e.* these are nourished continuously in the process. *Viṣayānurvāsita* = engrossed with *Vāsanā* of attachment towards objects. Such a mind gets swamped with misery.

Discriminating persons *i.e.* Yogins whose minds are under control, think of the ultimate misery which follows sensuous enjoyment and in spite of the accompanying pleasure, reckon it as harmful. Thus pleasure is experienced in attachment but causes misery in the end. *Parispaṇdate* : tries. Affliction leads people (with a view to overcoming it) to either favour others or torment them, ending up respectively in either committing acts of piety and impiety. Even when triggered by aversion, latencies of piety and impiety are generated out of greed or stupefaction. Affliction thus entails misery continuously from the beginning to the end.

Consequential pleasure or pain produced by such actions leads to accrual of corresponding *Vāsanās*. *Vāsanā* serves as nucleus for formation of fresh *Karmāśaya*. *Itara* = common person, *i.e.* a non-Yogin. Exposed to sorrow he gets overwhelmed by the affliction — this is what Vyāsa's commentary wishes to convey. Sorrow which such a person experiences is the result of his own action. Every time he is in the grip of sorrow, he tries to get rid of it but having done so, he keeps repeating his past misdeeds and goes back to where he was, in the grip of sorrow. And if *Avidyā* has full sway over the mind of a person, variegated in any case with *Vāsanā* accumulated from time immemorial, the person is literally swamped by sorrow. Moreover, his identification of Self with his body, wealth etc. which are really fit to be discarded, orients his actions and leads to his being born over and over again so that the three kinds of misery — caused by (a) other living beings (b) fate and (c) his own body and mind — overwhelm him completely.

Misery comes not merely through interaction of objects with mind. The inherent nature of the constituents of mind as also of all objects is such that sorrow is unavoidable. Everything derived out of the prime constituent principles, the three *Guṇas*, appears painful to the discerning person because of the pleasure-pain-stupefaction phases of the *Guṇas*, the eternal internal tussle (between the three) and their dominating cum subversive characteristics (by which each one cyclically dominates the other two and in turn gets dominated by them). Justification of such a view is being given.



Intrinsic sentience, mutation and retentiveness of the Guṇas act conjointly to produce in mind the modifications of pleasure, pain and stupor. Hence happiness, like all other mental modifications, is made of the three Guṇas whose inherently unstable nature makes the Sattva dominated happy mind mutate to come under the sway of Rajas and experience sorrow — hence sorrow appears inevitable (to the discerning person). Hence the saying, happiness and misery follow each other cyclically. To explain further, Buddhi has eight forms of manifestation (merit and demerit, correct and incorrect apprehensions, detachment and attachment, supremacy and subservience) and has three states of existence *viz.* happiness, misery and stupefaction. When there is a superfluity in any of the above forms or states of Buddhi (*i.e.* it gains a towering position over the rest), it gets overwhelmed and is cut down to size by the others. Hence neither merit <sup>1</sup> *i.e.* Yamas and Niyamas, nor happiness can be sustained for long. Besides, piety and happiness get overwhelmed by their opposite forms and states *viz.* demerit and misery. Trivial and weak forms and states of Buddhi are manifested along with those that are strong and in the limelight. In that way misery subsisting in the periphery of happiness also gets exposed.

Vyāsa's commentary concludes with these words : Everything that exists is made up of the three Guṇas. And happiness although derived primarily from Sattva is not free from Rajas and Tamas. It is in the nature of things that eternal happiness, totally isolated from Rajas and Tamas, is a non-entity. This leads the discerning Yogin to the insight that all objects of sense experience are painful. The root cause of the vast conglomerate of sorrow is Avidyā.

The entity who discards (the cycle of births), the (immutable) witness of the act of discarding, is the Seer. His real nature (*i.e.* consciousness) is such that it defies apprehension by Buddhi. Self-illuminated Seer cannot also be totally discarded or negated. In other words, His indispensable role as the efficient cause for evolution of Buddhi etc. is indisputable because Buddhi or any other form of I-sense cannot be manifest without being witnessed by self-luminous Seer. Hence the correct view is to accept the role of the Seer as the immutable efficient cause. This view of the eternality of the Seer as the immutable efficient cause of the sense of ego embodies correct knowledge. The hypothesis negating the existence of the Seer is

<sup>1</sup> Buddhi being derived from the three Guṇas, is by nature mutable. Hence even uninterrupted practice of piety cannot keep it in a happy state for ever. Only by arresting the mind can everlasting peace be gained.



not tenable as in that view endeavour to attain liberation would be an attempt towards self-annihilation which is illogical. The other hypothesis suggesting the Seer to be a constituent element of Buddhi etc. is also not tenable because it leads to the mutability of the Seer.

१६। तदिति। हेय-हेयहेतु-हान-हानोपाया इत्येतच्छास्त्रं चतुर्व्यूहम्। तत्र हेयं तावन् निरूपयति। सुगमम्। ननु सौकुमार्यम् अधिकतरदुःखाय भवतीति अक्षिपात्रकल्पस्वान्तानां योगिनां किन्तु क्लेशः पृथग्जनेभ्यो भूयिष्ठ इति शङ्का व्यर्था। दृश्यते तु लोके आयतिचिन्ताहीना मूढा अशेषदुःखभाजो भवन्ति, प्रेक्षावन्तः पुनरनागतं विधास्यमाना बहुसौख्यभाजो भवन्तीति। तथैव अनागतदुःखस्य प्रतिकारेच्छवो योगिनो दुःखस्यान्तं गच्छन्तीति।

**2.16** The philosophy of liberation has four aspects — Heya, Heyahetu, Hāna and Hānopāya. Described herein is Heya — what is fit to be discarded. One can argue that ultrasensitivity (as regards pain) adds to one's misery and hence a Yogin whose mind is sensitive like the eye-ball suffers pain more intensely than an ordinary person who is not a Yogin. This argument is untenable because it is seen that stupid people with no foresight suffer greatly while men of vision who take care of future sufferings live more happily. It follows that Yogins who wish to forestall future sufferings can reach the state beyond sorrow.

१७। तस्मादिति। हेयस्य दुःखस्य कारणं द्रष्टृ-दृश्ययोः संयोगः। यतः स्वप्रकाशेन द्रष्टा सह संयोगाद् बुद्धिस्थमचेतनं दृश्यं दुःखं वृत्तितां लभते। द्रष्टेति। द्रष्टा बुद्धेः—आत्मबुद्धेः अस्मीतिभावस्येत्यर्थः प्रतिसंवेदी—प्रतिवेत्ता। करणादिजडभावयुक्तः अचेतनात्मविज्ञानांशो येन स्वप्रकाशेन प्रतिसंवेत्ता मामहं जानामीति स्वप्रकाशवद् भूयत इति स एव बुद्धिप्रतिसंवेदी स च पुरुषः।

दृश्या इति। बुद्धिसत्त्वोपाख्यः सत्तामात्रे आत्मनि बुद्धौ उपाख्यः अभिमानेन उपानीता इत्यर्थः भोगरूपा विवेकरूपाश्च धर्मा दृश्याः। तदिति। सन्निधिमात्रोपकारि—परस्परासंकीर्णमपि सन्निकर्षादेव यदुपकरोति। न चात्र सान्निध्यं दैशिकं द्रष्टुर्देशातीतत्वात्। देशस्तु दृश्यः अतः स द्रष्टुर्विषयिणः अत्यन्तविभिन्नः। श्रूयतेऽत्र अनणु-अहस्वम्-अदीर्घम्-अबाह्यम्-अनन्तरमित्यादि। तादृशेन द्रष्टा सह दैशिकसंयोगो मूढैरेव कल्प्यते नाभियुक्तैः। सान्निध्यन्तु एकप्रत्ययगतत्वमेव यदनुभूयते ज्ञाताहमितिप्रत्यये। एकक्षण एव जातुर्जेयस्य च या संकीर्णा उपलब्धिस्तदेव सान्निध्यं, स एव संयोगः।

प्रकाश्य-प्रकाशकत्वाद् दृश्य-द्रष्टोः स्वस्वामिरूपः सम्बन्धः। दृश्यं स्वं स्वकीयमैश्वर्यं द्रष्टा च स्वामीति। अनुभूयते च बोद्धाहं मम बुद्धिरिति। अनुभवेति। द्रष्टुरनुभवविषयः



—ज्ञाताहमिति अनुभाव्यता प्रकाश्यता वेत्यर्थः तथा च कार्यविषयः—कर्ताहमिति कार्यसाक्षिता इत्येवं द्विधा विषयतामापन्नं दृश्यम् अन्यस्वरूपेण—पौरुषभासा चेतनावद्भवनात् पुरुषस्योपमयेत्यर्थः प्रतिलब्धात्मकं—प्रतिभासमानं लब्धसत्ताकमित्यर्थः। स्वतन्त्रमिति। दृश्यं त्रिगुणस्वरूपेण स्वतन्त्रं तथा च परार्थत्वात्—पुरुषोपदर्शनवशाद् बुद्ध्यादिरूपेण परिणतत्वात् परतन्त्रं—द्रष्टृतन्त्रम्। अर्थी—भोगापवर्गी, ताभ्यां बुद्ध्यादेर्वृत्तिता। तौ च पुरुषोपदर्शनसापेक्षौ। तस्माद् बुद्ध्यादिदृश्यं परार्थम्। यथा गवादयः स्वतन्त्रा अपि मनुजाधीनत्वान् मनुजतन्त्राः।

तयोरिति। दुःखं दृश्यमचेतनम्। तच्च द्रष्टा सह संयोगमन्तरेण न जातं स्यात्। तस्माद् दृग्दर्शनशक्त्योः संयोग एव हेयस्य दुःखस्य कारणम्। संयोगस्तु अनादिः बीजवृक्षवत्। विवेकेन वियोगदर्शनाद् अविवेकः संयोगस्य कारणम्। अविवेकः पुनरनादिस्तस्माद् हेयस्य दुःखस्य हेतुभूतः संयोगोऽपि अनादिरिति। तथेति। तदित्यत्र पञ्चशिखाचार्यसूत्रम्। तत्संयोगस्य - -द्रष्टा सह बुद्धेः संयोगस्य हेतुरविवेकाख्यः, तस्य विवर्जनात् दुःखप्रतीकारम्। उदाहरणेन स्फोटयति। सुगमम्। अत्रापीति। अत्रापि—परमार्थपक्षेऽपि कण्टकरूपस्य तापकस्य रजसः अनुभवयुक्तपादतलवत् प्रकाशशीलं सत्त्वं तथ्यं, कस्मात् तपिक्रियायाः कर्मस्थत्वाद् विकारयोग्य-द्रव्यस्थत्वादित्यर्थः। सत्त्वरूपे कर्मण्येव तपिक्रिया सम्भवेन्न निष्क्रिये द्रष्टरि। यतो द्रष्टा दर्शितविषयः सर्वविषयस्य प्रकाशकस्ततः स न परिणमते। यथोदकस्य चाञ्चल्यात् तद्भासको विम्बभूतः सूर्यो विरूप इव प्रतिभासते न च तेन सूर्यस्य वास्तवं वैरूप्यं तथा सुखदुःखयो-र्भासकः पुरुषः सुखी दुःखी वेति प्रतीयत इति। तदाकारानुरोधी—बुद्धिवत् प्रतीयमान इत्यर्थः।

**2.17** Misery, fit to be discarded, is caused by union of the Seer and the seen. It is so because misery, based in Buddhi, and (basically) insentient and knowable, is perceived as a modification of mind through link up of Buddhi with self-luminous Seer (when a particular miserable modification of mind assumes the form 'my sorrow'). *Draṣṭā Buddheḥ Pratisamvedi* = The Seer is the reflector of Buddhi, i.e. pure I-sense. The reflector which makes the inert insentient portion of knowledge comprising one's organs etc. appear to be self-cognisant as 'I know myself', is the 'reflector of Buddhi'. And that is Puruṣa.

*Buddhi-sattvopārūḍhā* = ascribed to or brought to Buddhi through one's mutative ego. The knowable Dṛśya is thus brought to Buddhi as Bhoga and Apavarga. *Sannidhimātropakāri* = although different, one acts on the other because of their closeness to each other. Their nearness is not spatial because the Seer is beyond space. Space can be seen, i.e. it is a knowable and hence totally different from the Knower. Upaniṣad confirms this, 'He is neither infinitesimally small, nor short, nor long. He is neither internal nor external etc.' Only the ignorant can think of spatial



link with such a Seer, but not the wise and the learned. The proximity of *Buddhi* and *Puruṣa* occurs only through the perception 'I am the Knower'. While the Knower denotes the immaculate Seer, 'I' refers to *Buddhi* *i.e.* pure I-sense and their simultaneous perception in a single modification of the mind is the proximity and that is their union.

*Draṣṭā* being the root cause of knowing *i.e.* revealing the knowable nature of *Dṛśya*, their relationship is one of owner or Self and His property. The knowable is the property while the Seer or the Self, its owner. Perceptions like 'I am the Knower', 'My *Buddhi*' etc. do occur (vide I.4). The object of the Seer can be of perception or action. In the former case, it is His perceiving or revealing the pure I-sense of *Buddhi*. In the latter case He witnesses 'I am the doer' perception of *Buddhi*. In both instances, the knowable *Buddhi* is rendered an object of *Puruṣa* whose absolute consciousness makes *Buddhi* appear as conscious, thereby fulfilling its objectivity. (The pure I-sense of *Buddhi* as revealed by the Seer can be called His object of perception. 'I am the doer' form of *Buddhi* is called His object of action. Similarly for *Buddhi* as an object of retention. In all these instances witnessing by the Seer renders *Buddhi* as though conscious and manifest. To know and to be are coexistent and their existence is merely to be thus revealed. Otherwise, they would have remained unmanifest.)

The knowable comprising the three *Guṇas* is an independent entity, *i.e.* with the *Guṇas* as its constituents it is basically not dependent on the Seer. On the other hand since it serves as an object of the Seer whose witnessing leads to its mutating into *Buddhi* etc., it is dependent on another *i.e.* the Seer. Its twin services of *Bhoga* (experience of pleasure and pain) and *Apavarga* (liberation) lead to manifestation of *Buddhi* etc. whose existence depends on witnessing by *Puruṣa*. Therefore, all knowable objects (*Buddhi* downwards) are not independent – they serve as objects or properties of the Seer; like the cattle who have an independent existence – their birth etc. being results of their own past actions – yet they remain dependent on men and serve as property of their owners.

Misery, a modification of mind, is knowable and insentient. Dissociated from the Seer, it cannot be perceived. Hence union of the Seer and the seen is the cause of misery which we want to avoid. The union is without a beginning, like the plant-seed-plant ... lineage. Dissociation is seen to be brought about through discriminative discernment. And so its opposite *i.e.* misapprehension or absence of discrimination is the cause of the union. Non-



discrimination is again without a beginning. It follows that union (of the Seer and the seen) – the cause of misery to be avoided – is also without a beginning. (Present non-discrimination is the result of an appropriate latency which, in turn, was caused by a past action of misapprehension. Avidyā in the form of non-discrimination and the resultant act of non-discrimination are thus without a beginning, like the plant-seed-plant ... lineage.)

In his Sūtra on the subject, Pañchaśikhāchārya says : Remedy from misery lies in cessation of the cause of that union, *i.e.* cessation of misapprehension which brings about link up of the Seer with Buddhi. How it is achieved is made clear by an illustration. *Atrāpi* = (Here also, *i.e.*) in spiritual matters as in temporal. Sole of the foot which is sensitive, and represents Sattva Guṇa, is susceptible to pain by the action of thorn, representing Rajas. Why is it so? The action involved in inflicting pain is mutable. (Sattva being sentient is sensitive to pain inflicted by mutable Rajas.) Therefore, pain can affect a mutable sentient entity and not the immutable Seer. The Seer reveals (meticulously and without ever getting affected) all that is brought unto Him by Buddhi — so He remains immutable. As the sun reflected from the surface of a mass of disturbed water produces a false and wavering image without, however, affecting the real nature of the sun, which remains round and steady, Puruṣa likewise appears to be happy or miserable depending on whether pleasure is being revealed by Him, or pain (without being affected by either of them). *Tadākārānurodhī* = appears like Buddhi.

१८। दृश्येति सूत्रमवतारयति। प्रकाशशीलमिति। पौरुषचैतन्येन चेतनावद्भवनं प्रकाशस्तदेव शीलं स्वभावो यस्य तद्रव्यं सत्त्वम्। चित्तेन्द्रियेषु यः सामान्यबोधरूपो भावो ग्राह्ये वस्तुनि च यः प्रकाशधर्मः, स एव प्रकाशः। अवस्थान्तरताप्राप्तिः क्रिया तच्छीलं रजसः। प्रकाशक्रिययो रुद्धावस्था स्थितिः, तच्छीलं तमसः। एत इति। एते सत्त्वादयो गुणाः पुरुषस्य बन्धनरज्रव इत्यर्थः। सत्त्वादीनि द्रव्याणि, न तानि द्रव्याश्रया गुणाः, तेभ्यो व्यतिरिक्तस्य गुणिनः अभावाद् इति वेदितव्यम्। ते गुणाः परस्परोपरक्तप्रविभागाः—सत्त्वादीनां सात्त्विक-राजसादि-प्रविभागाः परस्परोपरक्ताः। सात्त्विको भावो रजस्तमोभ्यामनुरजितः, तथा राजसास्तामसाश्च भावाः। ते च गुणा द्रष्टा सह संयोगवियोगधर्माणः। तथा च इतरेतरेषाम् उपाश्रयेण सहायतयेत्यर्थः, उपार्जिता मूर्तयः—भूतेन्द्रियाणि द्रव्याणि यैस्ते। गुणाः परस्परसहाया एव भूतेन्द्रियरूपेण परिणमन्ते। ते च नित्यं परस्पराङ्गाङ्गिनः अविनाभाविसाहचर्यात्। तथा सन्तोऽपि तेषां शक्तिप्रविभागः असंभिन्नः—असंकीर्णः यतः सत्त्वस्य प्रकाशशक्तिर्न क्रियास्थितिभ्यां संभिद्यते, प्रकाशक्रियास्थितयः अङ्गाङ्गिन्योऽपि प्रत्येकं



पृथग्विधा इत्यर्थः। यथा श्वेतरक्तकृष्णवर्णमय्यां रज्जौ श्वेतादीनि सूत्राणि पृथग् वर्तन्ते तद्वत्।

तुल्येति। असंख्यसात्त्विकभावानाम् उपादानभूता प्रकाशशक्तिस्तेषां तुल्यजातीया, तेषाञ्च अतुल्यजातीयशक्ती क्रियास्थिती, एवं राजसतामसयोर्भावयोः। असंकीर्णा अपि ताः सम्भूयकारिण्यः त्रिगुणशक्तयः परस्परम् अनुपतन्ति सहकारिरूपेण वर्तन्ते इत्यर्थः, गुणकार्याणां तुल्यजातीयाश्च अतुल्यजातीयाश्च याः शक्तयः प्रकाशक्रियास्थितयस्तासां ये अशेषा भेदा स्तेषा-मनुपातिनो गुणाः सहकारिणः समन्विता भूत्वाऽसमन्विता भूत्वा वेत्यर्थः। एतदुक्तं भवति। गुणानां शक्तिप्रविभागा असंकीर्णा अपि शक्यभावोत्पादनविषये ते सर्वे सम्भूयकारिणः। प्रधानवेलायां-कस्यचिद्गुणस्य प्राधान्यकाले स कार्यजननोन्मुखः इतरयोः प्रधानगुणयोः पृष्ठत एव वर्तते। अतस्ते गुणाः स्वस्वप्राधान्यवेलायाम् उपदर्शितसन्निधानाः-उपदर्शितं स्वानुभावेन ख्यापितं सन्निधानं-निरन्तरावस्थानं यैस्तथाविधाः। गुणत्व इति। गुणत्वे-अप्राधान्येऽपि च व्यापारमात्रेण-सहकारितया प्रधानगुण इतरयोरस्तित्वम् अनुमीयते; सत्त्वकार्येषु बोधेषु अप्रधानयो रजस्तमसोः सत्ता बोधान्तर्गतक्रियाजाड्याभ्याम् अनुमीयत इत्यर्थः।

पुरुषेति। पुरुषार्थता-पुरुषसाक्षिता इत्यर्थः। कार्यसमर्था अपि गुणाः पुरुषसाक्षितां विना महदादिकार्याणि न निर्वर्तयन्ति, तस्मात् पुरुषसाक्षितया ते प्रयुक्तसामर्थ्याः-अधिकारवन्तः। ते च द्रष्टा सह अलिप्ता अपि तत्सान्निध्यादेव उपकारिणः अयस्कान्तमणिवत्। प्रत्ययेति। प्रत्ययः-स्वस्य उद्भूतवृत्तितायाः कारणम्, तदभावे एकतमस्य उद्भूतवृत्तिकस्य वृत्तिमनु वर्तमानाः-अनुवर्तनशीलाः। एवंशीला दृश्या गुणाः प्रधानशब्दवाच्या भवन्तीति।

गुणानां कार्यरूपेण व्यवस्थितिमाह तदिति। गुणप्रवर्तनस्य प्रयोजनमाह तत्त्विति। भोगाय अपवर्गाय वा गुणानां प्रवृत्तिः, निष्पन्नयोश्च तयोस्तेषाम् अव्यक्ततारूपा निवृत्तिः। तत्रेति। भोग इष्टानिष्टगुणस्वरूपावधारणम् 'अहं सुखी अहं दुःखी' इति गुणकार्यस्वरूपस्यावधारणम्। तत्र भोगे द्रष्टा सह सुखदुःखबुद्धेरविभागापत्तिः-संकीर्णता अविवेको वेति। अहं सुखी अहं दुःखीत्यात्मबुद्धेरपि यो द्रष्टा स भोक्ता। तस्य भोक्तुः स्वरूपावधारणं-गुणेभ्यः पृथक्त्वावधारणं विवेकख्यातिरित्यर्थः अपवर्गः। अपवृज्यते मुच्यते त्यज्यते गुणाधिकारः अनेनेति अपवर्गः। विवेकाविवेकरूपयोः ज्ञानयोरतिरिक्तमन्यज्ज्ञानं नास्तीत्यत्र पञ्चशिखाचार्येणोक्तम् अयमिति। अयं मूढो जनः त्रिषु गुणेषु कर्तृषु सत्सु तत्रयापेक्षया चतुर्थे अकर्तरि, गुणकार्यरूपाया आत्मबुद्धेः तुल्यातुल्यजातीये, उक्तञ्चात्र "स बुद्धेः न सरूपो नात्यन्तं विरूप" इति, गुणक्रियारूपवृत्तिसाक्षिणि पुरुषे उपनीयमानान्-बुद्ध समर्थमानान् सर्वभावान् सुखदुःखादीनीत्यर्थः उपपन्नान्-सांसिद्धिकान् स्वाभाविकान् इवेति अनुपश्यन्-मन्वानः



ततोऽन्यद् महदात्मनः परं दर्शनं जमात्रम् अस्तीति न शङ्कते न जानाति, भोगमेव जानाति नापवर्गम्।

ताविति। व्यपदिश्येते—अध्यारोपितौ भवतः। अवसायः—समाप्तिः। सुगममन्यत्। एतेनेति। ग्रहणं—स्वरूपमात्रेण बाह्यान्तर-विषयज्ञानम्। धारणं—गृहीतविषयस्य चेतसि स्थितिः। ऊहनं—धृतविषयस्य उत्थापनं स्मरणं वा। अपोहः—स्मरणारूढविषयेषु कियतामपनयनम्। तत्त्वज्ञानम्—ऊहापोहपूर्वकं नामजात्यादिभिः सह पदार्थविज्ञानम्। अभिनिवेशः—तत्त्वज्ञानानन्तरं हेयोपादेयत्वनिश्चयपूर्वकं प्रवर्तनं निवर्तनं वा। एते बुद्धिभेदा एव, अतो बुद्धौ वर्तमानाः पुरुषे चैते अध्यारोपितसद्भावाः—अध्यारोपितः उपचरितः सद्भावः—अस्तित्वं येषां ते। पुरुषो हि तत्फलस्य—अध्यारोपफलस्य वृत्तिबोधस्य भोक्ता—बोद्धा इति।

**2.18** The Sūtra is being introduced. Sentience is awareness through infusion of consciousness of Puruṣa. Sattva is the entity which is by its very nature sentience. In the mind and the organs sentience is the general feeling of consciousness, while in knowable objects, it is their ability of being revealed or perceived. (Sentience is not exactly knowledge, it is knowledge devoid of its mutative and inert components.) Mutation is change of state of an entity. It is the intrinsic quality of Rajas. Inherent nature of Tamas is blockage of both mutation and sentience. The Guṇas serve as the string for holding Puruṣa in bondage. They are entities on their own and not attributes of something else because there is no other cause or constituent behind them—this has to be borne in mind. The Guṇas are *Parasparoparakta-pravibhāgā* = each of the divisions, *Sattva*, *Rajas* and *Tamas* is tinged or influenced by the others (*i.e.* by the other two). An entity displaying *Sāttvika* character has to have some amount of *Rajas* and *Tamas*. The same holds good for entities dominated by *Rajas* or *Tamas*, *i.e.* each has to have some ingress of the other two Guṇas. Besides, the Guṇas possess the property of uniting with and separating from the Seer — the union takes place when the Seer becomes the witness and it ends when the Seer ceases to witness. Manifest forms like *Bhūtas* and *Indriyas* are produced by mutation of the Guṇas through joint co-operative effort. Since their mutual co-operation is always there, the Guṇas are eternally interlinked *i.e.* *Rajas* and *Tamas* are like limbs of *Sattva*. The same relationship exists in respect of *Rajas* and *Tamas*. In spite of such close relationship the distinctive nature of each remains, because sentience of *Sattva* cannot be affected by mutation of *Rajas* or inertia of *Tamas*. As in a composite rope formed by twisting three coloured threads — white, red and black — colour of individual threads remains separate, so do the Guṇas maintain their separate distinctive identities even when they are



interlinked.

In innumerable sentient entities, sentience is the dominant characteristic, characteristics of mutation and inertia remain as aliens. Same for entities dominated by Rajas and Tamas, which are by nature mutative and inert respectively. In spite of their not getting mixed up and each maintaining its identity, the Guṇas combine in mutation to produce an end-product, two of them playing subordinate roles to the dominant Guṇa.

*Pradhānavelāyām* = when the time comes for one of the subsidiary Guṇas to take over leadership, that particular Guṇa, eager to assume the new assignment, takes its position behind the dominant of the other two Guṇas. (When, for example, it is Tamas' turn to play the lead role, it aligns itself behind the dominant Guṇa, Sattva or Rajas as the case may be, with a view to toppling it.) It is observed that as the time for its eminence draws near, the subsidiary Guṇa acquires the capability to manifest and takes up position immediately behind the leading Guṇa. Ordinarily, as subsidiary Guṇas, their presence is inferred because their characteristics are perceptible along with that of the dominant Guṇa. For instance, when Sattva is the dominant Guṇa, its characteristic, sentience, would contain perceptible traces of mutation and inertia, characteristics respectively of Rajas and Tamas.

*Puruṣārthatā* = witnessing by Puruṣa (which is all that Puruṣa does in both Bhoga and Apavarga). Even though they possess the capability to mutate, end-products of mutation like Mahat etc. cannot be manifest without being witnessed by Puruṣa. Which is why it is witnessing by Puruṣa which renders the Guṇas fully productive. Though not connected with the Seer, the Guṇas bring forth results from quarters close to Him because of the proximity. In this respect they act like pieces of iron which get pulled by a lodestone when they are near the latter.

*Pratyaya* = (here) the cause that leads to manifestation of a modification of a particular Guṇa. When that cause is absent (for example, if the cause of manifestation of Sattva is absent) it follows and hangs on as a subsidiary to the modification of another Guṇa (Rajas or Tamas). With such property, the Guṇas are called Pradhāna.

The commentator next comes to the Guṇas in their mutated and manifest forms, as also the necessity of such mutations. Actions of the Guṇas are either for Bhoga or Apavarga (of the Seer). Once these objectives are fulfilled all actions cease and the Guṇas end up in the unmanifest state. Bhoga is to perceive the nature of the Guṇas as desirable



or undesirable; perception of the nature of the action of the Guṇas comes through feelings : 'I am happy' or 'I am unhappy'. In Bhoga, the Seer and the pleasure and pain of Buddhi get mixed up and appear as one and the same – which is mis-apprehension, antithesis of Viveka. The Seer *i.e.* the one who really experiences, is the knower of pleasure and pain through the aforesaid feelings. Apprehension of the nature of the Seer, *i.e.* discernment of His distinction from the Guṇas, is discriminative enlightenment or Apavarga. The derivative or root meaning of the word Apavarga is that which brings about abandonment of mutation of the Guṇas. There is no knowledge other than Viveka *i.e.* Apavarga and Aviveka (antithesis of Viveka) *i.e.* Bhoga.

Pañchaśikhāchārya has said in this connection : Although actions and mutations are all brought about by the three Guṇas, to people lacking discernment presentation *en masse* of objects (of Bhoga and Apavarga) by Buddhi to the fourth principle, Puruṣa who is inactive, alike yet distinct from Buddhi – as mentioned in the commentary (II. 20) He is neither similar nor totally dissimilar to Buddhi – appears as natural and they do not suspect (*i.e.* they are not aware of) existence of any awareness beyond Buddhi. In other words, they know only Bhoga and are unaware of Apavarga.

*Vyapadiśyate* = attributed to. *Avasāya* = end or completion. *Grahaṇa* = direct apprehension of the exact nature of objects, both external and internal. *Dhāraṇā* = retaining in the mind what has been received or apprehended. *Ūhana* = recollection of what is retained in the mind. *Apoha* = elimination of some of the recollected items. *Tattvajñāna* = firm knowledge of items remaining after the last two processes (of recollection and elimination) by linking them with previous concepts of nomenclature, genesis etc. *Abhiniveśa* = after *Tattvajñāna* when it becomes clear as to what one must do and what one must refrain from, *Abhiniveśa* is determination of one's course of action (do's and don'ts) in the light of the above.

All these are different aspects of Buddhi and while they remain in Buddhi it is witnessing by Puruṣa which brings about their manifestation. As a result, *i.e.* as a result of these being presented to Him, Puruṣa becomes the Seer of modifications of the mind, *i.e.* he can be regarded as experiencing them.

१९। दृश्येति। स्वरूपं-कार्यस्वरूपं, भेदः-कार्यभेदः। तत्रेति। तन्मात्रपञ्चकम् अस्मिता चेति षट् पदार्था अविशेषा इत्यस्मिन् शास्त्रे परिभाषिताः। तथा च ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि संकल्पकं मनः पञ्चभूतानि चेति षोडश विशेषाः। एत इति। एते षड् अविशेषाः परिणामाः सत्तामात्रस्य आत्मनः-अस्मीतिज्ञानमात्रस्य इत्यर्थः सत्ताज्ञानयोरविनाभावित्वाद् आत्मसत्तामात्र



आत्मबोधमात्रश्चेति पदद्वयं समार्थकम्। तादृशश्चात्मभावो महान्—अभिमानैरनियत इत्यर्थः। अहमेवमहमेवमित्यभिमानैरात्मभावः संकोचमापद्यते अस्मीतिप्रत्ययमात्रे तदभावात् स महान् अबाधितस्वभावः संकोचहीन इति। तस्य महत आत्मनः षड् अविशेष-परिणामाः। महतः अहंकारः अहंकारात् पञ्चतन्मात्राणीति क्रमेणेति।

यदिति। यद् अविशेषेभ्यः परं—पूर्वोत्पन्नं तल्लिङ्गमात्रं—स्वकारणयोः पुम्प्रधानयोर्लिङ्गमात्रं ज्ञापकमित्यर्थः, महत्तत्त्वम्। द्रष्टुः लिङ्गं चेतनत्वं ग्रहीतृत्वं वा, प्रधानस्य लिङ्गं त्रिगुणा आत्मव्यातिरिति। स्मर्यते हि “अलिङ्गां प्रकृतिं त्वाहुर्लिङ्गैरनुमिमीमहे। तथैव पौरुषं लिङ्गमनुमानाद्धि मन्यते” इति। लिङ्गमात्रो महान् आत्मा यथोक्तलिङ्गमात्रस्वभावः। तस्मिन् महदात्मनि अवस्थाय—सूक्ष्मरूपेण अहंकारादयः कारणसंसृष्टा अवस्थाय, ततः परं ते अविशेषविशेषरूपां विवृद्धिकाष्ठां—चरमां विवृद्धिम् अनुभवन्ति—प्राप्नुवन्तीत्यर्थः। प्रति-संसृज्यमानाः—विलोमपरिणामक्रमेण च लीयमाना महदात्मनि अवस्थाय—महत्तत्त्वरूपतां प्राप्य अव्यक्ततां प्रतियन्तीति।

गुणानामव्यक्ततायाः किं स्वरूपं तदाह यदिति। निःसत्तासत्तं—निष्क्रान्ता सत्ता असत्ता च यस्मात् तत्। सत्ता—पुरुषार्थक्रियाभिरनुभूतता, असत्ता—पुरुषार्थक्रियाहीनता। महदादिवत् सत्ताहीनत्वेऽपि ह्यलिङ्गे तद्योग्यताया भावात् तस्य नासत्ता। निःसदसत्—तत्र सत्—महदादिवद् अनुभवयोग्यो भावः, नापि असत्—शक्तिरूपत्वान् न अविद्यमानः पदार्थः। निरसद्—भावपदार्थविशेषः। अव्यक्तं—सर्वव्यक्तिहीनम्। अलिङ्गं—निष्कारणत्वान्न तत् कस्यचित् स्वकारणस्य लिङ्गम् अनुमापकम्। एष इति। एष महानात्मा तेषां विशेषाविशेषाणां लिङ्गमात्रः परिणामः, अव्यक्तता च अलिङ्गपरिणामः। अलिङ्गेति। अलिङ्गावस्थावस्थितानां गुणानां सत्ताविषये न पुरुषार्थो हेतुः—कारणम्। यतः अलिङ्गावस्थायां स्थितानां गुणानाम् आदौ—उत्पत्तिविषये न पुरुषार्थता कारणम्। ततस्तस्या अव्यक्तावस्थाया न पुरुषार्थः कारणम्। पुरुषार्थता बुद्धिभेद एव, बुद्धिस्तु गुणपुरुषसंयोगजाता, अतो न पुरुषार्थता गुणकारणम्। पुरुषार्थताऽकृतत्वाद् असौ अलिङ्गावस्था नित्या। त्रयाणां गुणानां या विशेषाविशेषलिङ्गमात्रा अवस्थास्तासाम् आदौ उत्पत्तौ इत्यर्थः पुरुषार्थता कारणम्। सा च पुरुषार्थता हेतुर्निमित्तकारणं विशेषादीनाम्, तस्माद् हेतुप्रभवास्ते विशेषादयः अनित्या इति।

गुणा इति। सर्वधर्मानुपातिन इति हेतुगर्भविशेषणमिदम्। महदादिसर्वव्यक्तीनां मूलस्वभावाद् गुणाः सर्वधर्मानुपातिनः, तस्मात् ते न प्रत्यस्तम् अयन्ते—लयं गच्छन्ति न च उपजायन्ते। अतीतानागताभिस्तथा व्ययागमवतीभिः—क्षयोदयवतीभिः तथा च गुणान्वयिनीभिः—प्रकाशक्रियास्थितिमतीभिः महदादिव्यक्तिभिर्गुणा उपजनापायधर्मका इव—लयोदयशीला इव प्रत्यवभासन्ते। दृष्टान्तमाह यथेति। यथा देवदत्तस्य दरिद्राणं—दुर्गतत्वं तस्य गवामेव मरणान्



न तु स्वरूपहानात् तथा गुणानामपि उदयव्ययौ। समः समाधिः सङ्गतिरित्यर्थः। लिङ्गेति। लिङ्गमात्रमलिङ्गस्य—प्रधानस्य प्रत्यासन्नम्—अव्यवहितकार्यम्। तत्र प्रधाने तल्लिङ्गमात्रं—संसृष्टम् अविभक्तं सत् विविच्यते—पृथग् भवति, क्रमस्य अनतिवृत्तेः—वस्तुस्वाभाव्याद् यथा भवितव्यं तद् अनतिक्रमाद्, यथायोग्यक्रमत एव उत्पद्यत इत्यर्थः। एवञ्च परिणामक्रमनियता अविशेषविशेषभावा उत्पद्यन्ते। तथा चोक्तमिति। पुरस्ताद्—एतत्सूत्रभाष्यस्य आदौ। नेति। विशेषेभ्यः परं—तदुत्पन्नं तत्त्वान्तरं न दृश्यते ततस्तेषां नास्ति तत्त्वान्तरपरिणामः। सन्ति च तेषां धर्मलक्षणावस्थापरिणामाः प्रभूताख्याः। न हि भौतिकद्रव्येषु पङ्कजर्पभनीलपीता-देरन्यथात्वं दृश्यते तस्मात्तानि न भूतेभ्यस्तत्त्वान्तराणीति।

**2.19** *Svarūpa* = real nature of mutated knowables (not the real nature of their root cause, the Guṇas). *Bheda* = division of the mutations (evolved from the Guṇas). In this (Yoga) philosophy — six items, five Tanmātras and Asmitā (mutative ego) are designated by the technical term *Aviśeṣa* (undiversified). Bhūtas, sense-organs, organs of action and Manas, where volitions arise, are the sixteen *Viśeṣas* (diversified). The six *Aviśeṣas* are mutated forms of pure I-sense or the subtlest sense of ego. To be and to know being correlative, the terms 'I exist' and 'I know myself' by themselves (*i.e.* devoid of all adjuncts) mean one and the same thing. Such cognition of Self is pure I-sense or Mahat (literal meaning great) which is appropriate as it is not modified by ego. Ego in the form 'I am such and such' limits one's cognition of self. Ego primarily is three-fold as 'I know', 'I do' and 'I sustain'. In the absence of such limit, pure I-sense makes it all embracing. Pure I-sense mutates into six *Aviśeṣas*, first from pure I-sense to I-sense, the mutative ego from which evolves the five Tanmātras.

*Param* or preceding the *Aviśeṣas* is *Liṅgamātra* (*Liṅga* = sign) *i.e.* indicator of Puruṣa and Prakṛti which serve as their own *raison d'être*. *Liṅgamātra* is the constituent principle, pure I-sense. *Liṅga* of Puruṣa is consciousness or the quality of the recipient *i.e.* One who apprehends. That of Prakṛti is cognition of self in which the Guṇas are discernible *i.e.* mutating self-cognisance. Mahābhārata says : 'Prakṛti is called *Aliṅga* and can be discerned only through its indicator, pure I-sense. Puruṣa is likewise discernible through the (same) indicator, pure I-sense'. Thus *Liṅgamātra*, pure I-sense serves only as the indicator (of both Puruṣa and Prakṛti). Mutative ego, other *Aviśeṣas* and *Viśeṣas* attain ultimate development while remaining merged in pure I-sense, their root cause, after which they emerge in their respective forms. In dissolution they go back in the reverse order to merge and remain latent in pure I-sense until the latter also dissolves



to merge in Pradhāna.

What is the nature of the Guṇas in the unmanifest state? The answer in the form of epithets : *Niḥsattāsatta* = devoid of both *Sattā* and *Asattā*. *Sattā* = whose existence can be discerned through being an object (of Bhoga and Apavarga) of Puruṣa. *Asattā* = not serving as an object of Puruṣa. *Alīṅga Prakṛti*, although devoid of phenomenal existence like pure I-sense, has the capacity of ensuring its emergence. Hence though unmanifest, *Prakṛti* is not a non-entity. *Niḥsadasat* = which cannot be perceived like Mahat, yet it is not non-existent as it contains Mahat in a potential state. *Nirasadat* = an entity that exists. *Avyakta* = totally devoid of manifestation; and not having originated from anything, it is *Alīṅga*, not an indicator for any antecedent cause. (In the reverse order) Mahat is the *Liṅgamātra-parināma* of all *Viśeṣas* and *Aviśeṣas* while the unmanifest is their *Alīṅga* mutation.

Unmanifested state of the Guṇas is not brought about by their serving as objects of Puruṣa — their existence in that state is independent of Him and His requirements. Experience of Bhoga and Apavarga of Puruṣa are specific modifications of *Buddhi*. *Buddhi*, in turn, originates from the coming together of Puruṣa and the Guṇas. Hence, witnessing by Puruṣa cannot be the cause which brings the Guṇas into existence. (Discriminative knowledge does not render the Guṇas unmanifest. Only on attaining the final stage of discriminative enlightenment, Guṇas by themselves become unmanifest as they have nothing else to do.) The state of *Alīṅga* (the Guṇas in equilibrium) being independent of witnessing by Puruṣa is eternal. Witnessing by Puruṣa brings about the *Viśeṣa*, *Aviśeṣa* and *Liṅgamātra* states of the three Guṇas. And with Puruṣa as their efficient cause, these mutations of the Guṇas are not eternal (*i.e.* they do not remain in the same form).

Use of the adjective *Sarvadharmānupātī* (to qualify the Guṇas) implies that they are the root cause. The Guṇas form the basic materials of everything existing from Mahat downwards and hence they are *Sarvadharmānupātī i.e.* ingredients of all phenomenal objects. For this reason they do not become non-existent nor are they created afresh. Existence in a potential state, as having existed in the past or for appearance in the future is possible for phenomenal objects (Mahat etc.). They are also subject to growth and decay which make the inherent Guṇas appear as if they too were dying out and re-emerging. The case cited is Devadatta's distress arising not out of something personal *e.g.* illness, but death of his



cattle. Similar is the case of appearance and disappearance of the Guṇas, inferred from the change of state of their mutations, the phenomenal objects.

Liṅgamātra is the immediate successor (*i.e.* the first mutation) of Alīṅga Pradhāna. Liṅgamātra emerges after dissociating from Pradhāna in which it was hitherto merged. Its emergence does not upset the normal sequence of mutation. In the same way emerge undiversified and diversified objects in accordance with the Law of Sequence of mutations. *Purastād* = stated in the commentary in the beginning of this Sūtra. No further Tattvas (principles) are found to emerge from the Viśeṣas. Hence they have no further modifications in the form of principles. Modifications of Viśeṣas are in the spheres of *Dharma* (attribute), *Lakṣaṇa* (temporal character : past, present and future) and *Abasthā* (state of old and new). Gross material bodies (in spite of widely different characteristics) stick to certain norms, as in the scales of music and hues in light, and hence they do not constitute a new Tattva beyond Bhūtas but are Bhautikas made up of all Bhūtas. The characteristics of Bhautikas is that they are perceived simultaneously as a gross object by a number of our organs. Bhūtas on the other hand are perceived one at a time by a particular sense-organ in Samādhi. The definition of matter as given in Thornton's Physiography fits in with the Sāṃkhya concept of Bhautikas. 'That which under suitable circumstances is able to excite several of our sense-organs at the same time is called matter'.

२०। दृशीति। विशेषणैः—स्वरूपद्योतकैः लयोदयशीलैः धर्मैरपरामृष्टा दृक्शक्तिः—ज्ञ-  
मात्रः अन्यबोद्धनिरपेक्षः स्वबोधमात्र एव द्रष्टा पुरुषः। स च बुद्धेः—आत्मबुद्धेरस्मीतिमात्र-  
विज्ञानस्य प्रतिसंवेदी—प्रतिसंवेदनहेतुः। यथा दर्पणः प्रतिबिम्बहेतुस्तथा अस्मीतिबोधस्य  
उत्तरक्षणे मामहं जानामीत्यात्मको यः प्रतिबोधस्तस्य हेतुभूतः पूर्णः स्वबोध एव  
प्रतिसंवेदिशब्देन लक्ष्यते। द्रष्टुः प्रत्ययानुपश्यत्वेन साक्षित्वेन बुद्धिर्लब्धसत्ताका तस्माद् द्रष्टा  
बुद्धेर्विरूपोऽपि नात्यन्तं विरूपः, बुद्धिबत् प्रतीयमानत्वात् किञ्चित् सारूप्यम्, अपरिणामित्वादे-  
र्वैरूप्यम्, इत्याह नेति। ज्ञाताज्ञातविषयत्वाद् बुद्धिः परिणामिनी। गो-विषयाकारा गोज्ञानरूपा  
बुद्धिः नष्टगोज्ञाना घटाकारा घटज्ञानरूपा अतः अ-गोज्ञानरूपा भवतीति दृश्यते एवं  
ज्ञाताज्ञातविषयत्वं ततश्च परिणामित्वम्।

सदेति। पुरुषविषया आत्मबुद्धिः सदाज्ञातस्वभावा यतः अज्ञातात्मबुद्धिर्न कल्पनीया।  
किञ्च स्वस्या भासकं पौरुषप्रकाशं विषित्य उत्पन्ना बुद्धिः सदैव ज्ञाताहमितिरूपा न  
तद्विपरीता। पुरुषस्य विषयभूता बुद्धिस्तथा च स्वस्याः प्रकाशकं पुरुषं विषित्य उत्पन्ना



पुरुषविषया बुद्धिरभेदेनैव अत्र व्यवहृतेति वेदितव्यम्। सदैव पुरुषाज्जाताहमेतन्मात्रप्राप्तेः पुरुषः अपरिणामी जस्वरूपः। श्रूयते च “न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यत” इति।

कस्मादिति। बुद्धिस्तथा या च भवति पुरुषविषयः तादृशी बुद्धिर्गृहीताऽगृहीता—द्रष्टृयोगे जाता पुनस्तद्योगेऽप्यज्ञाता न स्यात् सदैव पुरुषद्रष्टा जाता वा स्यादित्यर्थः, इति हेतोः पुरुषस्य सदाज्ञातविषयत्वं सिद्धम्। कदाचिज्जाताहं कदाचिदज्ञाता इति चेद् आत्मबुद्धिरभविष्यत् तदा तत्प्रकाशकोऽपि कदाचिज्जः कदाचिद् अज्ञ इत्येवं परिणामी अभविष्यत्। ननु निरोधकाले बुद्धिर्न गृहीता भवति व्युत्थाने च भवति अतो भवतु आत्मा जाता च अज्ञाता चेति शङ्का निःसारा। कस्मान्निरोधे बुद्धेरपि अभावान्नास्ति तस्या ग्रहणम्। एवं गृहीतात्मबुद्धिरज्ञाता इति न सिध्येत्।

बुद्धिपुरुषयोर्वैरूप्ये युक्त्यन्तरमाह किञ्चेति। ज्ञानेच्छाकृतिसंस्कारादीनां संहत्यकारित्वोत्पन्नाः सुखादिवृत्तयः परार्थाः परस्यैकस्य विज्ञातुरूपदर्शनाद् एकप्रयत्नेन मिलित्वा भोगापवर्गकार्य-कारिण्यः। विज्ञातृपुरुषस्तु स्वार्थः—न कस्यचिदर्थः, द्रष्टारमाश्रित्य भोगापवर्गौ चरितौ भवत इति दर्शनात्। तथेति। तथा सर्वेषां प्रकाशक्रियास्थितिस्वभावानाम् अर्थानाम् अध्यवसायकत्वात्—अर्थाकारपरिणता सती निश्चयकरणादित्यर्थः बुद्धिस्त्रिगुणा ततश्च अचेतना दृश्या। पुरुषस्तु गुणानाम् उपद्रष्टा स्वबोधरूप इत्यतः पुरुषो न बुद्धेः सरूपः अस्त्विति। नापि अत्यन्तं विरूपो यतः स शुद्धोऽपि परिणामित्वादिशून्योऽपि प्रत्ययानुपश्यः, बौद्धं—बुद्धिविकारं प्रत्ययं—ज्ञानवृत्तिम् अनुपश्यति—उपद्रष्टा सन् प्रकाशयति ततो बुद्ध्यात्मक इव प्रत्यवभासते—प्रतीयते। श्रूयतेऽत्र “द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन् अन्यो अभिचाकशीति॥” अस्यार्थो यथा, अविद्याभेदेन अस्मिताक्लेशेन तौ सुपर्णौ पक्षिणौ बुद्धिपुरुषौ समानम् एकमेव वृक्षं शरीरम् परिषस्वजाते आलिङ्गितौ तिष्ठतः अतः तौ सयुजौ संयुक्तौ यथोक्तं ‘दृग्दर्शनशक्त्योरेकात्मतेवास्मिता’, तथा च ‘वृत्तिसारूप्यमितरत्र’। तयोः बुद्धिर्हि स्वादु विचित्रं शुभाशुभकर्मफलं भूङ्क्ते। अन्यः बुद्धिप्रतिसंवेदी साक्षिस्वरूपः प्रत्यक्चेतनः पुरुषः अनश्नन् अभिचाकशीति पश्यति फलभोगरूपस्य बुद्धिविकारस्य निर्विकारद्रष्टृरूपेण तिष्ठति। बहुबुद्धिप्रतिसंवेत्तु बहुपुरुषास्तित्वमपि अत्र श्रुतौ विज्ञापितम्। यथा राजा सह सम्बन्धात् कश्चित् पुरुषो राजपुरुषो भवति तथा पुरुषोपदर्शनात् लब्धसत्ताका बुद्धिरपि पौरुषेयी भवतीति बुद्धिः कथञ्चित् पुरुषसदृशी, अनुभूयते च द्रष्टाहं जाताहमित्यादि। एवमचेतनापि बुद्धिः मामहं जानामीति अध्यवस्यति ततः स्वबोधस्वरूपः पुरुष इव प्रतीयते। तथा चोक्तं पञ्चशिखाचार्येण। अपरिणामिणी हि भोक्तृशक्तिः—भोक्ता सुखदुःखभोगभूतबुद्धेर्द्रष्टा इत्यर्थः, ततः अप्रतिसंक्रमा बुद्धेरुपादानरूपेण प्रतिसंक्रमशून्या—प्रतिसञ्चारशून्या इत्यर्थः। परिणामिनि अर्थे—बुद्धिवृत्तौ प्रतिसंक्रान्ता इव तद्वृत्तिं—बुद्धिवृत्तिम् अनुपतति—तस्या अनुरूपेव प्रतीयत इत्यर्थः। एवं पुरुषस्य बुद्धिसारूप्यम्।



बुद्धेः पुरुषसारूप्यमाह। तस्याश्च बुद्धिवृत्तेः प्राप्तचैतन्योपग्रहरूपायाः —प्राप्तः चैतन्योपग्रहः चिदवभासः प्राप्तचैतन्योपग्रहः, तदेव स्वरूपं यस्याः तस्याः, अचेतनापि चेतनावतीव प्रतिभासमाना या बुद्धिवृत्तिस्तस्या इत्यर्थः। अनुकारमात्रतया—नीलमणिव्यवहितस्य तत्प्रकाशक-सूर्यादेर्यथा नीलिमा तथा बुद्धेरनुकारमात्रता प्रकाशकता इत्यर्थः, तया बुद्धिवृत्त्यविशिष्टा—चित्तवृत्तिभिः सह अविशिष्टा अभिन्ना इव ज्ञानवृत्तिः—चिद्वृत्तिरित्याख्यायते अविवेकिभिरिति। ज्ञानशब्दो जमात्रवाची, चितिशक्तिरेवात्र ज्ञानवृत्तिः। यद्वा चितिशक्त्या सह अविशिष्टा बुद्धिवृत्तिरेव ज्ञानवृत्तिरित्याख्यायते।

**2.20** Adjectives, which identify things through traits which in turn are fluctuating, do not apply to apperception (consciousness of one's own existence) or only-knower, implying non-applicability of all mutating characteristics on the latter. Consciousness of self alone is beyond apprehension by any other knower — such is Puruṣa, the Seer. Puruṣa is the reflector of Buddhi, pure I-sense, *i.e.* it is He who causes reflection. The mirror causes reflection. Likewise one's sense of self at any instant is cognised at the next instant as 'I am knowing myself'. Such reflection is caused by pure Consciousness acting as reflector. Witnessing the modifications of Buddhi by the Seer is the cause that sustains Buddhi. Hence although the Seer is dissimilar to Buddhi, dissimilarity is not total. There is a little similarity between the two as the Seer appears to resemble Buddhi, immutability etc. of the former sets the two apart. Hence the commentator says that the Seer is also not similar to Buddhi.

An object is sometimes known and sometimes unknown to Buddhi, hence Buddhi is mutative. Knowledge of cow imaging the animal gets erased and replaced by one of pot resembling the household item. As erasing out of the image of cow *i.e.* decay of one knowledge and rise of another is noticed in Buddhi—its objects are sometimes known and sometimes unknown. And so Buddhi is mutable.

Knowledge of Puruṣa which is cognisance of self is ever present in one's awareness because absence of that knowledge tantamounts to 'I am not aware of myself' or 'I do not exist'. Knowledge pertaining to existence or self-luminosity of Puruṣa is always 'I am the knower' and can never take the form 'I am not the knower'. It may be seen that two aspects of Buddhi *viz.* Buddhi as an object of Puruṣa (an hypothetical concept meaning manifestation of Buddhi by Puruṣa) and knowledge of Puruṣa the illuminator of Buddhi have been used here to convey the same sense. The result that always ensues from contact with Puruṣa is only the awareness



'I am the knower'. It is so because Puruṣa is the immutable knower<sup>1</sup> and the awareness of the knower will continue as long as Buddhi exists. Upaniṣad says the same thing, 'Knowability of the knower can never be nullified'.

Knowledge pertaining to Puruṣa, which is the same thing as Buddhi focussed on Puruṣa, does not ever change from being known to unknown. In other words, when Buddhi is being witnessed by Puruṣa, it can never be that the aforesaid knowledge is perceived at times and not perceived at other times. Witnessed by Puruṣa, that knowledge is always perceived. This goes to establish the ever present awareness of Puruṣa. Had self-apperception been changing from being known to unknown from time to time, its revealer (Puruṣa) would also have been mutable changing from knower to not-knower. (One may doubt that) Buddhi is manifest only in the normal fluctuating state, it is not so in the state of arrest – does this not mean that Self shifts from knower to not-knower (and is therefore mutable)? Such scepticism is unjustified for in the arrested state Buddhi is not witnessed (by Puruṣa) simply because it is then non-existent having dissolved (into constituent principles). This 'non-awareness of knowledge of self even when it is witnessed (by Puruṣa)' is an impossibility. (It is as absurd as 'I exist yet I do not know myself'. Ātman is called knower only in relation to Buddhi. So long Buddhi is there knowability of knower exists and He is always the knower. It is different when Buddhi is not there.)

Another line of argument is dissimilarity of Buddhi and Puruṣa. Knowledge, will, physical conation, latency etc. act in unison to produce modifications of Buddhi like pleasure and pain, and being united effort, these serve the need of a third party. In this instance the conjoint effort is because of witnessing by Puruṣa to serve His Bhoga or Apavarga. Puruṣa, the knower, serves His own needs which cannot be anybody else's (either to fulfil the latter's need, or to be its object of experience), because both Bhoga and Apavarga are centred on the knower (so how can they direct Him!). Moreover, all objects possess sentience, mutation and retention, and it is Buddhi which shapes them as knowable exhibiting those qualities as also ensuring their cognition as objects. Buddhi is, therefore, unconscious and knowable. Puruṣa is the witness of Guṇas at close quarters and apperceptive, and hence differs from Buddhi.

<sup>1</sup> Jñamātra (only-knower) and Dr̥kmātra (only-Seer) are more appropriate than Jñātā (knower) and Draṣṭā (Seer) because the last two terms imply some action (in the form of knowing or seeing) on the part of Puruṣa, who is totally free from all actions.



Puruṣa is also not totally dissimilar to Buddhi, because though He is pure, *i.e.* free from traits of Buddhi like mutability, He witnesses (unaffectedly from close quarters) modifications of mind (which are but mutations of Buddhi) and renders them manifest. And for this He appears to resemble Buddhi. Śruti says on this : “*Dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte. / Tayoranyaḥ pippalam svadvatti anaśnam anyo abhichākaśīti*”. It means two birds with beautiful wings *i.e.* Buddhi and Puruṣa are linked by nescience in the form of Asmitā-kleśa (vide II.6). Both have taken shelter in the same body which is their tree. Among them Buddhi enjoys the multifarious fruits of action – propitious or its reverse — while the other, innate consciousness *i.e.* Puruṣa, reflector of Buddhi, without tasting the fruit remains the immutable witness of partaking fruits of all actions by mutable Buddhi; (while the two look similar, one experiences pleasure and pain while the other remains only the spectator – therein lies the difference). Thus Śruti admits of many Puruṣas, one as reflector of each of the Buddhis. Just as a person connected to the king by being in his employment is called a state servant, likewise Buddhi having originated from witnessing by Puruṣa belongs to Him. And this makes Buddhi somewhat like Puruṣa. Perceptions like ‘I (*i.e.* Buddhi) am the Seer’ or ‘I am the knower’ do arise in the mind. Hence although unconscious, Buddhi can think in the manner, ‘I am knowing myself’, which makes it resemble conscious Puruṣa.

Pañchaśikhāchārya’s Sūtra on the subject : The entity behind experiences *i.e.* Seer Puruṣa is immutable. He is the unaffected witness of Buddhi which experiences pleasure, pain etc. Hence consciousness is not transmissible (*i.e.* beyond all concept of movement, including transformation from one state or principle to another) and cannot be rendered a property of Buddhi. *Anupatati* = appears similar to. Consciousness appears to mutate and resemble modifications of Buddhi. In this way Buddhi assumes the form of Puruṣa. Puruṣa’s similarity with Buddhi is also demonstrated (in the same Sūtra). *Prāptachaitanyopagraharūpa* = one whose nature is an image of consciousness. Such is the nature of Buddhi – although unconscious, it appears to be conscious. *Anukāramātratā* = as an intervening transparent blue stone brings out the blueness of the (luminous) Sun, similar is Buddhi’s manifestation through imitation, and as a result modification of Buddhi and consciousness become indistinguishable (as if the Seer and Buddhi are the same) – it appears so to ordinary men lacking the power of discrimination. The word *Jñāna* here stands for *Jñānamātra* while *Jñānavṛtti* refers to modifications of Buddhi.



(A blue gem interrupting a ray of light brings about blending of the luminescence of light and the hidden blueness in the stone to produce the blue light. Likewise insentient ego-oriented modification of Buddhi screens off the Seer to generate the knowledge 'I am the Seer' i.e. the Seer beyond space and time appears to get trapped as it were in I-sense.)

२१। पुरुषस्य भोगापवर्गरूपार्थमन्तरेण नास्ति दृश्यस्य अन्यत् साक्षाज्जायमानं रूपं कार्यं वा तस्मात् पुरुषार्थ एव दृश्यस्यात्मा-स्वरूपमिति सूत्रार्थः। भोगरूपेण विवेकरूपेण वा गुणा दृश्या भवन्तीत्यर्थः। दृशीति। कर्मरूपतां-भोगापवर्गरूपताम्। तदिति। तत्स्वरूपम्-दृश्यस्वरूपं भोगापवर्गरूपा बुद्धिरित्यर्थः, परस्वरूपेण-विज्ञातृस्वरूपेण प्रतिलब्धात्मकम्-लब्धसत्ताकम्। एतदुक्तं भवति। सुखदुःखबोधः अहं सुखी अहं दुःखीत्याद्याकारेण आत्मबुद्धिगतेन द्रष्टा एव प्रतिसंवेद्यते तत्प्रतिसंवेदनाच्चैव तेषां ज्ञानं सत्ता वा। ततस्ते पररूपेण लब्धसत्ताका विज्ञाता वा। चरिते भोगापवर्गार्थे चित्तवृत्तीनां निरोधान्न भोगापवर्गरूपा वृत्तयः पौरुषभासा प्रकाशिता भवन्ति। ननु तदा सतीनां वृत्तीनां किमत्यन्तनाश इत्येतस्य उत्तरमाह। स्वरूपहानात्-सुखदुःखादि-प्रमाणादि-महदादि-स्वरूपनाशात् ते भावा नश्यन्ति न च विनश्यन्ति न तेषामत्यन्तनाशः। ते च तदा गुणस्वरूपेण तिष्ठन्ति गुणाश्च अन्यैरकृतार्थ पुरुषैः दृश्यन्त इति।

2.21 The knowable has no manifest form nor can it be directly known except as an object of Bhoga or Apavarga of Puruṣa. (Its unmanifest form is known through inference.) Hence the message of the Sūtra : To serve as an object of Puruṣa is the essence of the knowable. In other words, Guṇas are cognised as knowable, either as objects of experience or through discrimination of Apavarga. *Karmarūpatā* = knowability as object of experience or liberation.

*Tatsvarūpa* = nature of the knowable, which is Buddhi in the form of experience and liberation. This is realised i.e. the objective is fulfilled through the nature of another, the Seer. The latter brings out that quality (of being a knowable) in Buddhi which is why it exists. This means pleasure, pain etc. are perceived (and it is only then that they come into existence) through reflection by the Seer, who is present at the core of one's ego. Hence it is being said that something (or someone) else brings them into existence and makes them knowable; in other words to make themselves knowable is not within their own capability.

On completion of requirements of Bhoga and Apavarga, modifications of Buddhi get arrested in the absence of witnessing by Puruṣa. The question



arises : Do the live modifications then end up in nothingness? The commentary provides the answer : On losing their essential character – *i.e.* with the disappearance of states like pleasure and pain, mental modifications like perception and manifest forms like pure I-sense – modifications (of Buddhi) which hitherto existed may be referred to as having vanished. But there is no total extinction, they merge and exist in the causal substance, the Guṇas, and are perceived by Puruṣas whose objectives (of Bhoga and Apavarga) have not yet been fulfilled.

२२। कृतार्थमिति। एकं पुरुषमित्यनेन पुरुषबहुत्वमातिष्ठते। नाशः पुरुषार्थहीना अव्यक्तावस्था। यौगपदिकस्य बहुज्ञानस्य एको द्रष्टेति मतं सर्वेषामनुभवविरुद्धत्वाद् अचिन्तनीयं युक्तिहीनत्वाद् अनास्थेयम्। अनुभूयते च सर्वैः वर्तमानस्य एकज्ञानस्य एक एव द्रष्टेति। अतः प्रवर्ततेऽयं युक्तः प्रवादः यद् एकदा बहुक्षेत्रेषु वर्तमानानां बहुज्ञानानां बहवो जातार इति। “पुरुष एवेदं सर्वम्” इति। “एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च” इत्यादि श्रुतीनामात्मा पुरुषश्च न द्रष्टृमात्रवाची किंतु प्रजापतिवाची। श्रूयतेऽपि “ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता” इति। तथा स्मृतिश्च “स सर्गकाले च करोति सर्गं संहारकाले च तदति भूयः। संहृत्य सर्वं निजदेहसंस्थं कृत्वाप्सु शेते जगदन्तरात्मा” इति। ब्रह्माण्डस्य अन्तरात्मभूतो देव एक इति वादः सांख्यसम्मतः श्रुतिस्मृतिप्रतिपादितश्चेति दिक्। अजामेकामित्यादिश्रुतौ अपि पुरुषस्य बहुत्वमुक्तम्।

कुशलमिति। सुगमम्। अतश्चेति। अकुशलानां दृश्यदर्शनं स्यात् तच्च संयोगमन्तरेण न स्याद् अतः, तथा च दृग्दर्शनशक्त्योः—द्रष्टृदृश्ययोः कारणहीनयोर्नित्यत्वात् स संयोगः अनादिः। अनाद्याः सनिमित्ता भावाः प्रवाहरूपेणैव अनादयः स्युः बीजवृक्षवत्। द्रष्टृदृश्ययोः संयोगोऽपि अविद्यानिमित्तकत्वात् प्रवाहरूपेणानादिर्न चैकव्यक्तिकानादिः। दृश्यते च परिणामिन्या बुद्धेर्वृत्तिरूपेण लयोदयशीलता। यदा सा लीना तदा वियोगो यदा विपर्ययसंस्कारवशात् पुनरुदिता तदा संयोगः। एवं बीजवृक्षवद् अनेकव्यक्तिकस्य संयोगस्य अनादिप्रवाहः। विद्यारूपनिमित्ताद् अविद्यानाशे आत्यन्तिको वियोग इत्युपरिष्ठात् प्रतिपादितः। तथा चोक्तं पञ्चशिखाचार्येण धर्मिणामिति। धर्मिणां—सत्त्वादिगुणानां मूलधर्मिणां परिणामिनित्यानां कूटस्थनित्यैः क्षेत्रज्ञैः पुरुषैः सह अनादिसंयोगाद् धर्म-मात्राणां—सर्वेषां महदादीनां द्रष्टा सह संयोगः अनादिः। अनादिरपि संयोगो न नित्यः प्रवाहरूपत्वान् निमित्तजन्यत्वाच्च। संयोगस्तु सम्बन्धवाचकः पदार्थः, तस्मात्तस्य अभावो वियोगरूपः स्यात् संयोगकारणस्य नाशे सति। भावस्यैवाभावः सत्कार्यवादविरुद्धः, न सम्बन्धपदार्थस्येति अवगन्तव्यम्।

2.22 The expression *Ekam Puruṣam Prati* (to one Puruṣa) makes out the case for plurality of Puruṣa. *Nāśa* = unmanifest state which does



not fulfil the requirements of Puruṣa. The hypothesis that a single Seer cognises many different perceptions simultaneously is untenable as it goes against common experience and is inconceivable with no justification to support it. Everybody feels that at a particular moment of time there is one knower for each item of knowledge. The logical conclusion is, therefore, that there are many knowers for simultaneous perception of many items of knowledge. Sayings in Upaniṣads on Ātman and Puruṣa in the singular as in 'All this is Puruṣa, and there is one Ātman encompassing everything, who is inside all as also on the outside', refer to Brahman, the Demiurge and not to the Seers in individual living beings. Muṇḍaka Upaniṣad says that Brahman was the first to appear among celestial deities and has been the lord and protector of the universe. Smṛti also says that at the time of creation He creates the universe and destroys it at the time of dissolution, and having merged it in Himself, the soul of the universe lies down in the primordial fluid containing the seed for the next creation. The Lord from whose mind the universe has emerged is one – Sāṃkhya supports this concept which is in tune with the views of Śruti and Smṛti (quoted above). The Śruti '*Ajāmekām ...*' also mentions plurality of Puruṣa.

Knowable appears as such to beings who are not proficient in Yoga, *i.e.* those who have not attained discriminative knowledge. That too is not possible without union (of the Seer with the seen). It is for this as also because both the Seer and the seen have no cause (to account for their existence) and are eternal, that (the logical conclusion is) their union is also eternal. What is eternal yet dependent on a cause can only be an eternal flow, like the plant and its seed cycle. Union of the Seer and the seen having nescience as its cause is eternal as a flow with breaks – it is not immutably eternal. It is seen that mutable Buddhi emerges and submerges through its modifications. There is a break in the union when Buddhi merges in the causal substance to emerge again through nescience (as Asmitā-kleśa) when the union is re-established. Thus, at the macro level, the union flows on from time without a beginning like the plant-seed cycle. When nescience is eliminated through Vidyā or correct knowledge, the union (of the Seer and the seen) breaks up for all time to come – this will be dealt with later. Pañchaśikhāchārya says in this connection that since the union of the Guṇas, which are mutably eternal primary constituents of the phenomenal world, with the immutably eternal Puruṣa, the Seer of the individual corporeal body and mind, is beginningless, the union of Mahat etc. with Him is also from time without beginning. Even though the association is beginningless, it does not follow that it will last till eternity, because the association has a cause and its beginninglessness is not continuous but with 'breaks' and



'makes' (it merges and re-emerges). The word *Samyoga* (union) implies a relationship which can come to an end. The end comes when the cause of the union is eradicated. Annihilation of an entity goes against the tenet of cause and effect, but it does not apply to relationships. (Union is a relationship between two entities, the Seer and the seen. When the knowable merges into its constituent cause, there is no scope of applying the concept of union – that is the coming to the end of union.)

२३। संयोगेति। स्वरूपस्य—असामान्यविशेषस्य अभिधित्सया—अभिधानेच्छया। पुरुष इति। पुरुषोपदर्शनान् महत्तत्त्वानां व्यक्तत्वं तथा च पुरुषविषया बुद्धिः—ज्ञाताहं भोक्ताहम् इत्याद्याकारा उत्पद्यते। ततः पुरुषः स्वामी बुद्धिश्च स्वमिति। दर्शनार्थं संयुक्तः दर्शनफलकः संयोग इत्यर्थः। तच्च दर्शनं द्विविधं भोगः अपवर्गश्चेति। दर्शनकार्येति। दर्शनकार्यावसानः संयोगः—विवेकेन दर्शनस्य परिसमाप्त्या संयोगस्यापि अवसानं स्यात्। तस्माद् विवेकदर्शनं वियोगस्य कारणम्। नात्रेति। अदर्शनप्रतिद्वन्दिना दर्शनेनादर्शनं नाश्र्यते ततश्चित्तवृत्तिनिरोधस्ततो मोक्ष इत्यतो न दर्शनं मोक्षस्य अव्यवहितं कारणं यद्वा न उपादानकारणम्। दर्शनस्यापि नाशे मोक्षसम्भवात्। किं तु तन्निर्वर्तकत्वाद् दर्शनं व्यवहितकारणं कैवल्यस्य।

किञ्चेति। किं लक्षणकमदर्शनम् इत्यत्र शास्त्रगतान् अष्टौ विकल्पान् उत्थाप्य निरूपयति। (१) किं गुणानाम् अधिकारः—कार्यारम्भणसामर्थ्यम् अदर्शनम्? नेदमदर्शनस्य सम्यग्लक्षणम्। यदा गुणकार्यं विद्यते तदा अदर्शनमपि विद्यते एतावन्मात्रमत्र याथार्थ्यम्। नेदमदर्शनं सम्यग्लक्षयति। यावदाहस्तावज्जर इत्युक्तिर्यथा न सम्यग् ज्वरलक्षणं तद्वत्। (२) आहोस्विदिति द्वितीयं विकल्पमाह। दृशिरूपस्य स्वामिनो यो दर्शितविषयस्य—दर्शितः शब्दादिरूपो विवेकरूपश्च विषयो येन चित्तेन तादृशस्य प्रधानचित्तस्य अपवर्गरूपस्य अनुत्पादः। विवेकस्य अनुत्पाद एव अदर्शनमित्यर्थः। तद्धि स्वस्मिन् चित्ते भोगापवर्गरूपे दृश्ये विद्यमानेऽपि न दर्शनं नोपलब्धिरपवर्गस्येत्यर्थः। इदमपि न सम्यग्लक्षणम्। यथा स्वास्थ्यस्याभाव एव ज्वर इति ज्वरलक्षणं न सम्यक् समीचीनम्। (३) किमिति। गुणानाम् अर्थवत्ता अदर्शनमिति तृतीयोविकल्पः। अत्र यदर्थद्वयस्य अनागतरूपेणावस्थानं स्वस्य कारणे त्रैगुण्ये तदेवाददर्शनम्। इदमपि न सम्यग्लक्षणमदर्शनस्य। गुणानामर्थवत्त्वं तथाऽदर्शनञ्च अविनाभावीति वाक्यं यथार्थमपि न तदुल्लेखमात्रमेव सम्यग्लक्षणम्। यद् व्यापकं तद्रूपमित्यत्र व्याप्ते रूपस्य च अविनाभावित्वेऽपि न तत्कथनादेव रूपं लक्षितं भवेदिति। (४) अथेति। अविद्या प्रतिक्षणं प्रलये च स्वचित्तेन—स्वाधारभूतचित्तस्य प्रत्ययेन सह निरुद्धा—संस्काररूपेण स्थिता, स्वचित्तस्य—साविद्यप्रत्ययस्य उत्पत्तिबीजमिति चतुर्थो विकल्प एव समीचीनः, सनिमित्तस्य संयोगस्य च सम्यगवधारणसमर्थः। (५) पञ्चमं विकल्पमाह किमिति। स्थितिसंस्कारक्षये या गतिसंस्कारस्याभिव्यक्तिः यस्यां सत्यां परिणामप्रवाहः प्रवर्तते अदर्शनञ्च दृश्यते



तदेवाददर्शनम्। अत्रेदं शास्त्रवचनम् उदाहरन्ति एतद्वादिनः प्रधानमित्यादि। प्रधीयते जन्यते महदादिविकारसमूहः अनेनेति प्रधानम्। प्रधानं चेत् स्थित्या वर्तमानम्—अव्यक्तरूपेणावस्थानस्वभावकं स्यात्—अभविष्यत्, तदा विकाराकरणाद् अप्रधानं स्यान्मूलकारणं न अभविष्यत्। तथा गत्या एव वर्तमानं—विकारावस्थायां सदैव वर्तमानस्वभावकं चेद् अभविष्यत् तदा विकारनित्यत्वाद् अप्रधानम् अभविष्यत्। तस्माद् उभयथा स्थित्या गत्या चेत्यर्थः प्रधानस्य प्रवृत्तिः, ततश्च प्रधानव्यवहारं मूलकारणत्वव्यवहारं लभते नान्यथा। अन्यद् यद् यद् वस्तु कारणरूपेण कल्पितं भवति तत्र तत्र एष समानः चर्चः—विचार इति। अस्मिन् विकल्पे मूलकारणस्य स्वभावमात्रमेवोक्तं न च तन्मात्रकथनं व्यवहितकार्यस्य संयोगस्य स्वरूपं लक्षयेदिति। यथा विकारशीलाया मृत्तिकायाः परिणामविशेषो घट इति न चैतद् घटद्रव्यस्य सम्यग् विवरणम्। (६) षष्ठं विकल्पमाह दर्शनेति। एके वदन्ति दर्शनशक्तिरेवाददर्शनम्। ते हि प्रधानस्यात्मख्यापनार्था प्रवृत्तिरित्यनया श्रुत्या स्वपक्षं प्रतिपोषन्ति। श्रुतौ अपि उक्तं प्रधानस्य आत्मख्यापनार्था प्रवृत्तिरित्याकूतम्। ख्यापनं दर्शनं तदर्थं चेद् अदर्शनरूपा प्रवृत्तिः तदा प्रवृत्तेः शक्तिरूपावस्थैव प्रवृत्तिसामर्थ्यमेव वा अदर्शनमित्येषां नयः। अस्मिन् लक्षणेऽपि पूर्वदोषप्रसङ्गः, आतपाज्जातं शस्यं तण्डुलमित्युक्तिर्न तण्डुलस्य सम्यग्बोधाय भवति। अदर्शनं चित्तधर्मः तस्य व्यवहितमूलकारणस्य प्रधानस्य प्रवृत्तिस्वभावकथनमेव नानवद्यं तल्लक्षणम्। (७) सप्तमं विकल्पमाह उभयस्येति। उभयस्य—द्रष्टृदृश्यस्य च धर्मः अदर्शनमित्येके आतिष्ठन्ते। तत्र—तन्मते इदम्—अदर्शनं तैरेवं सङ्गतं क्रियते, तद्यथा दर्शनं—ज्ञानं द्रष्टृदृश्यापेक्षं तस्मात् तद् दर्शनं तद्भेदः अदर्शनञ्चापि तदुभयस्य धर्म इति। द्रष्टृदृश्यापेक्षमदर्शनम् इत्युक्तिर्यथार्थापि न तु तादृशा दृशा अदर्शनं व्याकर्तव्यम्। (८) अष्टमं विकल्पमाह दर्शनेति। केचिद् वदन्ति विवेकव्यतिरिक्तं यददर्शनज्ञानं शब्दादिरूपं तदेवाददर्शनम्। ज्ञानकाले द्रष्टृदृश्ययोः संयोगस्यावश्यम्भावित्वेऽपि इन्द्रियादौ अभिमानरूपस्य विपर्ययस्य फलमेव शब्दादिज्ञानं तस्मान्न तज्ज्ञानं संयोगहेतोरदर्शनस्य स्वरूपं भवितुमर्हतीति।

एषु विकल्पेषु द्वितीय एव अभावमात्रस्तस्मात् स एव प्रसज्यप्रतिषेधं गृहीत्वा व्याकृतः, इतरे तु पर्युदासं गृहीत्वेति विवेच्यम्। इत्येत इति। एते सांख्यशास्त्रगता विकल्पाः—मतभेदाः। तत्र—अदर्शनविषये; सर्वपुरुषाणां गुणसंयोगे एतद् विकल्पबहुत्वं साधारण-विषयमित्यन्वयः। एतदुक्तं भवति। पुरुषैः सह गुणसंयोग इति यथार्थं सामान्यविषयं प्रकल्प्य सर्वेषु विकल्पेषु अदर्शनम् अभिहितम्। न च तेनैव हेतुहेतु अदर्शनं सम्यग् निरूपितं स्याद् यादृशान्निरूपणाद् दुःखहानोपायो निरूपितो भवेत्। तच्च प्रत्येकं पुरुषेण सह तद्बुद्धेः संयोगस्य हेतुनिरूपणादेव साध्यम्। चतुर्थे विकल्पे तथैवाददर्शनं लक्षितमिति।

2.23 The aphorism wishes to expand the true nature (as distinct from



general observable characteristics) of the union (of the Seer and the seen).

Witnessing by Puruṣa causes manifestation of individual pure I-sense which in turn generates Puruṣa oriented cognition e.g. 'I am the knower', 'I experience' etc. Hence Puruṣa becomes the owner and Buddhi his property (I.4). *Darśanārtham Samyuktam* = union is that which produces Darśana i.e. cognition. Such cognition is of two kinds : Bhoga and Apavarga.

When all cognitions cease with dawning of discriminative knowledge, alliance also comes to an end. In other words alliance of Buddhi and Puruṣa persists as long as cognition exists. Hence discriminative knowledge is the cause of termination of the alliance. Discriminative knowledge, antithesis of nescience, is its lethal antidote and in the process fluctuations of the mind are arrested. Discriminative knowledge is thus not the direct or immediate cause of liberation and not even its constituent cause, because liberation takes place only when discriminative knowledge also disappears. But discrimination brings in emancipation and so is its secondary or initiating cause. (Discriminative knowledge having destroyed misapprehension has nothing else to do when the mind, its base, disappears along with both mundane and discriminative knowledge. For Buddhi, that is the state of liberation and for the Seer, Self-in-Itself or Kaivalya.)

What is the distinctive characteristic of misapprehension? To arrive at an answer, eight possible alternatives mentioned in the scriptures are cited. These are,

- i) Is misapprehension the ability of the Guṇas to mutate and produce the next generation of mutables? It is not the complete characteristic of misapprehension, being true to the extent that misapprehension remains as long as the Guṇas mutate. Just as running a temperature is not the complete description of fever, so the above description of misapprehension is incomplete.
- ii) The second alternative : The mind presents to its master, the Seer, both Bhoga and Apavarga. Non-production of the primary mind which presents Apavarga to the Seer is misapprehension; in other words, this means that non-production of discriminative knowledge is misapprehension. It is also not an appropriate description – as inappropriate as defining fever as loss of health.
- iii) Third alternative describes misapprehension as the Guṇas' potential to serve as Bhoga and Apavarga. In other words, misapprehension



is the twin objectives remaining unmanifest in their causal form as Guṇas. (Mutability which is the root of manifestation of Bhoga and Apavarga is being called misapprehension.) This definition also misses the mark. Potentiality of the Guṇas to blossom into twin objectives, and misapprehension are being termed correlative – there is truth in this statement. Even then a mere mention of the correlation is not a complete definition of misapprehension. It is like equating pervasion with form. The two are correlative, yet pervasion is an inadequate description of form.

- iv) On every occasion when a misapprehended cognition ends as also when the universe is dissolved, Avidyā gets transferred to its latency to re-emerge at the initiation of the next misapprehended cognition, or in the case of the mind, misapprehension reappears on the resurgence of the mind. (In neither of the two instances does the latency of Avidyā disappear.) The fourth alternative is correct as it is able to explain misapprehension right from its cause. (As one misapprehension ends, its latency brings forth a new one. Thus the alliance between the Seer and the seen and the cause of the union has been continuing from time *sans* beginning. This is the correct distinctive sign of misapprehension.)
- v) Fifth alternative describes misapprehension as the decline of the latency of inertia and the rise of the latency of motion, which results in manifestation of the stream of mutations as also strengthening and manifesting misapprehension. Its proponents quote the old saying that Pradhāna is what mutates to produce Mahat etc. Had Pradhāna existed only in the inert unmanifest state it could not have given rise to Mahat and would have been A-pradhāna, *i.e.* it would not have been regarded as the primal cause of all manifestations. Had its existence been one of perpetual motion *i.e.* if it existed only as manifest mutations it would have again been A-pradhāna, because it would then be always mutating without ever existing as the primal cause of creation. Since it displays both the characteristics – inert and unmanifest on one hand and mutative and mobile on the other – it is accepted as Pradhāna, the principal cause. Otherwise it could not have gained that epithet. This rule applies to all other entities which mutate to beget other manifest forms.

This alternative merely states the nature of the primal cause. So it is silent on its after effect (not immediately adjacent) — the alliance.



It is like stating that a pot is the end product of mutation of earth, which does not say very much about the pot as such.

- vi) Some say that the faculty of mundane cognition is misapprehension. In support they cite the saying from scripture : Effort of Pradhāna is directed to manifestation of self. Their line of argument is as follows : Scripture says that the effort of Pradhāna is to manifest which involves cognition of objects. Since the latter brings in misapprehension, it is the propensity of Pradhāna (to manifest) in the potential form which is misapprehension. This alternative is also fallacious for the reason stated earlier. That rice is a cereal which requires sunlight for its production does not fully convey what rice is. Misapprehension is a property of the mind. Pradhāna is the primal cause (of manifestation of the universe). To describe misapprehension as the propensity of Pradhāna in the potential form does not clearly bring out what misapprehension really is.
- vii) Seventh alternative : Some say that misapprehension is an attribute both of the Seer and the seen. Their line of argument is that misapprehension is a form of cognition and cognition is produced by the joint action of the Seer and the seen. Their contention that misapprehension (being a modification of the mind) is attributable to both the Seer and the seen is correct but it is not the right way to describe misapprehension. (It is like tracing the child to its parents which does not bring out the child's personal traits.)
- viii) Eighth alternative : Some say that knowledge other than discriminative knowledge, including perception of light, sound etc. is misapprehension. While conceding that alliance of the Seer and the seen is essential for perception, their contention fails as misapprehension precedes such knowledge and hence knowledge cannot be the cause of misapprehension. (In other words, result of misapprehension is being cited as its characteristic. It is like saying, 'Poison is that whose intake is fatal' — which cannot be a direct description of poison.)

Of these (eight alternatives), the second one offers an answer based only on negation — an 'absence of approach'. The rest are also what the Sanskrit grammarians would call basically negative. They have tried to explain in terms of other alternative entities, which are various viewpoints under the common Sāṃkhya umbrella. Common to all is Vyāsa's commentary mentioning penetration of misapprehension in all beings linked by means of the Guṇas. In other words, all the alternatives have started from the



common factual base viz. alliance of Puruṣa with the Guṇas, and then they have variously tried to pinpoint misapprehension. But merely pointing out the cause of misery does not evolve a way out to eradicate it, which requires a clear and effective picture. Eradication of sorrow is possible only through an explanation of the cause of alliance between Puruṣa and Buddhi which is applicable universally. The fourth alternative has pointed out that aspect of misapprehension.

२४। यस्त्विति। यस्तु प्रत्यक्चेतनस्य—प्रतीपम् आत्मविपरीतम् अनात्मभावम् अञ्चति विजानातीति प्रत्यक् यद्वा प्रति प्रति बुद्धिम् अञ्चति अनुपश्यतीति प्रत्यक्, तद्रूपचेतनस्य, प्रत्येकं पुरुषस्येत्यर्थो यः स्व-स्वरूपबुद्धिसंयोगस्तस्य हेतुरविद्या। अविद्यात्र विपर्ययज्ञानवासना, अतद्रूपख्यातिप्रवणचित्तप्रकृतिरूपा तादृश्य एव वासना विपर्यस्तप्रत्ययस्य मूलहेतवः, ततस्ता एव स्वानुरूपान् प्रत्ययान् जनयेरन्। ततः प्रतिक्षणं बुद्धिपुरुषसंयोगः प्रवर्तते, यतो विपर्यस्तज्ञानवासनावसिता बुद्धिर्न पुरुषख्यातिरूपां कार्यनिष्ठां—कार्यावसानं प्राप्नुयात्। पुरुषख्यातौ सत्यां परवैराग्येण निरुद्धा बुद्धिर्न पुनरावर्तते।

अत्रेति। कश्चिदुपहासक एतत् षण्डकोपाख्यानेन उद्घाटयति। सुगमम्। तत्रेति। आचार्यदिशीयः—आचार्यकल्पः वक्ति बुद्धिनिवृत्तिः ज्ञाननिवृत्तिरेव मोक्षो न च ज्ञानस्य विद्यमानतेत्यर्थः। यतः अदर्शनाद् बुद्धिप्रवृत्तिस्ततः अदर्शनकारणाभावाद्—अदर्शनरूपं कारणं तस्य अभावाद् बुद्धिनिवृत्तिः। अदर्शनं बन्धकारणं—दृश्यसंयोगकारणं तच्च दर्शनाद् विवेकान् निवर्तते। यथाग्निः स्वाश्रयं दग्ध्वा स्वयमेव नश्यति तथा दर्शनम् अदर्शनं विनाश्य स्वयमेव निवर्तते। उपसंहरति तत्रेति। तत्र—मोक्षविषये, या चित्तस्य निवृत्तिः स एव मोक्षः। अतोऽस्य उपहासकस्य अस्थाने—अयुक्त एव मतिविभ्रम इति।

**2.24** Pratyak is that which knows the non-self as opposed to self. Alternatively, Pratyak is the witness of individual Buddhi. Union of such consciousness (*i.e.* individual Puruṣa) with Buddhi (of which He is the owner) is due to Avidyā (nescience). Avidyā here denotes Vāsanā (subliminal imprint) of misapprehension which permeates the mind prone to generation of distorted modifications<sup>1</sup>. In fact its effort is to generate modifications rooted in Avidyā (subject to availability of suitable latency). That ensures

<sup>1</sup> Proneness of mind of most people towards Avidyā is illustrated by the common example of friends of long standing falling out over a trivial misunderstanding. Logically a friendship nurtured over many years should take a long time to break up, but it does not happen that way. At the other end an adept with his mind cleansed through spiritual practice normally radiates goodwill and amity so that his peace (with himself and others) is never disturbed. Such is the prone-to-Vidyā mind of a Yogin.



continued renewal of union between Buddhi and Puruṣa because mutation of Buddhi full of erroneous knowledge and Vāsanā thereof never ends. (Discriminative enlightenment or Apavarga puts an end to erroneous knowledge and hence termination of functioning of Buddhi, which does not take place so long as cognition contrary to discrimination exists.) Discriminative enlightenment followed by Para-vairāgya (supreme detachment) leads to arrested state of Buddhi which does not revert to functioning (signifying termination of its functioning).

Some cite the story of the eunuch to illustrate the concept. A spiritual preceptor has stated that liberation is not concomitant with presence of knowledge but cessation of all knowledge, because it is misapprehension that activates Buddhi and when it is non-existent, Buddhi also ceases to function. Misapprehension is the cause of bondage *i.e.* alliance with knowables. Just as fire having burnt the fuel which kept it going gets extinguished on its own, so does discriminative knowledge liquidate misapprehension after which it also ceases to exist. Commentary concludes thus : Extinction of mind is liberation. Hence, it is achieved not through the mind but through its extermination. Thus the person who tried to ridicule (the concept of liberation by citing the story of a eunuch) was off the mark; the illustration is not applicable.

२५। सूत्रमवतारयति हेयमिति। तस्येति। अदर्शनस्याभावः—दर्शनेन नाशः सत्यज्ञानस्यैव जनिष्यमाणता, ततः संयोगस्यापि अभावः—अत्यन्ताभावः साततिकः असंयोगो न पुनः संयोग इत्यर्थः। पुरुषस्य बुद्ध्या सह अमिश्रीभावः—महदादेरव्यक्ताप्राप्तिरित्यर्थः। ततश्च दृशेः कैवल्यं—केवलता द्वैतहीनता। स्पष्टमन्यत्।

2.25 Absence of nescience *i.e.* its extinction through discriminative knowledge and generation of true cognition results in dissolution of the union (between Puruṣa and Buddhi) totally and irrevocably for all time. Separation ensues between Puruṣa and Buddhi, *i.e.* Mahat and other mutations merge in the unmanifest (Prakṛti). It results in the Seer remaining in Himself alone, without any trace of duality. (Duality ascribed to the Seer is in respect of His association with Buddhi, which is not applicable in that state.)

२६। अथेति हानोपायमाह। सत्त्वेति। अस्मीतिप्रत्ययमात्रं बुद्धिसत्त्वमधिगम्य ततोऽन्यस्तस्यापि साक्षी पुरुष इत्येतन्मात्रानुभूतिर्विवेकख्यातिः। चेतसस्तन्मयत्वात् तदा तद्विवेकस्य प्रख्यातिः। सा तु ख्यातिः अनिवृत्तमिथ्याज्ञाना—अहंबुद्धि-ममत्वबुद्ध्यास्मीतिबुद्धि-रूपेभ्यो विपर्यस्तप्रत्ययेभ्य इत्यर्थः प्लवते। यदा विपर्यय-संस्कारक्षयाद् मिथ्याज्ञानं बन्ध्यप्रसवं



भवति-विपर्ययप्रत्ययान् न प्रसूत इत्यर्थः, तथा च परस्यां वशीकारसंज्ञायां-वैराग्यस्य परावस्थायामित्यर्थः वर्तमानस्य योगिनस्तदा विवेकख्यातिरविप्लवा भवति। सा तु दुःखहानस्य प्राप्त्युपायः। शेषमतिरोहितम्।

**2.26** The means of attaining liberation is being stated. Discriminative enlightenment is to first realise Buddhi, which is one's pure I-sense, and then keep oneself absorbed only in the thought that Puruṣa is different from that state (of pure I-sense), being its witness. With the mind saturated with discernment, discriminative enlightenment becomes predominant (predominance comes through its overwhelming other modifications). If, however, nescience is not completely destroyed *i.e.* if contrary modifications like 'me-mine' feelings right up to pure I-sense have not been exterminated, discriminative enlightenment (in course of time) gets overwhelmed by them. When with elimination of its latencies, nescience becomes unproductive *i.e.* it can no longer generate false modifications, the Yogin goes beyond the *Vaśīkāra* stage of renunciation. Then his discriminative enlightenment becomes undisturbed. That is the way to total emancipation from sorrow, which is liberation.

२७। तस्येतीति। तस्य सप्तधा प्रान्तभूमिः-प्रान्ता भूमयो यस्याः सा। प्रज्ञेति। प्रत्युदितख्यातेः-उपलब्धविवेकस्य योगिनः प्रत्याम्नायः तादृशं योगिनं परामृशतीत्यर्थः। प्रज्ञेयाभावाद् यदा प्रज्ञा परिसमाप्ता भवति तदा सा प्रान्तभूमिप्रज्ञेत्युच्यते। सा च चित्तस्याऽशुद्धिरूपावरणमलापगमाद् अविवेकप्रत्ययानुत्पादे सति च, विषयभेदाद् विवेकिनः सप्तप्रकारा भवति। तद्यथा (१) परिज्ञातमिति। हेयस्य सम्यग् ज्ञानात् तद्विषयायाः प्रज्ञाया निवृत्तिरित्येतद्रूपख्यातिः। (२) क्षीणेति। क्षेतव्यताविषयायाः प्रज्ञाया या निवृत्तिस्तस्या उपलब्धिः। (३) साक्षादिति। निरोधाधिगमात् परगतिविषयायाः प्रज्ञायाः समाप्तिः। (४) भावितो-निष्पादितो विवेकख्यातिरूपो हानोपायः। न पुनर्भावनीयम् अन्यदस्तीति प्रज्ञायाः प्रान्तता। एषा चतुष्टयी कार्या-प्रयत्ननिष्पाद्या विमुक्तिः। कार्यविमुक्तिरिति पाठे तु कार्यात् प्रयत्नाद् विमुक्तिरित्यर्थः।

त्रयी चित्तविमुक्तिः। चित्तात्-प्रत्ययसंस्काररूपाद् विमुक्तिः, आभिः प्रज्ञाभिः चित्तस्य प्रतिप्रसव इत्यर्थः। एता अप्रयत्नसाध्याः कार्यविमुक्तिसिद्धौ स्वयमेव उत्पद्यन्ते। (५) तत्र आद्यायाः स्वरूपं बुद्धिश्चरिताधिकारा-मदीया बुद्धिर्निष्पन्नार्थेति उपलब्धिः। (६) द्वितीयां चित्तविमुक्तिप्रज्ञामाह गुणा इति। बुद्धेर्गुणाः-सुखाद्याः स्वकारणे-बुद्धौ प्रलयाभिमुखाः तेन -कारणेन चित्तेन सह अस्तं गच्छन्ति। अस्याः प्रान्तभूमितामाह न चैषामिति। प्रयोजनाभावाद् बुद्ध्या मे प्रयोजनं नास्तीति परवैराग्येण ख्यातेरित्यर्थः। अस्यां प्रलीयमाना मे बुद्धिर्न



पुनरुदेतीति ख्यातिः स्यात्। (७) तृतीयामाह एतस्यामिति। सप्तम्यां प्रान्तप्रज्ञायां पुरुषो गुणसम्बन्धातीतादिस्वभाव इतीदृशख्यातिमञ्चितं भवति। ततः परतरस्य प्रज्ञेयस्याभावाद् अस्याः प्रान्तता। श्रुतिश्चात्र “पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः” इति। एतामिति। पुरुषः—योगी कुशलः—जीवन्मुक्त इत्याख्यायते। तदा जीवन्नेव विद्वान् मुक्तो भवति। दुःखेनापरामृष्टो मुक्त इत्युच्यते। शाश्वती दुःखप्रहाणिरस्य योगिनः करामलकवद् आयत्ता भवति तथा लीलया च दुःखातीतायामवस्थायाम् अवस्थानसामर्थ्यान् नासौ दुःखेन स्पृश्यते अतो जीवन्नपि मुक्तो भवति। उक्तञ्च “यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते” इति। चित्तस्य प्रतिप्रसवे पुनरुत्थानहीने प्रलये मुक्तः कुशलः—विदेहमुक्तो भवति गुणातीतत्वात्—त्रिगुणसम्बन्धाभावादिति।

2.27 Seven kinds of ultimate insight dawns in Yogin established in discriminative enlightenment. Such ultimate insight extends to the limit of knowledge including all that can possibly be apprehended (*i.e.* knowledge in its entirety). *Pratyuditakhyāti* = Yogin who is established in discriminative knowledge – this aphorism is applicable to such a Yogin. Ultimate insight is that state where accumulation of knowledge comes to an end because of non-availability of any more fresh knowables. When the veil of impurity obstructing the mind is removed *i.e.* when generation of contra-discriminative modifications ceases, the discriminator's insight covers seven different heads :

- i) With full (and final) assessment of things fit to be abandoned, there is nothing else to be known about them.
- ii) Realisation that need for insight related to things to be attenuated has ceased (its objective having been fulfilled).
- iii) Proficiency in Nirodha-samādhi marks the end of insight on the supreme goal or liberation.
- iv) Discriminative enlightenment, the means to attain liberation, has been attained – so nothing else (no other means) remains to be pursued and so it marks the end of insight in this respect. The above four involves action *i.e.* liberation or release (from insight) through careful effort. An alternative reading of the Bhāṣya – *Kārya-vimukti* in place of *Kāryā Vimukti* = liberation or release from action or effort, which carries the same sense.

Liberation from (the bondage of) mind is of three kinds. Liberation means liberation from both modifications and latencies of Chitta. In other words, the following insights lead to permanent dissolution of



the mind. These do not call for any new effort. Having attained the aforesaid liberation from action (or liberation through careful effort), these are produced spontaneously.

- v) The first of these is the realisation, 'My Buddhi has fulfilled its quota of work' which means, in other words, 'My objectives of Bhoga and Apavarga have been attained'.
- vi) The second liberation from the bondage of mind is being stated. 'Attributes of Buddhi *i.e.* pleasure, pain and stupefaction are heading for merging into their cause (Buddhi)'. This, in effect, is the realisation, 'They are becoming extinct along with their cause'. The element of ultimacy in the insight associated with this second liberation of Chitta is being stated. When its requirement ceases, supreme detachment leads the Yogin to the conviction 'I have no further need of Buddhi', which in turn leads to dawning of the knowledge 'There will be no resurgence of my Buddhi which is dying out'.
- vii) In the third release from the mind, which is the seventh insight, Chitta is full of apperception related to Puruṣa, like He (Puruṣa) transcends all connection with the Guṇas. There being nothing further left for apprehension, it is the ultimate insight. Śruti says the same thing, 'There is nothing beyond Puruṣa. That is the highest and ultimate goal'. Yogin in that state is hailed as proficient or alive yet liberated. The term liberated is applicable to one who is completely unaffected by misery. To such a Yogin, annihilation of all misery for all time to come is like a child's play – held, as it were, like a fruit in the hand, and he is able at his own sweet will to move into the state beyond sorrow. He is not affected (not even touched) by it. Hence he is alive and yet liberated. Gīta describes this state as : 'Staying there the Yogin is not affected by the gravest of misfortunes'. On extinction of Chitta *i.e.* its disappearance from which there is no resurgence, he is called Mukta-kuśala or Videhamukta; liberated because he transcends the Guṇas and has no further connection with them.

२८। हानस्योपायो या विवेकख्यातिः सा सिद्धा भवतीति उक्ता। न च सिद्धिरन्तरेण साधनम्। अतस्तत् साधनम् अभिधास्यते। सुगमम्। क्षयक्रमानुरोधिनी-क्रमशः क्षीयमाणायाम् अशुद्धौ क्रमशश्च विवर्धमाना ज्ञानस्य दीप्तिर्भवतीत्यर्थः। योगाङ्गेति। यैरुपादाननिमित्तैः कश्चित् पदार्थो जात इति ज्ञायते तानि तस्य कारणानि। तच्च कारणं नवधा। तत्र उत्पत्तिकारणम् उपादानाख्यम् अन्यच्च सर्वं निमित्तकारणम्। तत्रेति। विज्ञानस्य उपादानं मनः। मन एव



परिणतं विज्ञानमुत्पादयतीति। अभिव्यक्तिः—उद्घाटकेन प्रकाशः आलोकः रूपज्ञानञ्च अभिव्यक्तिकारणं द्रव्याणां प्रतिस्विकरूपज्ञानस्येति शेषः। विकारकारणं—विकारः नात्र धर्मान्तरोदयमात्रः किं तु इष्टः अनिष्टो वा प्रकटविकारः। प्रत्ययकारणं—हेतुरूपम् अनुमापकं कारणम्। अन्यत्वेति। अन्यत्वप्रत्ययस्य साधकानि निमित्तानि अन्यत्वकारणम्। तथैव धृतिकारणम्। उदाहरणैः स्पष्टमन्यत्।

**2.28** Mention has been made of discriminative enlightenment as the means of gaining liberation from misery, *i.e.* it is a form of attainment. But attainment does not come without practice. Hence that practice is being stated. The lustre of knowledge is proportional to the decline of impurities. As the impurities get attenuated so does the lustre increase. Material and instrumentality by which an entity is known to be produced, are its causes. Such causes may be of nine kinds. Source or origin is the material cause, the rest are efficient or instrumental causes. Mind is the origin (cause) of knowledge, it is the mind which mutates to produce knowledge. Cause of manifestation reveals like a key or an opener. Light and power of visual comprehension of a living being are causes of manifestation of specific individual forms of objects because these two make their forms visible. Mutation : mutation here does not mean only change of property, but the cause of emergence of the end product of mutation as desirable or undesirable, *i.e.* objects changing for the better or the worse. Knowledge: inference based on reasoning or some distinctive mark leading to identification of the inferable entity (knowable). Mistaken identification : knowing an object as what it is not, is also based on reasons which in such instances are the reasons for its wrong identity. Retention as a cause is also similar. (What sustains an entity is the cause of its retention; *e.g.* the body is the cause of retention of the organs.) The rest has been made clear by the supporting examples in the Bhāṣya.

२९। यमादीनि अष्टौ योगाङ्गानि अवधारयति तत्रेति। अङ्गसमष्टिरेव अङ्गी। न च अङ्गेभ्यः पृथग् अङ्गी अस्ति। यमादीनां सर्वेषां चित्तस्थैर्यकरत्वात् चित्तनिरोधरूपस्य योगस्य तानि अङ्गानि। तत्राप्यस्ति अन्तरङ्गबहिरङ्गरूपो भेद इति। यथा पञ्चाङ्गस्य प्राणस्य आद्यमङ्गं प्राणसंज्ञया अभिहितं तथा योगाख्यस्य समाधेरपि चरमाङ्गं समाधिशब्देन संज्ञितमिति। उक्तञ्च मोक्षधर्मे “वेदेषु चाष्टगुणिनं योगमाहुर्मनीषिण” इति।

**2.29** Eight accessories to Yoga, Yama etc. (Yogāṅgas) are being enunciated. Sum total of the *Āṅgas* (literally limbs) (vide Footnote to Sūtra II.28) constitutes the body. A body as distinct from its limbs does not exist. Starting with Yama and Niyama, all the eight Yogāṅgas help to



stabilise the mind and so they are reckoned as accessories to Yoga whose (main) feature is bringing the mind to the arrested state. They are categorised – some are internal, others external. Just as the first of the Prāṇas (vital forces – Prāṇa, Apāna etc.) has the same name, Prāṇa, similarly the chief and ultimate of the accessories to Yoga, Samādhi is a synonym of Yoga. In Mahābhārata, among the tenets of liberation (a part of Śānti-parva) is mentioned 'In the Vedas, the learned call Yoga as of eight limbs'.

३०। तत्रेति। सर्वथा—कायेन मनसा वाचा, सर्वदा—प्राणात्ययादिसंकटकालेऽपीत्यर्थः। स्थावरजङ्गमादिसर्वप्राणिनाम् अनभिद्रोहः, पीडनबुद्धिराहित्यम् इत्येव योगाङ्गभूता अहिंसा। उत्तरे च यमनियमास्तन्मूलाः—सा अहिंसा मूलं येषां ते, तत्सिद्धिपरतया—तस्या अहिंसाया या सिद्धिपरता तया सिद्धिपरत्वेन हेतुना इत्यर्थः, तत्प्रतिपादनाय—अहिंसानिष्पत्तये, प्रतिपाद्यन्ते—गृह्यन्ते, तदवदातकरणाय एव—अहिंसाया निर्मलीकरणाय एव उपादीयन्ते योगिभिरिति शेषः। तथा चोक्तं स इति। ब्रह्मविद् यथा यथा बहूनि व्रतानि समादित्सते—समादातुमिच्छति तथा तथा प्रमादकृतेभ्यः—क्रोधलोभमोहकृतेभ्यो हिंसानिदानेभ्यः—कर्मभ्यो निवर्तमानः सन् तामेवाहिंसाम् अवदातरूपां—निर्मलां करोतीति।

सत्यमिति। यथार्थं वाङ्मनसे—प्रमाणप्रमितविषयाणामेव मनसा उपादानं नाप्रमितस्येति यथार्थं मनः। यन्मनसि स्थितं तस्य एवाभिधानं नान्यस्येति यथार्था वाक्। परत्रेति। परत्र स्वबोधसंक्रान्तये या वाक् प्रयुज्यते सा वाग् यदि वञ्चिता—वञ्चनाय प्रयुक्ता, भ्रान्ता—भ्रान्तिजननाय सत्याच्छादनाय प्रयुक्ता, तथा प्रतिपत्तिबन्ध्या—अस्पष्टार्थपदैरुच्यमानत्वात् स्वबोधाच्छादिका न स्यात् तदा सत्यं भवेद् नान्यथा। मनसि तात्त्विकसत्याधानं मनोभावस्य च ऋज्वा स्पष्टया प्रतिबोधसमर्थया च वाचा भाषणं सत्यसाधनमित्यर्थः। एपेति। किञ्च एषा यथार्था अपि वाग् न परोपघाताय प्रयोक्तव्या। स्मर्यते च “सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम्। प्रियञ्च नानृतं ब्रूयादेष धर्मः सनातनः” इति।

हिंसादूषितं सत्यं पुण्याभासमेव। तेन पुण्यप्रतिरूपकेण—पुण्यवत् प्रतीयमानेन सत्येन कष्टतमः—कष्टबहुलं निरयं प्राप्नुयात्। कष्टतममिति पाठान्तरम्। स्तेयमिति। न हि चौर्यविरतिमात्रम् अस्तेयं किन्तु अग्रहणीयविषये अस्पृहारूपं तत्। ब्रह्मचर्यमिति। गुप्तानि—रक्षितानि संयतानि चक्षुरादीन्द्रियाणि येन तादृशस्य स्मरणकीर्तनादिरहितस्य यमिन उपस्थेन्द्रियसंयमो ब्रह्मचर्यम्। विषयाणामिति। अर्जनरक्षणादिषु दोषः—दुःखं तद्दर्शनाद् देहरक्षातिरिक्तस्य विषयस्य अस्वीकरणम् अपरिग्रहः। स्मर्यते च “प्राणयात्रिकमात्रः स्याद्” इति।

2.30 *Sarvathā* = by all means – by the body, by the mind and by one's speech (must one refrain from injuring any living being). *Sarvadā* = at all times, for example, even when one's own life is at stake. *Ahiṃsā*



as an accessory to Yoga is abstaining, even in one's thought, from causing harm to all living beings including plants and animals. The rest of the Yamas and Niyamas (to be described hereafter) are all based on Ahimsā. *Tatsiddhi-paratayā* = for success or fulfilment of that (Ahimsā). The rest of the Yamas and Niyamas are adopted (*i.e.* practised) as means of fulfilment of Ahimsā, to make its practice accomplished in all respects and to make it flawless. It has been said in this connection that whatever vows Brāhmaṇa (*i.e.* who has apprehended Brahman) takes, make him desist more and more from injuring others under spell of delusion or self-forgetfulness, *i.e.* out of anger, greed or stupefaction, and thereby purifies his own practice of Ahimsā. (Ahimsā being the base of all spiritual practices, whatever vows the Brāhmaṇa may be observing, each of them in its own way serves to purify the practice of Ahimsā.)

Truthfulness is to make speech and mind conform to facts. When the mind accepts only what are factual *i.e.* which are established by direct perception, inference or testimony as correct cognition, and not something that has not been so established, then only does the mind conform to facts. Speech can be said to be genuine or truthful when it spells out only what is there in the mind and nothing else. Words meant to convey to others what is in one's own mind, if they are not intended to deceive, or to give a false impression, or to hide facts, or to camouflage one's real feeling through use of jargons containing vague and uncommon words, then (*i.e.* if none of the above characteristics are present) the speech can be deemed to be truthful, and not otherwise. Practice of truthfulness lies in holding on to the cardinal principles in one's mind and to express what is there in the mind by words which are straightforward, clear and comprehensible to the listener. Nevertheless such words, even when true, must not be used to cause pain to someone. *Manu Saṁhitā* says in this connection : 'Speak the truth, speak what is pleasant to the listener, avoid speaking unpleasant truth, do not tell a lie even if it pleases the listener – such is the eternal code of conduct.'

Truth vitiated by malice is only a semblance of virtue. The end result of such truth, a deceptive disguise posing as virtue, is painful sojourn in dark hell. (Only truth in harmony with Ahimsā etc. is truthfulness as an accessory to Yoga.) Desisting merely from actual stealing is not Asteya. To give up the urge to take something which is not rightfully one's (to cleanse the mind thoroughly from the least trace of such urge) is the



distinctive nature of Asteya. Brahmacharya is first guarding carefully the other organs like the eyes (through restraint) and after having done so to abstain from talking or thinking of sex and finally to suppress the sexual organs. Aparigraha consists in apprehending that possessions entail five-fold misery – in acquisition, protection, decay (which is unavoidable), association (breeding attachment) and malice, and having done so not to accept anything more than the bare necessities of life. Mahābhārata says on this : 'Accept only what is needed for subsistence'.

३१। तेत्विति। यमानुष्ठानस्य विशेषमाह। सार्वभौमा यमा महाव्रतमित्युच्यते। सुगमम्। समयः—नियमः। अविदितव्यभिचाराः—स्खलनशून्याः।

**2.31** Distinctive nature of practice of Yamas is being stated. When they become universal, *i.e.* not restricted by any condition, Yamas can be called great vows. *Samaya* (time, in common usage) = rule of duty (as prevalent in the society, as fighting battles is for a Kṣatriya – one whose profession by birth is to protect people, by going to war if needs be). *Aviditavyabhichārā* = without slippage, *i.e.* strictly following the rule.

३२। नियमान् व्याचष्टे तत्रेति। मेध्याभ्यवहरणादि—मेध्यानां पवित्राणां पर्युषित-पूतिवर्जितानाम् अभ्यवहरणम्—आहारः। आदिशब्देन अमेध्यसंसर्ग-विवर्जनमपि ग्राह्यम्। बाह्याशौचादपि चित्तमालिन्यम् अतो बाह्यं शौचमपि विहितम्। चित्तमलानां—मदमानमात्सर्येर्षासूयाऽमुदितादीनां क्षालनम्। सन्तोषः सन्निहितसाधनात्—प्राप्तविषयाद् अधिकस्य अनुपादित्सा—तुष्टिमूला ग्रहणेच्छाशून्यता। उक्तञ्च “सर्वतः सम्पदस्तस्य सन्तुष्टं यस्य मानसम्। उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः” इति। तपः—द्वन्द्वजदुःखसहनम्। स्थानं—निश्चलावस्थानम्, तन्ममासनजञ्च यद् दुःखं तस्य सहनम्। काष्ठमौनं—सर्वविज्ञप्तित्यागः, आकारमौनं—वाग्विज्ञप्तित्यागः। ईश्वरप्रणिधानम्—ईश्वरे सर्वकर्मार्पणं—कर्मफलाभिसन्धिः शून्यता।

सत्यस्तफलस्य निष्कामस्य योगिनो लक्षणमाह। शय्येति—सर्वावस्थावस्थितो योगी स्वस्थः—आत्मस्मृतिमान्, परिक्षीणवितर्कजालः—चिन्ताजालहीनः, संसारबीजस्य—अविद्यामूलकर्मणः क्षयं—निवृत्तिम् ईक्षमाणः—क्षीयमाणं ससंस्कारकर्म ईक्षमाण इत्यर्थः, नित्यमुक्तः—सदा निष्कामतानिःसंकल्पताजनितात्मतृप्तियुक्तः, अतः अमृतभोगभागी—अमृतस्य आत्मनः प्रत्यक्चेतनस्य अधिगमात् प्रमादरहिताच्च अमृतभोगभाक् स्यात्।

**2.32** Niyamas are being described. *Medhya* = pure food, *i.e.* not stale or rotten. *Medhyābhyavaharaṇādi* = eating such pure food, addition of the word *ādi* at the end denotes also avoiding physical contact with (*i.e.* not even touching) such stale or rotten food. Uncleanliness imbibed from



contact with external objects also makes the mind dirty. Hence external cleanliness. Internal cleanliness consists in getting rid of the impurities of the mind like arrogance, ego, inability to endure others' prosperity, jealousy, ascribing faults (where there are none) wrongly to others, bearing ill will etc. Contentment is to remain satisfied with what one has and disinclination to crave for more. *Sannihitasādhana* = reluctance (with a sense of contentment) to further gain. It has been said (in the Mahābhārata), 'Prosperity of one whose mind is content is all-embracing, like a person wearing shoes who feels as if the whole earth is covered with leather'. Austerities mean putting up with hardships of extremes like heat and cold, hunger and thirst etc. *Sthāna* = to stay still and to bear its pain as well as that of Āsana. *Kāṣṭha-mauna* (silence like that of a wood) = refraining from all communication (not even by gesture or sign). *Ākāramauna* (silence with gesture) = refraining from oral communication (to communicate by sign and gesture). *Īśvara-praṇidhāna* = to surrender all one's actions to God, *i.e.* to give up desire for fruits of one's actions. Surrendering all actions to God entails remembering Him constantly which brings in disinterestedness in all other actions and in results thereof. This is being dealt with hereafter.

Nature of a Yogin free from desire, who has surrendered the fruits of his action is being described. Wherever and in whatever situation he may be, the Yogin holds on to the recollection of self, free of the web of worldly thoughts, keeping watch on the declining trend of his Karma along with its associated latency. He is ever free (*i.e.* at peace with himself from uninterrupted disinterestedness and utter lack of volition) and enjoys divine bliss (*i.e.* having realised his immutable Self, who is beyond death and being free from self-forgetfulness, he partakes of divine bliss).

३३। वक्ष्यमाणैर्वितर्कैर्यदा अहिंसादयो बाधिता भवेयुस्तदा प्रतिपक्षभावनया वितर्कान् निवारयेत्। सुगमं भाष्यम्। तुल्यः श्ववृत्तेन-कुकुरचरितेन तुल्यचरितोऽहम्, श्वा इव बान्तावलेही-उद्गीर्णस्य भक्षकः। तपसो वितर्कः सौकुमार्यं, स्वाध्यायस्य वृथा वाक्यम्, ईश्वरप्रणिधानस्य अनीश्वरगुणयुक्तपुरुषचारित्रभावना।

2.33 When perverse thoughts (to be described later) inhibit Ahimsā etc., *i.e.* when thoughts contrary to those of Ahimsā and other Yamas and Niyamas arise in the mind, they should be eliminated by thinking of their antitheses. (For example) 'My nature is like a dog's, like it I am eating my vomit, *i.e.* likewise I am again behaving in a manner which I did discard'. Inability to put up with the discomforts of spiritual life is antithetical to Tapas. To speak unnecessarily is the Vitarka of Svādhyāya. Thinking of the character of persons with ungodly attributes (*i.e.* mean minded



persons) is thought perverse to Īśvara-praṇidhāna (*Vitarka* = irrational thinking).

३४। वितर्कान् व्याचष्टे तत्रेति। सुगमम्। सा पुनरिति। नियमो यथा क्षत्रियाणां संयुगे हिंसेति। विकृत्यो यथा पितृणां तृप्त्यर्थं शूकरं गवयं वा र्द्धीणसं वा आलभेतेति। समुच्चयो यथा एकाहे स्थावरजङ्गमबलिः। तथा चेति। वध्यस्य बन्धनादिना वीर्यं-कायचेष्टाम् आक्षिपति-अभिभावयति। ततः-तत्र, वीर्याक्षेपाद् अस्य-घातकस्य चेतनं-करणरूपम्, अचेतनं-शरीररूपम्, उपकरणं-भोगसाधनं क्षीणवीर्यं भवति। जीवितस्य प्राणानां व्यपरोपणात्-वियोगकरणात् प्रतिक्षणं जीवितात्यये-मुमूर्षादुरवस्थायां वर्तमानो मरणम् इच्छन्नपि दुःखविपाकस्य नियतविपाकस्यारब्धत्वात्-दुःखभोगस्य अनुकूलं यत् कर्म तद् विपाकस्यारब्धत्वात् कष्टमयस्य आयुषो वेदनीयत्वं नियतं स्यात्, तस्मादेव उच्छ्वसिति-न प्राणान् जहाति। यदीति। कथञ्चित् पुण्यात् पश्चादाचरितया अहिंसयेत्यर्थः हिंसा अपगता-अभिभूता भवेत् तदा सुखप्राप्तौ अपि अत्यायुर्भवेत्। एवं वितर्काणाम् अनुगतम्-अनुगच्छन्तम् अमुम्-अनिष्टं विपाकं भावयन् न वितर्केषु-हिंसादिषु मनः प्रणिदधीत। हेयाः-त्याज्या वितर्काः।

2.34 Perverse thoughts are being explained. Example of customary restrictive injunction antithetical to Ahimsā : Violence is sanctioned by tradition in the battlefield for Kṣatriyas whose duty is to fight (*i.e.* to incur violence). Example of Vikalpa (here it means alternative, as in common usage) : Sacrificing any of the following – pig, Gabaya (wild ruminant herbivorous animal) or old goat, to propitiate one's forefathers. Example of Samuchchaya : To sacrifice on the same day both animate and inanimate objects. The freedom of movement of the animal to be sacrificed is first curtailed by fasteners which results in weakening the organs, both internal and external, of the person making the sacrifice affecting his capacity for enjoyment. Killing the animal results in the person's lingering on deathbed, wishing for the end which does not come because the Niyata-vipāka Karmāśaya (vide II.13) of his misdeed being ready for fruition he has to bear its painful result. He just about remains alive and cannot breathe his last until he has experienced it fully. Subsequent acts of piety based on Ahimsā result in counteracting slightly his sinful act of violence and his getting a little pleasure, but that pleasure is short-lived. One should bear in mind such painful results of perverse thoughts of violence and not to yield to their promptings. Other perverse thoughts should also be similarly discarded.

३५। यदेति। अप्रसवधर्माणो वितर्का इति शेषः। तदा अहिंसादीनां प्रतिष्ठेति।



अहिंसाप्रतिष्ठायां—हिंसासंस्कारनाशात् तत्प्रत्ययस्य सम्यक् नाशे इत्यर्थः। तत्सन्निधौ—  
सान्निध्याद् योगिनः संकल्पप्रभावानुभाविताः सर्वे प्राणिनो वैरभावं त्यजन्तीत्यर्थः।

**2.35** Ahimsā etc. can be said to be established when the contrary perverse thoughts become unproductive *i.e.* unable to generate further similar thoughts. When Ahimsā is established, *i.e.* when thoughts of inflicting injury upon others do not at all arise due to eradication of corresponding latencies, thoughts of violence automatically go out of the minds of beings as they come near the Yogin due to benign influence of his thoughts. (Eradication of latencies of injury means their assuming the unproductive state like roasted seeds.)

३६। धार्मिक इति। सत्यप्रतिष्ठायां क्रियया—कर्माचरणेन यत् स्वर्गगमनादिफलं लभ्यते, योगिनो वाचा एव श्रोतुर्मनसि समुदितसंस्कारात् तत्सिद्धिः। ततः 'धार्मिको भूयाः' इत्याशीर्वचनाद् अभिभूताऽधर्ममतिः धार्मिको भवतीति योगिनो वाचः अमोघत्वम्।

**2.36** Words of Yogin, who is established in truthfulness, arouse corresponding latency lying dormant in the mind of the person spoken to, who acts so as to fulfil the Yogin's wish *e.g.* the latter's going to heaven etc. Similarly, the blessing 'Be virtuous' (from a Yogin established in truthfulness) leads to the contrary latencies of viciousness getting overpowered and the person becomes virtuous. Thus is the infallibility of the Yogin's words established. (Only the latency of virtue lying dormant in one's mind can be brought out by the power the Yogin, but the result does not last unless the person augments it by practice.)

३७। सर्वेति। सर्वासु दिक्षु भ्रमतो योगिनः सकाशे चेतनाचेतनानि रत्नानि—जाती जाती उत्कृष्टवस्तूनि उपतिष्ठन्ते उपस्थाप्यन्ते च।

**2.37** When Yogin established in Asteya goes places, jewels, both animate and inanimate, the best of each species, come near him. The living beings flock to him on their own while the inanimate jewels are presented to him by other people.

३८। यस्येति। ब्रह्मचर्यप्रतिष्ठाजातवीर्यलाभात् तद् वीर्यम् अप्रतिघातं गुणान्—प्रतिघातरहिता ज्ञानादिशक्तीः उत्कर्षयति, तथा ऊहाध्ययनादिभिः ज्ञानसिद्धौ योगी विनेयेषु—शिष्येषु ज्ञानम् आधातुं—हृदयङ्गमं कारयितुं समर्थो भवतीति।

**2.38** Getting established in Brahmacharya brings in Vīrya (here, a special power of the mind). Vīrya (in turn) makes perfect elative qualities



of the mind *i.e.* comprehension, action and power which also become unimpeded. Yogin with such a mind is able to instil knowledge in the minds of his disciples and also enables them to grasp things on their own, by studying books etc.

३९। अस्येति। देहेन सह सम्बन्धो जन्म, तस्य कथन्ता-किम्प्रकारता। अपरिग्रहस्थैर्ये-त्यक्तबाह्यपरिग्रहस्य योगिनो देहोऽपि हेयः परिग्रह इत्यनुभवस्थैर्ये जन्मकथन्ताबोधो भवति। तत्स्वरूपं कोऽहमासमित्यादि। एवमिति। पूर्वान्तपरान्तमध्येषु-अतीतभविष्यवर्तमानेषु आत्मभावजिज्ञासा-आत्मभावे-अहम्भावविषये शरीरसम्बन्धविषय इत्यर्थः या जिज्ञासा तत्र स्वरूपज्ञानं भवतीत्यर्थः।

**2.39 Janmakathantā** = queries relating to how one gets connected with the body etc. On being established in Aparigraha, *i.e.* when the Yogin has given up non-essential possessions, the perception that his own body is a burden, fit to be discarded, gets entrenched in the mind and thence comes the knowledge of how he came to assume the present body. The nature of such knowledge is : 'Who I was' – in the past, present and future (lives). All queries on ego related to one's body get resolved.

४०। शौचादिति बाह्यशौचफलम्। स्वशरीरे जुगुप्सायां जातायां तस्य शौचमारभमाणो यतिः कायस्य अवयवदर्शी-दोषदर्शी कायानभिष्वङ्गी-कायरोगहीनो भवति। किञ्चेति। जिहासुस्त्यागेच्छुः स्वकायशुद्धिम् अदृष्ट्वा कथम् अत्यन्तम् एव अप्रयतैः-मलिनैः जुगुप्सिततमैरित्यर्थः परकायैः सह संसृज्येत-संसर्गम् इच्छेदित्यर्थः।

**2.40** Effect of external (body related) cleanliness is being described. When aversion to his own body is generated the Yogin sees through the disorders of the body and gets disenchanted with it. On realising that his body cannot be made pure (made up as it is of unwholesome ingredients) how can he have physical association with unclean and despicable bodies of others, or even entertain thoughts of doing so?

४१। आभ्यन्तरशौचफलमाह सत्त्वेति। शुचेरिति। शुचेः-मदमानेर्पादीनाम् आक्षालनकृतः सत्त्वशुद्धिः-विक्षेपकमलहीनता अन्तर्निष्ठता च, ततः सौमनस्यं मानसं सौख्यम् आत्मप्रीतिरित्यर्थः, सौमनस्ययुक्तस्य ऐकाग्र्यं सुकरं, ततः-बुद्धिस्थैर्यं मनआदीन्द्रियजयः, ततो निर्मलस्य बुद्धिसत्त्वस्य आत्मदर्शने-पुरुषस्वरूपावधारणे योग्यता भवति।

**2.41** Result of internal purification is now described. A person who is chaste, *i.e.* one who has wiped out filth like haughtiness, ego, jealousy etc., his mind becomes pure, *i.e.* free from distractions and he acquires



the ability to confine his attention to himself. That leads to a happy frame of mind *i.e.* free from distractions and happy with himself. Devotee with such a blissful mind can easily make it one-pointed, which in turn leads to subjugation of the mind and other organs. Buddhi thus purified gets the competence for self-realisation – *i.e.* to apprehend the real nature of Puruṣa.

४२। तथेति सन्तोषफलं व्याचष्टे। कामसुखं—काम्यविषयप्राप्तिजनितं यत् सुखम्।

2.42 In it is explained the fruit of contentment. *Kāmasukha* = pleasure gained on getting the desired object.

४३। निर्वर्त्यमानमिति। तपःसिद्धिफलं व्याचष्टे। निर्वर्त्यमानम्—निष्पाद्यमानम्। आवरणमलम्—सिद्धप्रकृतेरापूरणस्य प्रतिबन्धकभूता ये शारीरधर्मास्तेषां वक्ष्यतारूपं मलम्। सामान्यतः सत्यब्रह्मचर्यादीनि अपि तपः। अत्र च योगानुकूलं द्वन्द्वसहनमेव तपःशब्देन संज्ञितम्।

2.43 Supernatural powers acquired through accomplishment in Tapas are being described. *Nirvartyamāna* = continued practice. *Āvaraṇamala* = (literally, the veil of impurity) impurity in the form of subjugation by the corporeal body which acts as a veil or obstruction to the ingress of the spirit of the supernatural (powers like *Aṇimā*, minification). In common parlance, Satya, Ahimsā, Brahmacharya etc. are reckoned as Tapasyā. Here it specifically means enduring the extremes which is conducive to the practice of Yoga.

४४। देवा इति। स्वाध्यायशीलस्य—निरन्तरं भावनायुक्तजपशीलस्य। सम्प्रयोगः—सम्पर्कः गोचर इत्यर्थः।

2.44 *Svādhyāyasīla* = one engaged in practice of *Svādhyāya* *i.e.* engaged continuously in Japa with constant remembrance of the meaning of the Mantra. Communion with the desired deity is established, who becomes visible to such a Yogin.

४५। ईश्वरेति। ईश्वरार्पितसर्वभावस्य—तत्प्रणिधानपरस्य सुखेनैव समाधिसिद्धिः। यथा समाधिसिद्ध्या सम्प्रज्ञानलाभो भवति। अहिंसादिशीलसम्पन्न एव ईश्वरप्रणिधानसमर्थो भवति नान्यथा। अहिंसादिप्रतिष्ठायां याः सिद्धयस्तास्तपोजा मन्त्रजाश्च। प्रकृतिवैशिष्ट्यात् केषाञ्चिद् अहिंसादिषु किञ्चित् साधनम् अत्यनुकूलं भवति। तस्य च सम्यगनुष्ठानात् तत्प्रतिष्ठाजाता सिद्धिराविर्भवति। ये तु सामान्यत एव यमनियमानुष्ठानं संरक्षन्तः



समाधिसिद्धये प्रयतन्ते तेषां ताः सिद्धयो नाविर्भवन्तीति द्रष्टव्यम्।

अहिंसासत्यादयः तप एव। स्मृतिश्चात्र “तथाहिंसा परं तप” इति, “नास्ति सत्यसमं तप” इति, “ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते” इति। तस्मात् तज्ज्ञाः सिद्धयस्तपोजा एव। जपरूपस्वाध्यायान्मन्त्रजा सिद्धिः। शान्तस्य समाहितस्य ईश्वरस्य प्रणिधानाद् धारणाध्यानोत्कर्षः ततश्च प्रणिधानं समाधिं भावयेत्। अहिंसादयः सर्वे क्लिष्टकर्मणः प्रतनूकरणाय अनुष्ठेयाः। यथा एकस्मादपि छिद्रात् पूर्णघटो वारिहीनो भवति तथा अहिंसादिशीलानाम् एकतमस्यापि सम्भेदाद् इतरे यमनियमा निर्वीर्या भवन्तीति। उक्तञ्च “ब्रह्मचर्यमहिंसा च क्षमा शौचं तपो दमः। सन्तोषः सत्यमास्तिक्यं व्रताङ्गानि विशेषतः। एकेनाप्यथ हीनेन व्रतमस्य तु लुप्यते” इति।

**2.45** One who has surrendered all his thoughts to God, *i.e.* Yogin practising Īśvara-praṇidhāna wholeheartedly attains Samādhi easily which enables him to gain Samprajñāna. Practice and mastery of virtues like Ahimsā provides the Yogin the necessary strength for the proper practice of Īśvara-praṇidhāna which is not possible otherwise. Supernatural powers gained by mastery of Ahimsā are included in the category of powers attainable through incantations and austerities (*vide* IV.1). To some, because of their nature derived from latencies of past actions, practice of a particular Yama or Niyama comes easily and once they become proficient in that practice corresponding supernatural powers are attained. It is to be noted that Yogins who practise Yamas and Niyamas only as a prelude to the goal of attaining Samādhi for which their special efforts are directed do not exhibit the aforesaid supernormal powers.

Ahimsā, Satya etc. are included in Tapas, as said in Mahābhārata : ‘Ahimsā is the ultimate Tapas’, ‘There is no Tapas like Satya’, ‘Brahmacharya and Ahimsā are called Tapas pertaining to the body’ etc. Hence powers gained thereby are powers derived through Tapas. Power derived through incantation (Mantra) is what one gains from Japa as a part of Svādhyāya. Devotion to Īśvara who is at peace with Himself and in deep concentration results in perfection of Dhāraṇā and Dhyāna and hence it draws one towards Samādhi. Practice of Samādhi et al. are for attenuating afflictive Karma. A single perforation makes a full pitcher empty. Likewise violation of any of the Yamas and Niyamas weakens the rest. It is said in this connection : Brahmacharya, Ahimsā, forgiveness, cleanliness, Tapas, self-control, contentment, Satya, deep attachment to Dharma – they specially form an integral part of a Vrata (vowed spiritual observance), deficiency in the practice of any one of these causes breach of the vow.



४६। उक्ता इति। पद्मासनादि यदा स्थिरसुखं—स्थिरं सुखं सुखावहञ्च यथासुखमित्यर्थः भवति तदा योगाङ्गमासनं भवति।

2.46 When a Yogic posture like Padmāsana makes the body motionless and makes the mind peaceful it becomes Āsana, an accessory to Yoga.

४७। भवतीति। प्रयत्नोपरमात्—पद्मासनादिगतः त्रिरुन्नतस्थापनप्रयत्नाद् अन्यप्रयत्न-शैथिल्यं कुर्यादित्यर्थः। मृतवत्स्थितिरेव प्रयत्नशैथिल्यं, अनन्ते—परममहत्त्वे वा समापन्नो भवेद् आसनसिद्धये।

2.47 *Prayatnoparama* = relaxation of all other effort while sitting in Padmāsana or some other Āsana, apart from what is needed to maintain the chest, neck and the head erect. (From that comes perfection in Āsana.) Relaxation of effort is like staying in a lifeless body (as if one has no connection with the body). For perfection of Āsana the mind should be kept engrossed in the thought of the infinite (as in, 'I am pervading the infinite sky').

४८। आसनसिद्धिफलमाह तत इति। शरीरस्य स्थैर्याद् अभिभूतस्पर्शादिबोधो योगी न द्राक् शीतोष्णक्षुत्पिपासादिद्वन्द्वैरभिभूयते।

2.48 Fruit of perfect posture is being described. Yogin whose sense of sound, outside temperature etc. has subsided by the (absolute) steadiness of the body, is not easily affected by the pain of opposites like heat and cold, hunger and thirst etc.

४९। सतीति। सुगमं भाष्यम्। श्वासप्रश्वासप्रयत्नेन सह यत् चित्तबन्धनं तदेव योगाङ्गं प्राणायामः, योगस्य चित्तवृत्तिनिरोधस्वरूपत्वादिति वेदितव्यम्।

2.49 Inhalation and exhalation associated with keeping the mind on the object of meditation is Prāṇāyāma as an accessory to Yoga, because one must bear in mind that Yoga is arresting the fluctuations of the mind (so the Prāṇāyāma associated with Yoga has also to help bring that about).

५०। यत्रेति। प्रश्वासपूर्वकः—चित्ताधानप्रयत्नसहितरेचनपूर्वको गत्यभावः—यो वायोर्वहिरेव धारणं तथा वायुधारणप्रयत्नेन सह चित्तस्यापि बन्धः स बाह्यवृत्तिः प्राणायामः। नायं रेचनमात्रः किन्तु रेचकान्तनिरोधः। उक्तञ्च “निष्क्राम्य नासाविवरादशेषं प्राणं बहिः शून्यमिवानिलेन। निरुध्य सन्तिष्ठति रुद्धवायुः स रेचको नाम महानिरोधः” इति। यत्र श्वासपूर्वकः—पूर्ववत् प्रयत्नविशेषात् पूरणपूर्वको गत्यभावः—वायोरन्तर्धारणं चित्तस्यापि



बन्धः स आभ्यन्तरवृत्तिः प्राणायामः। पूरकान्तप्राणरोधो न पूरणमात्रः यथोक्तं “बाह्ये स्थितं घ्राणपुटेन वायुमाकृष्य तेनैव शनैः समन्तात्। नाडीश्च सर्वाः परिपूरयेद् यः स पूरको नाम महानिरोधः” इति। पूरयित्वा निरुद्धवायुर्भूत्वावस्थानमेवायं पूरक इत्यर्थः।

यत्र रेचनपूरण-प्रयत्नमकृत्वा पूरणरेचने अनवेक्ष्य यथावस्थितवायौ सकृद् विधारणप्रयत्नात् श्वासप्रश्वासगत्यभावः तथा च चित्तस्य वायुधारणप्रयत्नेन सह ध्येयविषये बन्धः स एव तृतीयः स्तम्भवृत्तिः प्राणायामः। अत्र स्तम्भवृत्तौ सर्वतः परिशुष्यत्तप्तोपलन्यस्तजलवद् वायुः सर्वशरीरे, विशेषतः प्रत्यङ्गेषु, संकोचमापद्यत इत्यनुभूयते। न चायं रेचकपूरकसहकारी कुम्भकः। उक्तञ्च “न रेचको नैव च पूरकोऽत्र नासापुटे संस्थितमेव वायुम्। सुनिश्चलं धारयेत् क्रमेण कुम्भाख्यमेतत् प्रवदन्ति तज्ज्ञा” इति। त्रय इति। देशेन कालेन संख्यया च परिदृष्टा बाह्याभ्यन्तरस्तम्भवृत्तिप्राणायामा दीर्घाः सूक्ष्माश्च भवन्ति। देशेन परिदृष्टिर्यथा इयान् अस्य विषयः—इयत्परिमाणदेशव्यवहितं तूलं न प्रश्वासवायुश्चालयति सूक्ष्मीभूतत्वादिति। देहाभ्यन्तरदेशेऽपि स्पर्शविशेषानुभवो देशपरिदर्शनम्। कालपरिदृष्टिर्यथा ह्यतः क्षणान् यावद् धारयितव्य इति। संख्यापरिदृष्टिर्यथा एतावद्भिः श्वासप्रश्वासैः—तदवच्छिन्नकालेनेत्यर्थः प्रथम उद्घातः, एतावद्भिर्द्वितीय इत्यादिः। श्वासाय प्रश्वासाय च य उद्वेगः स उद्घातः। उक्तञ्च “नीचो द्वादशमात्रस्तु सकृद् उद्घात ईरितः। मध्यवस्तु द्विरुद्घातः चतुर्विंशतिमात्रकः। मुख्यस्तु यस्तिरुद्घातः षट्त्रिंशन्मात्र उच्यते” इति। श्वासप्रश्वासावच्छिन्नकालो मात्रा। द्वादशमात्रकः प्राणायामः प्रथम उद्घातो मतः। अभ्यासेन निगृहीतस्य—वशीकृतस्य प्रथमोद्घातस्य एतावद्भिः श्वासप्रश्वासैः—तदवच्छिन्नकालव्यापीत्यर्थः द्वितीयः चतुर्विंशतिमात्रक उद्घातो मध्यः। एवं तृतीय उद्घातस्तीव्रः षट्त्रिंशन्मात्रकः। स इति। स प्राणायाम एवमभ्यस्तो दीर्घः—दीर्घकालव्यापी, तथा सूक्ष्मः—सुसाधितत्वात् श्वासप्रश्वासयोः सूक्ष्मतया सूक्ष्म इति। संख्यापरिदृष्टिः श्वासप्रश्वाससंख्याभिः कालपरिदृष्टिरेवेति द्रष्टव्यम्।

**2.50** Quietening the mind through suspension of movement (of breathing), keeping the air outside *i.e.* after having exhaled, to remain in that state maintaining the twin efforts of keeping the air outside with the mind fixed on the object of meditation, constitutes Prāṇāyāma of external operation. It is not merely exhalation but stoppage of the breathing cycle after exhalation *i.e.* exhalation not followed by inhalation. It has been said in this connection in Haṭhayoga-pradīpikā : ‘Having exhaled fully through the nostrils rendering the abdomen almost free from air, to stop breathing and remain in that state of not-breathing, is the great suspension called Rechaka’.

Prāṇāyāma of internal operation is like the external operation – special endeavour in this case is to hold the breath after inhaling, trying simultaneously



to arrest the mind. It is not merely inhalation but holding the breath after inhalation. Haṭhayoga-pradīpikā says on this : 'To draw the external air through the nose and let it slowly fill all the veins all over the body – that is the great suspension called Pūraka'. Staying in that state of not-breathing after inhalation is Pūraka.

With no attempt to inhale or exhale, *i.e.* without paying any attention to either of them, to suspend breathing on a sudden burst of energy (irrespective of the state of the breathing cycle), simultaneously keeping the mind fixed on the desired object, is the third Prāṇāyāma of suppression (Stambha-vṛtti). Like water dropped on a hot stone drying up simultaneously from all sides, so is the feeling in Stambha-vṛtti – air trapped inside the whole body appears to be shrinking, more so at the extremities of the limbs. This is not Kumbhaka (retention of breath in between inhalation and exhalation) as commonly associated with Rechaka and Pūraka. As mentioned in Haṭhayoga-pradīpikā : 'It is neither Rechaka nor Pūraka, to maintain the status quo position strictly with regard to air in the nostrils is what the experts on Prāṇāyāma call Kumbha'. The three forms of Prāṇāyāma, external operation, internal operation and suppression become long and subtle when watched carefully in terms of space, time and number. Example of watch on space : It has become subtle to the extent that beyond such and such distance from the nose the air exhaled does not disturb (even) a tiny piece of cotton wool. The feeling of touch inside the body (while performing Prāṇāyāma) is also observation of space. Example of watch on time : Breathing to be suspended for this (specified) period. Example of observation in terms of number : So many inhalations and exhalations constitute the first Udghāta, so many constitute the second etc. *Udghāta* is restlessness for breath, either for inhalation or for exhalation. It has been said in Liṅga-purāṇa that in mild or the lowest form of Prāṇāyāma twelve Mātrās lead to the first Udghāta, twenty four Mātrās constitute the same in the middling Prāṇāyāma, thirty six Mātrās in the best or pre-eminent Prāṇāyāma. *Mātrā* is the average time taken for a respiratory cycle of inhalation and exhalation. In the first Prāṇāyāma, the first Udghāta comes after twelve respirations. Controlled by practice, Udghāta is extended to twenty four Mātrās in middling respirations. In the intense form, Udghāta comes after thirty six Mātrās. When practised in this manner, Prāṇāyāma becomes long and subtle. Long : extending over a long time. Subtle : when practised carefully, inhalations and exhalations become subtle *i.e.* rarefied. It is to be noted that observation in terms of numbers is observation of time through number



of respirations, *i.e.* taking the help of numbers in assessing the duration of Prāṇāyāma.

५१। देशेति चतुर्थं प्राणायामं व्याचष्टे। देशकालसंख्याभिः परिदृष्टो बाह्यविषयः—बाह्यवृत्तिः प्राणायामः, आक्षिप्तः—अभ्यासेन दीर्घसूक्ष्मभूतत्वाद् देशाद्यालोचनत्याग आक्षेपस्तथा कृत इत्यर्थः, तथा आभ्यन्तरवृत्तिः प्राणायामोऽपि आक्षिप्तः। उभयथा—बाह्यतः आभ्यन्तर-तश्चोभयथा दीर्घसूक्ष्मभूतः तत्पूर्वकः—दीर्घसूक्ष्मतापूर्वको भूमिजयाद्—दीर्घसूक्ष्मभवनस्य भूमिजयात् क्रमेण—क्रमतः न तु तृतीयस्तम्भवृत्तिवद् अह्नाय, उभयोः बाह्याभ्यन्तरयोः गत्यभावः स्तम्भवृत्तिविशेषरूपश्चतुर्थः प्राणायाम इति शेषः। तृतीयचतुर्थयोर्भेदं विवृणोति। सुगमं प्रथमांशव्याख्यानेन च व्याख्यातम्।

2.51 The fourth Prāṇāyāma is being described. When Prāṇāyāma of external operation regulated by space, time and number is made long and subtle through practice, considerations of space etc. can be given up or transcended. Similarly, Prāṇāyāma of internal operation can be transcended after having practised its regulation by space etc., and then forsaking the latter. When both internal and external operations become long and subtle *i.e.* when Prāṇāyāma of long duration and rarefied breathing gets established, suspension of respiration is acquired gradually, not suddenly as in the case of the third Prāṇāyāma. That is the fourth Prāṇāyāma, a special type of suppression. Commentator (Vyāsa) has (next) described the difference between the third and fourth Prāṇāyāmas. The latter part has been explained through explanation of the first part.

५२। प्राणायामस्य योगानुकूलं फलमाह तत इति। व्याचष्टे प्राणायामान् इति। विवेकज्ञानरूपस्य प्रकाशस्य आवरणमलं—क्लेशमूलं कर्म। प्राणायामेन प्राणानां स्थैर्याद् देहस्यापि स्थैर्यं ततश्च कर्मनिवृत्तिः तन्निवृत्तौ तत्संस्काराणामपि क्षयः—दौर्बल्यम्। ततो ज्ञानस्य दीप्तिः। पूर्वाचार्यसम्मतिमाह यदिति। महामोहमयेन—अविद्यया तन्मूलकर्मणा च आरोपितेन अयथाख्यातिरूपेण इन्द्रजालेन प्रकाशशीलं—यथार्थख्यातिस्वभावकं सत्त्वम्—बुद्धिसत्त्वम् आवृत्य तदेव सत्त्वम् अकार्ये—संसृतिहेतुभूतकार्ये नियुङ्क्ते। तदस्येति स्पष्टम्। स्मर्यते च “दह्यन्ते ध्यायमानानां धातूनां हि यथा मलाः। तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहादि” इति। तथेति सुगमम्।

2.52 The result of Prāṇāyāma conducive to Yoga is being described. (There may be other results, but those do not concern Yoga directly.) The veil over sentient discriminative knowledge refers to afflictive Karma. Along with respiration, Prāṇāyāma calms down the five vital energies



making the body still, which leads to cessation of Karma. Cessation of Karma leads to erosion or attenuation of its latencies (*i.e.* latency of restlessness) and results in blossoming of true knowledge (because it is restlessness that clouds knowledge). The commentator cites the view of an ancient teacher who held that Avidyā the great deluder and its associated Karma impose the magic of misapprehension as a smoke-screen around sentient Buddhi and guide it to actions perpetuating the cycle of births. *Manu Samhitā* says : 'As the dross of red hot metal burns off, so does the filth of organs vanish due to restraint of vital energies through *Prāṇāyāma*'.

५३। किञ्च धारणासु हृदादौ चित्तबन्धनकारिणीषु योग्यता सामर्थ्यं मनसो भवतीति प्राणायामाभ्यासादेव।

2.53 Moreover, from practice of *Prāṇāyāma* the mind acquires the ability for *Dhāraṇā* etc. *i.e.* it can remain fixed in the region of the heart etc. (or in any other desired location).

५४। स्व इति। खानां स्वविषये सम्प्रयोगाभावः—चित्तानुकारसामर्थ्याद् विषय-संयोगाभावः, तस्मिन् सति तदा चित्तस्वरूपानुकारवन्तीव इन्द्रियाणि भवन्ति स एव प्रत्याहारः। तदा चित्ते निरुद्धे इन्द्रियाण्यपि निरुद्धानि—विषयज्ञानहीनानि भवन्ति। अपि च चित्तं यद् अन्तर्मनुते रूपं वा शब्दं वा स्पर्शादि वा चक्षुःश्रोत्रादीनि अपि तस्य तस्य दर्शनश्रवणादिमन्तीव भवन्ति। दृष्टान्तमाह यथेति।

2.54 In *Pratyāhāra*, the organs lose their links with their corresponding objects, *i.e.* because of the ability of the former to follow the mind, links with objects disappear. When that takes place, nature of the organs becomes similar to that of the mind, *i.e.* the organs take after what is there in the mind. This is *Pratyāhāra*. When the mind is arrested, the organs follow suit, *i.e.* they lose contact with objects. Moreover, whatever the mind then wishes, be it form or sound or touch, the corresponding organ, the ear or the eye gets the same sensation.

५५। प्रत्याहारफलमाह तत इति। शब्दादीति। केषाञ्चिन् मते शब्दादिषु—विषयेषु अव्यसनमेव इन्द्रियजयः। व्यसनं—सक्तिः—आसक्तिः रागः, तेन श्रेयसः—कुशलाद् व्यस्यते—क्षिप्यत इति। अन्ये वदन्ति अविरुद्धा—शास्त्रविहिता प्रतिपत्तिः—विषयभोगा न्याय्या इति स एव इन्द्रियजय इत्यर्थः। इतरे वदन्ति स्वेच्छया शब्दादिसम्प्रयोगः शब्दादिभोग इत्यर्थः, एव इन्द्रियजयः। अपरमिन्द्रियजयमाह रागेति। चित्तैकाग्र्याद् अप्रतिपत्तिः—इन्द्रियज्ञानरोध



एव इन्द्रियजय इति भगवतो जैगीषव्यस्याभिमतम्। एषा एव परमा वश्यता अन्येषु च प्रच्छन्नलौत्यं विद्यत इति।

इति सांख्ययोगाचार्य-श्रीहरिहरानन्दारण्य-कृतायां वैयासिक-श्रीपातञ्जल-

सांख्यप्रवचन-भाष्यस्य टीकायां भास्वत्यां द्वितीयः पादः।

**2.55** The fruit of Pratyāhāra is being described. Some hold that mastery of senses means not to be closely linked with their objects. *Vyāsana* = addiction or attachment, which causes the mind to drift from what is beneficial or preferable. Others hold that enjoyment of such objects as are permitted by the Śāstras is justified *i.e.* can be deemed as control of senses. Some others say that enjoyment of objects at one's own free will (*i.e.* not toeing the line of some external dictate) is control of senses. Another (and correct) interpretation of control of senses is the <sup>5</sup> view expressed by Jaigīṣavya : Shutting off the cognition through the senses as a result of the mind becoming one-pointed is control of senses. It is the ultimate control. Hidden desire for sensuous enjoyment exists in the other interpretations.

Here concludes the second Book of Bhāsvatī commentary on Pātañjala-sāṃkhya-pravachana-bhāṣya of Vyāsa.



### BOOK III

१। देशेति। बाह्ये आध्यात्मिके वा देशे यश्चित्तबन्धः—चेतसः समास्थापनं सा धारणा। नाभिचक्रादिः आध्यात्मिको देशः, तत्र साक्षाद् अनुभवेन चित्तबन्धः। बाह्ये तु देशे वृत्तिद्वारेण बन्धः—तद्विषयया वृत्त्या चित्तं बध्यते।

3.1 Dhāranā is fixing the mind on (*i.e.* confine its attention to) a particular place either inside one's own body or outside. Navel circle (the core of the navel) etc. are suitable places in one's body where the mind can be fixed directly through perception. Fixity on external objects like icons is through modifications of the mind, *i.e.* the mind has to be filled with modifications related to that object.

२। तस्मिन्निति। तस्मिन् धारणायत्ते देशे ध्येयालम्बनस्य प्रत्ययस्य—वृत्तेर्या एकतानता—तैलधारावद् एकतानप्रवाहः प्रत्ययान्तरेण अपरामृष्टः—अन्यया वृत्त्या असंमिश्रः प्रवाहः तद् ध्यानम्। एकैव वृत्तिरुदिता इत्यनुभूतिरेकतानता।

3.2 When modification pertaining to the object of meditation which serves as prop for that purpose flows like a continuous stream of oil to the place where the mind has been fixed, and thus remains totally free from any other object (*i.e.* object unrelated to the object of contemplation) — such flow is Dhyāna. *Ekatānatā* = to perceive as if one single modification is persisting.

३। ध्यानमिति। ध्यानमेव यदा ध्येयाकारनिर्भासं ध्येयज्ञानादन्यज्ञानहीनं, प्रत्ययात्मकेन स्वरूपेण शून्यमिव—ध्येयविषयस्य प्रख्यातौ तद्विषय एवास्ति नान्यद् ग्रहणादि किञ्चिदतिव ध्येयस्वभावावेशाद् भवति तदा तद्ध्यानं समाधिरित्युच्यते। विस्मृत-ग्रहीतृग्रहण-भावो यदा ध्यायति तस्य तदा समाधिरित्यर्थः। पारिभाषिकोऽयं समाधिशब्दो ध्येयविषये चित्तस्थैर्यस्य काष्ठावाचकः। यत्र क्वचन एव सम्यक् समाधानाद् अन्यवृत्तिनिरोध एव सामान्यतः समाधिः। समाधिरूपमिदं चित्तस्थैर्यं लब्ध्वा ग्रहीतृग्रहणग्राह्यविषयकं सम्प्रज्ञानं साधयेत्। तस्मिन् सिद्धे सम्प्रज्ञातः समाधिर्भवति। ततः सम्प्रज्ञानस्यापि निरोधात् सर्ववृत्तिनिरोधरूपः असम्प्रज्ञातः समाधिः। यत्र कुत्रचित् सम्यक् चित्तस्थैर्यं तथा च सम्प्रज्ञातरूपं चित्तस्थैर्यम् असम्प्रज्ञातरूपः अत्यन्तचित्तनिरोधश्चेति सर्व एव समाधय इति।

3.3 When meditation illumines only the true nature of the object meditated upon, *i.e.* loses cognition of all other objects including (even) the cognition that I am meditating — in other words, when the mind is



so engrossed with the object of meditation that apprehension of everything else, *e.g.* the instrument of cognition all but vanishes — such meditation can be called Samādhi. When both the person meditating (*i.e.* 'I') and the faculty of meditation (*i.e.* 'am meditating') are lost sight of in the process of total engagement in meditation on only the object meditated upon, it is Samādhi.

The word Samādhi is a technical term of Yoga used to connote a special meaning: ultimate concentration of the mind on an object. Stabilisation on any object leading to cutting off all other modifications in the mind is the general characteristic of Samādhi. Having obtained such power of concentration it has to be applied to the ultimate knowledge (Samprajñāna) of Grāhya (knowable), Grahana (instrument of knowledge) and Grahita (one who apprehends). Acquiring such knowledge leads to Samprajñāta-samādhi. Then, through arresting even Samprajñāna, Asamprajñāta-samādhi, involving total arrest of all modifications of the mind, is ushered in. Samādhi covers all three, concentration on any object, concentration on the Tattvas in a one-pointed state of the mind (Samprajñāta) and concentration in which all modifications of the mind are set at rest (Asamprajñāta).

४। एकेति। एकविषयाणि एकविषये क्रियमाणानि त्रीणि साधनानि संयम इत्युच्यते। ननु समाधौ धारणाध्यानयोरन्तर्भावः तस्मात् समाधिरेव संयमः, त्रयाणां समुल्लेखो व्यर्थ इति शङ्का एवमपनेया। ध्येयविषयस्य सर्वतः पुनः पुनः क्रियमाणानि धारणादीनि संयम इति परिभाषितः अतो नायं समाधिमात्रार्थकः।

3.4 When the three practices are tried on the same object it is termed Samyama. One may argue that it is futile to mention the three as Dhāraṇā and Dhyāna are included in Samādhi; hence Samādhi itself is Samyama. The doubt may be answered in this way : Samyama is the technical term denoting practice of Dhāraṇā, Dhyāna and Samādhi repeatedly on the same object from different angles. Hence it implies not Samādhi alone.

५। तस्येति। आलोकः—प्रजालोकस्य उत्कर्ष इत्यर्थः। विशारदीभवति—स्वच्छीभवति। ज्ञानशक्तेश्चरमस्थैर्यात् सम्यक् च ध्येयनिष्ठत्वात् प्रजालोकः संयमाद् भवति।

3.5 *Āloka* = (here) consummation of the light of Prajñā. *Viśāradī* = transparent or clear. Maximum concentration of the faculty of apprehension and its firm stabilisation on the object of meditation result in the ultimate luminosity of insight in Samyama.



(Book III deals mainly with supernormal powers derived from Yoga. The following should be noted carefully in that context. Yoga yields supernormal knowledge and power. How it comes about is explained in this Book both logically and in the overall context of Yoga philosophy. Foreknowledge of future events in dreams, perceptions of sights and sounds even when (adequately) obstructed, power to move a tangible object like a brick through a medium without touching it, power to read others' minds etc. are not uncommon. There must be underlying reasons behind these and Book III expounds the reasons with proper philosophical explanations. Besides, it is universally agreed that God is omnipotent and omniscient. The aforesaid explanations clearly bring out the nature of the omniscient mind and of the omnipotent will from which emerges a coherent concept of Īśvara. Mind and will of all beings are inherently the same. The absolutely pure mind is Īśvara's, while the mind of an ordinary person has a thick overlay of dross. The process of cleansing the dross through Samādhi has been clearly brought out in this Book. Again, all agree that the state of liberation is similar to Īśvara's. That is the inner meaning of expressions like attaining godhead or realisation of Brahman. Which in effect admits that through purification of Chitta (mind) such supernormal godly powers are acquired. It is for this reason that the philosophies as propounded by the ancient R̥sis, the Buddhists and the Jains all give credence to supernormal powers through Yoga. In this Yoga philosophy it has been elaborated and perfected by a combination of philosophical teachings and the logic of natural sciences.)

६। तस्येति व्याचष्टे। अजिताधरभूमिः—अनायत्तनिम्नभूमिः योगी। तदिति। तदभावात्—प्रान्तभूमिषु संयमाभावात् कुतस्तस्य योगिनः प्रजोत्कर्षः? सुगममन्यत्।

3.6 *Ajita-adharabhūmi* = Yogin who has not mastered the lower stages of Yoga. *Tadabhāvāt* = in the absence of that (*i.e.* in the absence of Samyama on the ultimate stage) how can the Yogin attain perfection of Prajñā? (*i.e.* it does not take place).

७। तदिति। सुगमं भाष्यम्।

3.7 The commentary is easy to follow.

८। तदपीति। तदभावे भावात्—धारणादिसबीजाभ्यासस्य अभावे—निवृत्तौ निर्वीजस्य प्रादुर्भावात्। परवैराग्यमेव तस्यान्तरङ्गमुक्तम्।

3.8 *Tadabhāve bhāvāt* = its appearance being dependent on the



absence of that. This means when the practice of Dhāraṇā, Dhyāna and Samādhi with a 'seed' (*i.e.* on the object of contemplation) ceases, *i.e.* when, having been surpassed, these have subsided, seedless concentration appears, and because of the dependence of its appearance on the disappearance of the others, practice of Para-vairāgya is called the intimate practice for attaining seedless concentration.

९। अथेति परिणामान् व्याचष्टे। अथ निरोधचित्तक्षणेऽपि—निरोधचित्तं—प्रत्ययशून्यं चित्तं, तदा शून्यमिव भवति चित्तं परिणामश्च तस्य न लक्ष्यते। तदवस्थानक्षणेऽपि चित्तस्य परिणामः स्यात्। गुणवृत्तस्य—गुणकार्यस्य चलत्वात्—परिणामशीलत्वात्। कथं तदाह व्युत्थानेति। व्युत्थानसंस्काराः—प्रत्ययरूपेण चेतस उत्थानं व्युत्थानं विक्षिप्तैकाग्र्यावस्था इति यावत्। अत्र हि सम्प्रज्ञातरूपं व्युत्थानम्। तस्य संस्काराः चित्तधर्माः चित्तस्य संस्कारप्रत्ययधर्मकत्वात्। न ते प्रत्ययात्मकाः—प्रत्ययस्वरूपा इति हेतोः प्रत्ययनिरोधे ते संस्कारा न निरुद्धाः—नष्टाः। निरोधसंस्काराः—निरोधजसंस्काराः परवैराग्यरूप-निरोधप्रयत्नसंस्कारा इत्यर्थः अपि चित्तधर्माः। तयोः—व्युत्थानसंस्कारनिरोधसंस्कारयोः अभिभवप्रादुर्भावरूपः अन्यथाभावश्चित्तस्य निरोध-परिणामः—निरोधवृद्धिरूपः परिणामः। स च निरोधक्षणचित्तान्वयः, तदा निरोधक्षणं—निरोध एव क्षणः—अवसरस्तदात्मकं चित्तं स निरोधपरिणामः अन्वेति—अनुगच्छति। तादृशचित्तस्यैव धर्मिणः स परिणाम इत्यर्थः। निरोधे प्रत्ययाभावात् संस्कारधर्माणामेवात्र परिणाम एकस्य धर्मिणश्चित्तस्येति दिक्।

3.9 Mutations are being explained. *Nirodha-chittakṣaṇeṣu* : In the moments (moment is the smallest unit of time as cognised which cannot be further subdivided) of Nirodha *i.e.* when the mind is completely devoid of fluctuations. In that state the mind becomes like Sūnya (vacuity) and its mutation is not discernible. But even in that state of zero fluctuation the mind retains its mutability, because of the inherent proneness to mutation of the Guṇas. (Though devoid of modifications, latencies exist in that state. And whatsoever has the Guṇas as its constituents is mutable, so the mind continues to mutate even in that state.) The reason is being elaborated. Latencies of awakening or empirical life – awakening (here) means rising of fluctuations in the mind. Both distracted and one-pointed states of mind have fluctuations, *i.e.* they are in a state of flux. Here it means one-pointed state of Samprajñāta-yoga. Its latencies (*i.e.* latencies of the state of flux) constitute a feature of the mind (which has two features — latencies and fluctuations) but they are not fluctuations as such and hence they are not suppressed or destroyed when the fluctuations are arrested (in Nirodha). Latency of Nirodha, *i.e.* latency of the practice of



Nirodha, or latency of Paravairāgya which brings about Nirodha is also a feature of the mind. The different mutations of the two, decay of the latency of fluctuation and growth of the latency of total inactivity, is the mutation of an arrested mind or mutation towards (further) augmentation of Nirodha. It is related to (*i.e.* a function of) the moment of arrest of the mind. Mutation of Nirodha sets in the mind during the moment of Nirodha (so called because further division of time is not feasible). In other words, such mutation befalls the mind devoid of fluctuations which is the underlying cause or base. It is to be noted that because of the absence of (perceptible) fluctuations during Nirodha concentration mutation, of the mind is only of its latencies.

१०। निरोधेति। निरोधसंस्कारस्य अभ्यासपाटवम्—अभ्यासेन तदाधानम् इत्यर्थः, तद् अपेक्ष्य जाता प्रशान्तवाहिता चित्तस्य भवति। प्रशान्तवाहिता—प्रशान्तरूपेण प्रत्ययहीनतया वाहिता प्रवहणशीलता। निरोधसंस्कारोपचयात् सा भवतीत्यर्थः।

**3.10** Accumulation of latency of Nirodha through practice is (reckoned as) proficiency in that practice. From such proficiency the mind attains continuous tranquillity. *Prasāntavāhitā* = (mind as a) flow of fluctuationless state *i.e.* its long and uninterrupted existence. This follows accumulation of latency of Nirodha through practice.

११। सर्वार्थता—युगपदिव सर्वेन्द्रियेषु विषयग्रहणाय सञ्चरणशीलता। एकाग्रता—एकविषयता। अनयोर्धर्मयोः क्षयोदयरूपः परिणामः समाधिपरिणामः। तदिति। इदं चित्तम् अपायोपजननयोः क्षयोदयशीलयोः, स्वात्मभूतयोः—स्वकीययोः धर्मयोः—सर्वार्थतैकाग्रतयोरनुगतं भूत्वा समाधीयते—तद्धर्मपरिणामस्य अनुगामी सम्प्रज्ञातसमाधिरित्यर्थः। अत्र प्रत्ययधर्माणां संस्कारधर्माणाञ्च अन्यथाभावः। सर्वार्थताहीनसमाधिस्वभावेन समाधिप्रज्ञया च चित्तस्याभिसंस्कारः सम्प्रज्ञाताख्यः समाधिपरिणाम इति दिक्।

**3.11** *Sarvārthatā* = hovering of the mind simultaneously over all organs in quest of objects. *Ekāgratā* = getting hold of one object by the mind and then staying there. Of the above two characteristics, transformation in the form of decay of the former and upsurge of the latter is the mutation of the mind during concentration (Samādhi). On attainment of Samādhi the mind starts following the decay and development respectively of its two characteristics. In other words, Samprajñāta-samādhi is but following the consequences — decay of Sarvārthatā and growth of Ekāgratā. It affects the characteristics of the mind in both the latent and perceptible phases. Mutation of Samprajñāta-samādhi is embellishment of the mind



by eradication of Sarvārthatā brought about by the very nature of the concentration as also by the insight (Prajñā) gained in Samādhi. That such mutation takes place during Samprajñāta-samādhi has to be borne in mind. (The mutation is in the form of clearing out from the mind the habit of wandering over all objects, both in tangible and latent forms, and flourishing of one-pointedness, again both in tangible modification and latent impressions.)

१२। तत इति। ततः—तदा समाधिकाले पुनरन्यो यः परिणामः तद्वक्षणमाह। शान्तोदितौ—अतीतवर्तमानौ तुल्यप्रत्ययौ—तुल्यौ च तौ प्रत्ययौ चेति। एतदुक्तं भवति। समाधिकाले पूर्वोत्तरकालभाविनौ प्रत्ययौ सदृशौ भवतः। अयं चित्तस्य धर्मिण एकाग्रतापरिणामः—विसदृशप्रत्ययोत्पादधर्मस्य क्षयः सदृशप्रत्ययोत्पादधर्मस्य उपजन इत्ययं चित्तस्यान्यथाभावः। अस्मिन् प्रत्ययधर्माणामेव अन्यथाभावः। तत्रादौ यद् विसदृशप्रत्ययानां सदृशीकरणं तादृश एकाग्रतापरिणामरूपः समाधिर्भवति। ततः समाधिसंस्काराधानात् सर्वार्थतारूपा ये प्रत्यय-संस्कारास्ते क्षीयन्त एकाग्रतारूपाश्च प्रत्ययसंस्कारा वर्धन्ते। ततः पुनर्निरोध-प्रतिलम्भे निरोध-संस्कारः प्रचीयते व्युत्थानसंस्काराः क्षीयन्ते। एवं चित्तस्य परिणामः।

**3.12** Characteristic of the other consequence of Samādhi is being described. That is : The past and the present modifications become similar, *i.e.* the modification that was experienced before and the one being presently experienced become one and the same. What it in effect says is : During Samādhi the modifications before and after are similar. Such is the Ekāgratā-pariṇāma of the base material, the mind, *viz.* decay of dissimilar thoughts and prevalence of thoughts on the same subject – which is the mutation the mind suffers during the period (of Samādhi). Such mutations affect (mainly) the perceptible modifications of the mind.

Of the three mutations, the first to be encountered as one practises Yoga is substitution of diverse modifications by a single one which leads to concentration with Ekāgratā-pariṇāma. Next, as the latency of concentration starts accumulating, both tangible and latent forms of Sarvārthatā of mind begin to dwindle and one-pointedness of mind together with its latency start picking up. And finally during Nirodha concentration, its latency begins to accumulate with corresponding attenuation of the latencies of fluctuations. Such is the mutation of the mind (on the path of Yoga). [The mind is both modifications which are tangible and latencies. In the first mutation *viz.* mutation of stabilised state Ekāgratā-pariṇāma, mainly the tangible modifications turn alike. In the second, mutation of the mind inclined to concentration (Samādhi-pariṇāma) both modifications



and latencies of the mind get oriented towards one-pointedness and as a result the Sarvārthatā nature of the mind changes to the (habitual) one-pointed state. In the third, viz. mutation of the arrested mind (Nirodha-pariṇāma), it becomes free from fluctuations and mutation is merely attenuation of latencies. As a result, with eradication of latencies the capability to generate fresh modifications is lost and the mind is finally arrested which is the Self-in-Itself or liberation. Such is the practice of Yoga culminating in Kaivalya from the point of view of mutation].

१३। परिणामस्तु व्यवहारभेदात् त्रिविधः धर्मलक्षणावस्था इति। यथा चित्तस्य परिणामस्तथा भूतेन्द्रियाणामपि। तत्र धर्मपरिणामः—धर्माणाम् अन्यथात्वं, लक्षणपरिणामः—लक्षणं कालः, अतीतानागतवर्तमानकालैर्लक्षित्वा यद् भेदेन मननम्। अवस्थापरिणामः—नवत्वादिरवस्थाभेदः, यत्र धर्मलक्षणभेदयोर्विवक्षा नास्ति। एषु धर्मपरिणाम एव वास्तवो लक्षणावस्थापरिणामौ च काल्पनिकौ। निरोधं गृहीत्वा लक्षणपरिणामम् उदाहरति। निरोधः त्रिलक्षणः—त्रिभिरध्वभिः—अतीतादिकालभेदैर्युक्तः। अनागतो निरोधः अनागतलक्षणम् अध्वानं प्रथमं हित्वा धर्मत्वम् अनतिक्रान्तः—प्राग् यो निरोधः अनागतो धर्म आसीत् स एव वर्तमानधर्मो भूत इत्यर्थः। यत्रास्य स्वरूपेण—व्याप्रियमाणविशेषस्वरूपेण अभिव्यक्तिः। नेति। अनागतो निरोधरूपो धर्मो वर्तमानभूतः, अतीतो भविष्यतीति त्रिलक्षणाऽवियुक्तः। निरोधकाले तु व्युत्थानमतीतम्। एषः—अतीतत्वम् अस्य—धर्मस्य तृतीयोऽध्वा। अतः परं पुनर्व्युत्थानमित्यन्तं भाष्यमतिरोहितम्। उपसम्पद्यमानं—जायमानम्।

तथेति। निरोधक्षणे वर्तमान एव निरोधधर्मो बलवान् इत्यत्र नास्ति अध्वभेदस्य धर्मान्यत्वस्य च विवक्षा किन्तु काञ्चिदवस्थाम् अपेक्ष्य भेदवचनं कृतम् भवति। ईदृशो भेदः अवस्थापरिणामः। तत्र भूतेन्द्रियादिधर्मिणो नीलपीतान्ध्यादिधर्मैः परिणमन्ते। नीलादिधर्माः पुनरतीतादिलक्षणैः परिणता इति मन्यन्ते। बलवानयं वर्तमानः, दुर्बलोऽयमतीत इत्येवं लक्षणानि अवस्थाभिर्भिन्नानीति व्यवहियन्ते। एवमिति। गुणवृत्तम्—महदादिगुणविकारः, सदैव परिणामि। गुणवृत्तस्य चलत्वे हेतुगुणस्वाभाव्यम्। क्रियाशीलं रज इत्यनेन तत्तु उक्तम्। क्रियारूपा प्रवृत्तिर्दृश्यस्यान्यतमो मूलस्वभावः।

एतेनेति। धर्मधर्मिभेदभिन्नेषु भूतेन्द्रियेषु उक्तस्त्रिविधः परिणामो व्यवहारप्रतिपन्नः, परमार्थतस्तु—यथार्थत एक एव धर्मपरिणामः अस्ति, अन्यौ काल्पनिकौ इत्यर्थः। कथं तदाह। धर्मः—ज्ञातगुणः, धर्मी—ज्ञातगुणानामाश्रयः। कारणस्य धर्मः कार्यस्य धर्मी। अतो धर्मो धर्मिस्वरूपमात्रः—घटत्वादिधर्मास्तद्धर्मिमृत्स्वरूपा एव इत्यर्थः। धर्मिणो विक्रिया—परिणामः धर्मद्वारा—धर्मान्तरोदयद्वारा प्रपद्यते—व्यज्यते। तत्रेति। धर्मिणि त्रिषु अध्वसु वर्तमानस्य धर्मस्य भावान्यथात्वम्—अवस्थान्यत्वं भवति न द्रव्यान्यथात्वम्—धर्मिरूप एव धर्मः अतीतो



अनागतो वा वर्तमानो वा भवतीत्यर्थः। यथा सुवर्णभाजनस्य भित्त्वा अन्यथाक्रियमाणस्य—मुद्गरादिना भित्त्वा कुण्डलादिरूपेणान्यथाक्रियमाणस्य, भावान्यथात्वं—संस्थानान्यथात्वं धर्मान्तरोदयेनेत्यर्थो भवति न सुवर्णद्रव्यस्य अन्यथात्वम्।

अपर आह इति। धर्मेभ्यः अनभ्यधिको—अनतिरिक्तः अभिन्न इत्यर्थः धर्मी, पूर्वतत्त्वस्य—पूर्वस्य प्रत्ययरूपस्य धर्मिणस्तत्त्वानतिक्रमात्—स्वभावानतिक्रमात्। यो भवतां धर्मी सोऽस्माकं प्रत्ययधर्मः, यस्तु भवतां धर्मः सोऽस्माकं प्रतीत्यधर्मः अतः सर्वं धर्म एवेति एकान्ताभेदवादिनां मतम्। ते च वदन्ति यदि धर्मी धर्मेभ्यो भिन्नः स्यात् तदा स कूटस्थः स्याद् यतो धर्मा एव परिणमन्ते तर्हि तेषु सामान्यतः अनुगतो धर्मी परिणामहीनः स्यादिति। एतद् विवृणोति पूर्व्वेति। पूर्वापरावस्थाभेदम्—धर्मान्यत्वरूपम्, अनुपतितः अनुपातिमात्रः सन् भवतां धर्मी कौटस्थ्येन—निर्विकारनित्यत्वेन, विपरिवर्तेत—परिणामस्वरूपं हित्वा कूटस्थरूपेण परिवर्तेत, यदि स धर्मी अन्वयी—सर्वधर्मानुगत एकः स्यात्। उत्तरमाह अयमदोषः—एषा शङ्का निःसारा, कस्माद्? एकान्तानभ्युपगमाद्—एकान्तनित्यं दृश्यद्रव्यमितिवादस्य अनभ्युपगमाद्—अस्मन्मते अस्वीकारात्। तदेतदिति। अस्मन्मते दृश्यद्रव्यं परिणामिनित्यं न कूटस्थनित्यम्। तदेतत् त्रैलोक्यं—सर्वो व्यक्तभावो, व्यक्तेः—व्यक्तावस्थायाः, अपैति—अपगच्छति लीयत इति यावत्। कस्यचिद् व्यक्तभावस्य एकस्वरूपेण नित्यत्वप्रतिषेधात्। अपेतं—लीनम् अप्यस्ति कस्यचिद् विनाशप्रतिषेधाद्—अत्यन्तनाशास्वीकारात्। संसर्गात्—कारणाविविक्तरूपेणावस्थानात् च अस्य सूक्ष्मता ततश्च अनुपलब्धिर्नात्यन्तनाशादिति।

लक्षणेति। भविष्यरागो वर्तमानो भूत्वा अतीतो भवतीति त्र्यध्वयोगरूपः परिणामभेदो वाच्यो भवति। एतदेव स्फोरयति यथेति। अत्रेति। एतत् परे एवं दूषयन्ति, सर्वस्य एकदा सर्वलक्षणयोगे अध्वसङ्कुरः—त्रिकालसङ्कुरः प्राप्नोतीति। अस्य परिहारो यथा, रागकाले द्वेषोऽपि विद्यते उभययोर्वर्तमानत्वेऽपि न सङ्कुरः। तदानभिव्यक्तो द्वेषो भविष्यो भूतो वेति वाच्यो भवति। एवं व्यवहारसिद्धिरेव लक्षणपरिणामः।

धर्माणां धर्मत्वम्—विकारशीलगुणत्वमित्यर्थः, अप्रसाध्यम्—असाधनीयं प्राक् साधितत्वादित्यर्थः। सति च—सिद्धे धर्मत्वे लक्षणभेदोऽपि वाच्यो भवति अन्यथा व्यवहारासिद्धेः। यतो न वर्तमानकाल एवास्य धर्मस्य धर्मत्वं, क्रोधकाले रागस्य अवर्तमानत्वेऽपि चित्तं भविष्यरागधर्मकमिति वाच्यं भवतीत्यर्थः। कस्यचिद् धर्मस्य समुदाचारात्—व्यक्तीभावात् तद्धर्मवान् अयं धर्मीति वाच्यो भवति नाधुना अन्यधर्मवान् इति च। एवं क्रोधकाले क्रोधधर्मवत् चित्तं न रागधर्मकमिति उच्यते। न च तद् वचनात् चित्तं भविष्यरागधर्महीनमित्युक्तं भवतीत्यर्थः। किञ्चेति। अतीतानागतौ अध्वानौ अवर्तमानौ, अतीतश्च बभूवान् अनागतश्च व्यङ्ग्यः। एवं त्रयाणां भेदः, तद्भेदस्य च वाचकत्वेन अतीतादिशब्दा व्यवहियन्ते अतो युगपद् एकस्यां व्यक्तौ तेषां सम्भव इत्युक्तिर्विरुद्धा।



स्वव्यञ्जकाञ्जनो धर्मः अनागतत्वं हित्वा वर्तमानत्वं प्राप्नोति ततः अतीतो भवतीति क्रम एव अस्मिन् लक्षणपरिणामवचने अध्याहार्यः अस्तीत्यर्थः। उक्तञ्च पञ्चशिखाचार्येण रूपेति। प्राग्व्याख्यातम्। अतिशयिनां समुदाचरतां रूपादीनां वर्तमानलक्षणत्वं, तद्विरुद्धानाञ्च अतीतादिलक्षणत्वमित्यस्माद् असङ्कृतत्वं सिद्धमित्यर्थः। नेति। न धर्मी त्र्यध्वा-यत् द्रव्यं धर्मीति मन्यते न तत् त्र्यध्व, ये धर्मास्ते तु त्र्यध्वानः, ते लक्षिताः अभिव्यक्ता वर्तमानाः, अलक्षिताः-अवर्तमाना अनभिव्यक्ताः। तान्ताम्-अभिव्यक्तिमनभिव्यक्तिं वा अवस्थां प्राप्नुवन्तः अन्यत्वेन-अतीतादिलक्षणेन प्रतिनिर्दिश्यन्ते, तत्तदवस्थान्तरतो न द्रव्यान्तरतः।

अवस्थेति। परोक्तं दोषम् उत्थापयति। अध्वनो व्यापारेण-वर्तमानाध्वलक्षितस्य अन्यस्य धर्मस्य व्यापारेण यदा व्यवहितः कश्चिद् धर्मः स्वव्यापारं न करोति तदा अनागतः, तद्व्यवधानरहितो यदा व्याप्रियते तदा वर्तमानः, यदा कृत्वा निवृत्तस्तदा अतीत इति प्राप्ते शङ्को वक्ति भवन्नये एवं धर्मधर्मिलक्षणावस्थानां सदा सत्त्वात् तेषां नित्यता आयायात् ततश्च चितिवत् कौटस्थ्यम् इति। अस्य परिहारः। नासौ दोषः कस्मात्, नित्यत्वमेव कौटस्थ्यमिति न वयं सङ्गिरामहे। अस्मन्नये नित्यत्वमेव न कौटस्थ्यम्। नित्यता सदा सत्ता। तादृशमपि द्रव्यं परिणमते यथा त्रैगुण्यम्। गुणिनित्यत्वेऽपि-गुणमपेक्ष्य गुणिनो नित्यत्वेऽपि-अविनाशित्वेऽपि गुणानां-धर्माणां विमर्दवैचित्र्यात्-विमर्दात् लयोदयरूपविकारशीलत्वात् वैचित्र्यम्-आनन्त्यम् अनन्तपरिणामः अकौटस्थ्यम् इत्यर्थः इत्यस्माकमभ्युपगमः। तस्माद् नित्यत्वेऽपि अकौटस्थ्यं गुणिगुणानाम्।

गुणिषु प्रधानमेव नित्यं किन्तु परिणामस्वभावकम् इतरेषु कार्यमपेक्ष्य कारणस्य नित्यत्वम् अविनाशित्वं वा। उदाहरणैरेतत् स्फोरयति यथेति। यथा संस्थानम्-आकाशादि-भूतात्मकं संस्थानम् आदिमत्-परोत्पन्नं धर्ममात्रं विनाशि शब्दादीनां-तत्कारणानां शब्दादितन्मात्राणाम्, अविनाशिनाम्-स्वकार्याणि भूतानि अपेक्ष्य अविनाशिनां, तथा लिङ्गमात्रं महत्तत्त्वम् आदिमद् विनाशि धर्ममात्रं स्वकारणानाम् अविनाशिनां सत्त्वादिगुणानाम्। सत्त्वादिगुणानाम् अविनाशित्वं सम्यगेव निष्कारणत्वात्। न तेषामस्ति कारणं यदपेक्षया ते विनाशिनः स्युः। तस्मिन् महदादिद्रव्ये विकारसंज्ञा। तात्त्विकमुदाहरणमुक्त्वा लौकिकमुदाहरणमाह। तत्रेति। सुगमम्। घटो नवपुराणतां-नवपुराणताख्यं वैकल्पिकं कालज्ञानजन्यम् अवस्थानं, न तु अत्र कश्चिद् धर्मभेदो विवक्षितः अस्ति, अनुभवन्-न हि वस्तुतो घटो वैकल्पिकं तमवस्थाभेदम् अनुभवति किन्तु घटजः कश्चित् पुरुष एव तम् अनुभवन् मन्यते नवोऽयं घटः पुराणोऽयमित्यादि। घटस्य जीर्णतादयो नात्र विवक्षितास्ते हि धर्मपरिणामान्तर्गता इति विवेच्यम्।

धर्मिण इति। अवस्था-देशकालभेदेन अवस्थानं न च अवस्थापरिणामः। अतः कस्यचिद्धर्मस्य वर्तमानता कस्यचिदवर्तमानता वा कालिकावस्थानभेद एव। एवं व्यक्ताव्यक्तस्थौल्यसौक्ष्म्य-



व्यवहिताव्यवहित-सन्निकृष्टविप्रकृष्टाः सर्वे परिणामरूपा भेदा अवस्थानभेद एवेति वक्तव्यम्। अतश्च अवस्थानभेदरूप एक एव परिणामो धर्मादिभेदेनोपदर्शितः। एवमिति। उदाहरणान्तरेष्वपि समानो विचारः। एत इति। पूर्वोक्तमुत्थापयन् उपसंहरति। अवस्थितस्य—न च शून्यताप्राप्तस्य द्रव्यस्य पूर्वधर्मनिवृत्तौ धर्मान्तरोदय इति सामान्यं परिणामलक्षणम्। स च परिणामो न धर्मिस्वरूपम् अतिक्रामति किन्तु धर्म्याश्रयो धर्म्यनुगत एव व्यवहियते। एवं धर्म्यनुगतो धर्मान्यथारूप एक एव परिणामः सर्वान् अमून्—धर्मलक्षणावस्थारूपान् विशेषान्—परिणामभेदान् अभिप्लवते व्याप्नोतीत्यर्थः।

**3.13** Outwardly (and not from their intrinsic nature) mutations can be categorised from three aspects — their attributes, temporal character and state (of old and new). Such categorisation exists also in mutations of Bhūtas and Indriyas as in the case of the mind. Of these, changes that are observed in the character of an object is mutation of attributes or *Dharma-pariṇāma*. *Lakṣaṇa-pariṇāma* : Lakṣaṇa is the three periods of time — past, present and future. On the basis of our apprehension, things are distinguished as of past, present and future (note : such distinction exists only in the mind of the observer and does not take into account their real nature) — that is temporal mutation. *Avasthā-pariṇāma* — mental distinction on the basis of the time of origin — recent or old (without taking into account the wearing out or withering of the object) in which the other two mutations, Dharma and Lakṣaṇa, do not apply, is mutation of state. Of these, only Dharma-pariṇāma is real, mutations of Lakṣaṇa and Avasthā are creations of the mind. Mutation of temporal character is being illustrated with an example of arrested mind. Nirodha may pertain to any one of the three periods of time. Nirodha which is yet to come can get rid of its future connotation and move over to the present but while doing so it does not suffer any change of its essential character. This means that the same Nirodha referred to earlier in the future tense is now manifest (revealing its identical character) and being of the present it can be observed directly. That same Nirodha which was initially of the future and is currently holding sway will (in course of time) be a thing of the past, which means that it is not immune from the temporal character — 'past', 'present' etc. In other words, Nirodha (of the mind) is gradually being linked with the three periods of time. When the mind is arrested, its fluctuating state is a matter of the past which is the third temporal period. After it (*i.e.* on termination of Nirodha) fluctuations reappear. Rest of the commentary (on this aspect) is clear. *Upasampadyamāna* = one that is being born (or manifest).



During Nirodha concentration its attribute (being in the 'present' temporal state) is powerful and temporal change or alteration of its characteristic does not take place. Distinctions are still made on the basis of time as in statements — Nirodha of the past and the present Nirodha, which fall under Avasthā-pariṇāma. Blue, yellow etc. are the criteria for mutation (of attributes) of Bhūtas, and blindness etc. are criteria for the organs. Mutation of the same characteristic, say blue, is conceived in terms of Lakṣaṇa. Characteristic which is present is called powerful or pre-eminent while one in the past is reckoned as weak. Distinction of characteristics with the same Lakṣaṇa is made and used in the everyday world in terms of their Avasthā. *Guṇavṛtta* = derivatives of mutation of the Guṇas like pure I-sense. The Guṇas are always mutating. Their basic nature is the cause of their mutability. The saying *Chalam Cha Guṇavṛttam* has come from the ever mutating nature of Rajas, which means that one of the basic traits of the phenomenal world is tendency to action (as a result of which pure I-sense etc. derived from the Guṇas are rendered mutable).

It is through the accepted notion that an object and its characteristics are different that the aforesaid three mutations in Bhūtas and Indriyas are perceived and made use of in the everyday world. But in reality only Dharma-pariṇāma exists, the other two are imaginary. Why it is so, is being explained. Dharma (here) means perceptible qualities of an object (by which it is identified). And object is the sum total of the perceptible attributes or, in other words, it is their receptacle. What is an attribute to the root cause becomes the thing itself after mutation (like a lump of earth mutates to yield a pot which was inherent as a characteristic of the lump of earth. The pot, in turn, may turn to dust which again existed hidden as a characteristic of the pot). Therefore, characteristics are in reality the real nature of the object, i.e. pot, dust etc. are all existent in the present (mother) material, lump of earth. Mutation of a thing is effected by manifestation of its various characteristics (as also by Lakṣaṇa and Avasthā). An existing characteristic of an object when observed in the three periods of time suffers (semantic) transformations (like — it existed, it exists, it will be manifest). But thereby no real change of integral part of the object takes place. In other words, it is the (same) attribute of a thing that shifts from the past through present to the future. For example, a thing made of gold may be given a different shape, say an earring from a bar of gold, which is reckoned as a different object because of the transformation of characteristic with no change of its inherent goldness.

Some (a section of Buddhists) say that attributes are no different from



the thing (*Anabhyadhika* = not separate) because they also do not transgress the nature of the thing, their cause, there being no mutation of the essence of the thing. They argue, 'What is an object in your terminology is attribute-as-cause (pre-mutation attribute) according to us; what you call as attribute is, to us, attribute-as-effect (post-mutation attribute). Therefore, everything is only Dharma (characteristic or attribute)'. They hold that an object and its attributes are absolutely inseparable and contend that if the object were different from its attributes it would be eternal because only the attributes mutate, and the thing common to and underlying all the attributes (if it exists) will not be subject to mutation (and hence would be eternal). They repeat (their argument) in this way : If an object is such that it remains unaffected while change of state is seen to be taking place by way of substitution of one attribute by a different attribute, the object would be immune to mutation and hence eternal. (In other words, if mutation exists only in characteristics, the object becomes eternal.) The answer to the above is : The fear expressed is without foundation. There is no flaw in our line of thinking. Why? — It is being explained. Because we have never said that an object in the phenomenal world is immutably everlasting. We hold that an object in the everyday world is everlasting, but only mutably so, and not immutably eternal. The universe, entire phenomenal existence, itself passes from the manifest to unmanifest state, *i.e.* merges into its constituent cause. And because of the inherent mutability, no object can stay as it is, without suffering change. Even when it is unmanifest, the thing remains merged in its causal substance. In other words, anything that exists cannot be totally annihilated. (Through mutation of attributes, the underlying object suffers mutation continuously and hence it is mutably eternal, not immutably so.)

It is commonly observed that non-existent feeling of attachment which existed in the unseen latent form becomes manifest and again vanishes as a thing of the past, and so in everyday parlance we make use of the three periods as distinct and separate. Having brought this out clearly, the commentator says : Others quip that if attributes pertaining to the three temporal characters are simultaneously present in all things the three time periods will get mixed up *i.e.* to call a thing as containing past, present and future attributes, will make it impossible to separate the temporal states. The answer to this is : When attachment is manifest, aversion is also there — in a subtle latent form. Existence of both does not cause any problem of mix-up, unmanifest aversion is said to be lying latent either for showing up in future or as a sequel to its past manifestation. (Through this example, it is demonstrated that existence of attributes pertaining to



past or future states does not lead to any mixing up.) Such usage by distinguishing mutation occurring in different periods of time is Lakṣaṇa-pariṇāma.

Nature of the attributes — that they are perceived because of their mutability — needs no proof as it has been established earlier. In that case — that is, having established separate identity and mutability of attributes — their very existence in the three periods of time has to be accepted. Otherwise the concept of attributes becomes untenable. One cannot think of attributes existing only in the present (with no link with the past and the future). For example, even though sense of attachment does not appear to be present in the mind when a person is angry, yet one has to admit that attachment lies dormant in his mind (and will express itself sometime in future). Watching the manifestation of a particular characteristic (say, that of an earthen pot), the material possessing that characteristic, the mother material (a lump of earth, in this instance) is called the source or cause of the pot. It is also admitted that at present it does not exhibit any other characteristic (e.g. dust from the broken shards of the pot). Similarly it is said that when one is angry, anger and not attachment is the dominant attribute of the mind, but it does not connote that the mind will remain devoid of sense of attachment for all time to come. The past and the future do not exist at the present moment. What has been manifest is past and what is yet to manifest is future. Thus are the three phases of time differentiated and the terms 'past' and 'future' used in common parlance. Therefore, possibility of simultaneous coexistence of the three periods of time in any manifestation is against our tenets (as has been alleged by those who doubt the veracity of our thinking).

*Svavyaṅjakāñjana* = which is rendered manifest by its appropriate cause; an attribute conforming to the above follows the sequence from the future (attribute of pot lying dormant in a lump of earth for manifestation at a later date) through present (when the pot becomes visible) to the past (after it has suffered breakage). Such sequence is implicit in Lakṣaṇa-pariṇāma, i.e. temporal mutation always involves sequential change (Lakṣaṇa-pariṇāma of the attribute of pot is its shift from the unmanifest i.e. future state to the manifest when it is revealed, before turning to a thing of the past. The transformation from the lump to the pot is an example of Dharma-pariṇāma. In Lakṣaṇa-pariṇāma it is the same characteristic as a pot which is differentiated by labelling it under the three states of time.)

The aphorism of Pañchaśikhāchārya has been explained (in the commentary on Sūtra II.15). Only those characteristics which are highly



active *i.e.* fully manifest exist in the present period of time. Those not fulfilling this condition belong either to the past or future periods. Hence there is no overlapping of characteristics pertaining to different periods and their distinct separate existence (in everyday usage) is established. What is reckoned as an object (which exhibits the characteristics under discussion) does not have the three temporal phases. In other words, Lakṣaṇa-pariṇāma is applicable only to the characteristics but not to the object itself. It is either perceptible *i.e.* manifest or present, or not perceptible *i.e.* absent or unmanifest (as belonging to the past or the future). When characteristics change from dormant through manifest to (again) unmanifest states, these are thus differentiated and designated as past, present or future characteristics (because the object, as such, does not change to become a different object). (The earthen pot remains the same, qualifying it as past, present or future is just a distinction we make in referring to it and no difference in its composition is thereby envisaged.)

The commentator has cited a possible fallacy in the (Sāṃkhya) line of thinking as pointed out by some critics. In a particular period of time due to dominance by one characteristic, some other characteristic is not found to be operative (*e.g.* anger when attachment is manifest) which is said to be awaiting manifestation. When the cause (*i.e.* the dominant characteristic, attachment in this instance) disappears, it operates and makes its presence felt (*i.e.* anger becomes manifest). And when it, in turn, subsides it is said to be belonging to the past. This being the line of argument, the critic queries : In your thinking the object, its characteristic, phases of time and its state (Avasthā) are always existing (in some phase of time or other); therefore they are exhibiting eternality, and are therefore everlasting like absolute Consciousness. The answer to this is : We see nothing wrong in their being everlasting. Anything that is everlasting is not immutable. Everlastingness means to continue in existence at all times. Such an everlasting entity can be mutable *e.g.* the Guṇas. Although the cause appears to be longer lasting than its effects (mutations), their inherent mutability is everlasting. Hence both the object and its characteristics may be existing perpetually but they are not immutably eternal.

Going back to the causes, Pradhāna or Prakṛti is eternal (whose everlastingness is not dependent on any other cause) but it is not immutable. However, it outlasts all products of mutation. It is being explained through examples. The set up around us, which are but forms of the gross elements (Bhūtas), had a beginning, they originated after the subtle elements. They are perishable and are adjuncts to the subtle elements — the latter (Tanmatras) appear to be eternal compared to the Bhūtas which are their



mutations. Similarly (going up the chain) Mahat or Liṅga-mātra, originated later than its (material) cause, the Guṇas, is perishable and is an adjunct or attribute of the Guṇas. Really eternal are the Guṇas because their perpetuity is not relative to others' and they have no cause or origin in which they can merge. Therefore others like Mahat are deemed mutations or derivatives.

After the example of Tattvas, an example from everyday use is being cited. Newness or oldness of an earthen pot is a mental concept arising from change of both time and its state, not related to any material change or deterioration in its quality from ageing. *Anubhavam* = (to feel or perceive; here it) signifies that it is a person with knowledge of the pot who perceives whether the pot is old or new; the pot itself does not experience any change (because it is not any change in the real sense but a mere semantic concept). It is to be borne in mind that no withering or wasting of the pot is being referred to which would come under Dharma-pariṇāma (change of real attributes).

(General features of all types of changes are being enunciated.) *Avasthā* as commonly understood is location of an object at specific points in space and time — this is not *Avasthā-pariṇāma*. Presence or absence of a characteristic merely connotes its existence in the different periods of time. (Absence implies that the characteristic does not pertain to the present period.) Similarly distinctions on the basis of changes like manifest or unmanifest, gross or subtle, obstructed or open to view, far or near etc. are all related to changes of location (in space and/or in time). Therefore change of residence or placement is the common feature underlying all the changes (like change of characteristics, temporal change and change of state) referred to above. This holds good in other instances also.

Having made the above proposition, the commentator makes his concluding remark. For an object that exists — not for a non-object or nothingness as per the tenets of nihilists — fading out of one characteristic and appearance of a different one in its place is common to all mutations *i.e.* it is a general feature of mutations. Mutations do not transgress or affect the essence of the object, which remains the same; only the attributes or characteristics (Dharma) change. Thus change of only the characteristics pertaining to an object characterises and covers all the three changes — Dharma, Lakṣaṇa and Avasthā.

१४। योग्यतेति। धर्मिणो योग्यतावच्छिन्ना-योग्यता-प्रकाशयोग्यता क्रियायोग्यता स्थितियोग्यता चेति, एताभिर्ज्ञेययोग्यताभिः अवच्छिन्ना-तत्तद् योग्यतामात्रस्य या प्रातिस्विकी



विशिष्टा शक्तिरित्यर्थः स एव धर्मः। तस्य च धर्मस्य यथायोग्यफलप्रसवभेदात् सद्भावः-  
-पूर्वपरास्तित्वम् अनुमानप्रमाणेन ज्ञायते। एकस्य च धर्मिणः अन्यः अन्यश्च-बहुः असंख्याता  
इति यावद् धर्मः परिदृश्यते। अत्रेदमूहनीयं पदार्थनिष्ठो जातभावो धर्मः। धर्मेणैव पदार्था  
ज्ञायन्ते। अतो धर्माः प्रमाणादिसर्ववृत्तिविषयाः। ते च मूलतस्त्रिविधाः प्रकाशधर्माः क्रियाधर्माः  
स्थितिधर्माश्चेति। ते पुनस्त्रितया-वास्तवाश्च आरोपिताश्च तथा अवास्तववैकल्पिकाश्चेति। सर्वे  
एते पुनर्लक्षणभेदात् शान्ता वा उदिता वा अव्यपदेश्या वेति विभज्यन्ते। तत्र कतिचिद्  
धर्मा उदिता मन्यन्ते शान्ताव्यपदेश्याश्च असंख्याता इति।

तत्रेति। वर्तमानधर्मा व्यापारकृतः। अतीतानागता धर्मा धर्मिणि सामान्येन-अभिन्नभावेन  
समन्वागताः-अन्तर्गताः। तदा ते धर्मिस्वरूपमात्रेण तिष्ठन्ति। यथा घटत्वधर्मे उदिते  
पिण्डत्वचूर्णत्वादयो मृत्स्वरूपेणैव तिष्ठन्ति। तत्र त्रय इति। सुगमम्। तदिति। तत्-तस्मात्।  
अथेति। अव्यपदेश्या धर्मा असंख्याताः। तैः सर्ववस्तूनां सर्वसम्भवयोग्यता। अत्रोक्तं पूर्वाचार्यैः।  
जलभूम्योः परिणामभूतं रसादिवैश्वरूप्यं-विचित्ररसादिस्वरूपं स्थावरेषु-उद्भिज्जेषु दृष्टं तथा  
स्थावराणां विचित्रपरिणामो जङ्गम-प्राणिषु-उद्भिद्भुक्षु। जङ्गमानाम् अपि तथा स्थावरपरिणामः।  
एवं जात्यनुच्छेदेन-जलभूम्यादिजातेरनुच्छेदेन, धर्मिरूपेण जलादिजातेर्यद् वर्तमानत्वं तेन  
इत्यर्थः, सर्वं सर्वात्मकमिति।

देशेति। सर्वस्य सर्वात्मकत्वेऽपि न हि सर्वपरिणामः अकस्माद् भवति स तु देशादिनियमितो  
भवति। देशकालाकारनिमित्तापबन्धाद्-अयोग्यदेशादिप्रतिबन्धकान्न समानकालम्-एकदा  
आत्मनां-भावानाम् अभिव्यक्तिः। देशकालापबन्धः-नैकस्मिन्देशे नीलपीतयोर्धर्मयोः  
युगपदभिव्यक्तिः। आकारापबन्धः-न हि चतुरस्रमुद्रया त्रिकोणलाञ्छनम्। निमित्तम्-अन्यद्  
उद्भवकारणं यथा अभ्यासादेव चित्तस्थितिरित्यादि, अभ्यासरूपनिमित्तापबन्धाद् न चित्तस्य  
स्थितिः स्यात्। अभिव्यक्तेः प्रतिबन्धभूताद् अयोग्यदेशादेरपगमादेव अभिव्यक्तिः नाकस्मात्।

य इति। यः पदार्थ एतेषु उक्तलक्षणेपु अभिव्यक्तानभिव्यक्तेषु धर्मेषु अनुपाती-तादृशाः  
सर्वे धर्मा यन्निष्ठा इति बुध्यते स सामान्यविशेषात्मा-सामान्यरूपेण स्थिता अतीतानागता  
धर्माः, विशेषरूपेणाभिव्यक्ता वर्तमानधर्माः तदात्मा-तत्स्वरूपः, अन्वयी-बहुधर्माणामाश्रय-  
रूपेण व्यवहियमाणः पदार्थो धर्मी। यस्य तु इति। एकतत्त्वाभ्यास इति सूत्रव्याख्याने यत्  
कृतं वैनाशिकदर्शनखण्डनं तत् संक्षेपतो वक्ति। सुगमम्। वैनाशिकनये भोगाभावः स्मृत्यभावः  
तथा च योऽहमद्राक्षं सोऽहं स्पृशामीति प्रत्यभिज्ञाऽसङ्गतिरिति प्रसज्येत। तस्मात् स्थितः  
-अस्ति अन्वयी धर्मी यो धर्मान्यथात्वम् अभ्युपगतः-यो धर्मेषु एकरूपेण स्थितो यस्य च  
धर्मः अन्यथात्वं प्राप्नोतीति अनुभूयमानः प्रत्यभिज्ञायते। तस्मान्नेदं विश्वं धर्ममात्रं प्रतीतिमात्रं  
निरन्वयं-शून्यमूलकमित्यर्थः।



**3.14** Attribute is the possession of ability by the object to exhibit its functions. Ability covers the ability to be apprehended as sentient, mutable and inert which is inherent in the object and is called its characteristic or attribute. [An object is apprehended through any of (almost) infinite number of variations of the three-fold characteristics — sentience, mutability and inertia. For example, the characteristic of blueness belonging to an object can be apprehended in all the three periods — past, present and future — and the ability of the object to possess (and exhibit) it is an attribute of the object.] Existence of an attribute — that it existed and will continue to exist in future — can be inferred from its appropriate effects. An object is seen to possess innumerable attributes. One should realise in this context that an attribute is that which exists in the object and through which the object is apprehended. Since we perceive an object through its characteristics, these (as modifications of the mind) come under *Pramāṇa* etc. (*Sūtra* I.6), and are basically of three types *viz.* characteristics of sentience, mutation and inertness. These can also be classified as real, ascribed and unreal verbal concept as a *Vikalpa-vṛtti*. A further method of classification based on time would be : pertaining to the past, existing and yet to manifest. Of these, a few characteristics are existing and manifest, while innumerable are those pertaining to the past and those which have not manifested yet. (It is so because an object has gone through great many mutations in the past and the possibility exists of its undergoing as many mutations in the future.)

Existing characteristics are functional (*i.e.* manifest); past and future characteristics remain latent, included in the object as its integral part. For example, when the characteristic of pot is manifest, characteristics like lump or clod and shreadings or dust remain latent in the base material which is earth; (such) unmanifest characteristics are innumerable, which account for the ability of all objects to be transformed into any other object (because innumerability includes everything). As has been said by the teacher of yore, 'Mutation of earth and water exhibiting innumerable varieties of taste, smell etc. are found in plants and vegetables whose variegated mutations end up as herbivorous animals. The (bodies of) animals are similarly seen to be transformed (back) into plants and vegetables'. Thus matter in the form of earth, water etc. is not destroyed; specific characteristic of each as earth or water remains merged in the substratum and (the sequence of transformations) demonstrates that everything can be transformed into every other thing.

The hypothesis that everything can be transformed into every other



thing is proven, but such transformations do not occur all of a sudden, without a cause — these follow the constraints of space etc. Mutation conforms to the norms imposed by space, time, form and the (activating) cause. In case of unsuitability of any of them latent characteristics do not manifest at the right moment. Example of limitation of space and time : two different colours, blue and yellow, do not manifest simultaneously. Example of limitation of form : a square die cannot give a triangular impression. Cause stands for something that is instrumental to evolving an end product, *e.g.* practice is required for bringing about quiescence of mind. In case of break in practice mind does not become still. With fading out of unsuitable space, time etc., *i.e.* when such obstacles to manifestation cease to exist, appropriate characteristics are manifested, but not suddenly without any cause.

The thing which conforms to (*i.e.* exhibits) all the above characteristics, both manifest or unmanifest; or in other words, wherein all such characteristics are seen to belong, *i.e.* which serves as the refuge or receptacle for all characteristics — whether emergent *i.e.* existing or lying latent or merged as past or future characteristics — is their common connecting link or substratum. Views of the Buddhist sect who hold that everything is transient has been quashed in the commentary on Sūtra I.32 in relation to practice of concentration on a single principle. This has been repeated here in brief. There is no place for Bhoga and Smṛti, nor for perceptions like, “It is the same ‘I’ who had seen it and is now touching it” in the Buddhist tenet of transitoriness.

१५। एकस्येति। एकस्य धर्मिण एकस्मिन् एव क्षण एक एव परिणाम इति प्रसक्ते—प्राप्ते इत्यर्थः परिणामान्यत्वस्य गोचरीभूतस्य कारणं क्षणिकान्यत्वक्रमः। य इति क्रमलक्षणमाह। कस्यचिद् धर्मस्य समनन्तरधर्मः—अव्यवहितपरवर्ती धर्मः, पूर्वस्य क्रम इत्यर्थः, यथा पिण्डत्वस्य धर्मपरिणामक्रमस्तत्पश्चाद्भावी घटधर्मः। तथावस्थेति। न च घटस्य पुराणतात्र जीर्णता। जीर्णता हि धर्मपरिणामः। एकधर्मलक्षणाक्रान्तस्य घटस्य उत्पत्तिकालमपेक्ष्य भेदविवक्षया उच्यते अभिनवोऽयं पुराणोऽयमिति। घटस्य देशान्तरावस्थानमपि अवस्थापरिणामः। उदाहरणमिदं घटत्वरूपाम् एकामुदितधर्मसमष्टिं गृहीत्वा उक्तम्। तत्र वर्तमान-लक्षणक-घटत्वधर्मस्य नास्ति धर्मान्तरत्वं नास्ति च लक्षणान्यत्वं, तथापि च यः परिणामो वक्तव्यो भवति सोऽवस्थापरिणाम इति दिक्। धर्मिरूपेण मतस्य घटधर्मिणः परिणामो यत्र वक्तव्यो भवेत् तत्र विवर्णता-जीर्णतादयोऽपि धर्मपरिणामः स्यात्।

सा चेति। सा च पुराणता—तत्कालावच्छिन्नाः सर्वे अवस्थापरिणामा इत्यर्थः क्षण-परम्परानुपातिना—क्षणपरम्परानुगामिना क्रमेण—क्षणव्यापिपरिणतिक्रमेणेत्यर्थः अभिव्यज्यमाना



परां व्यक्तिं—'त्रिवार्षिकोऽयं घट' इत्यादिरूपेण लोकगोचरत्वमित्यर्थ आपद्यत इति। धर्मलक्षणाभ्यां विशिष्टः—धर्मलक्षणभेदविवक्षाऽसत्त्वेऽपि तदन्यो यद् अवस्थापेक्षया भेदवचनं स तृतीयः अयं परिणामः।

त एत इति। एते क्रमा धर्मधर्मिभेदे सति प्रतिलब्धस्वरूपाः—न्यायेनानुचिन्तनीयाः। कथं तद् व्याख्यातप्रायम्। धर्मोऽपि धर्मी भवत्यन्यधर्मापेक्षया, यथा घटो धर्मी जीर्णतादयस्तस्य धर्माः, मृद् धर्मी पिण्डत्वघटत्वादयस्तस्य धर्माः, भूतधर्मा धर्मिणस्तेषां भौतिकानि धर्माः, तन्मात्रधर्मा धर्मिणः भूतानि तेषां धर्माः, अभिमानो धर्मी तन्मात्रेन्द्रियाणि तस्य धर्माः, लिङ्गमात्रं धर्मि अहंकारस्तस्य धर्मः, प्रधानं धर्मि लिङ्गं तस्य धर्मः। न च त्रैगुण्यं कस्यचिद्धर्मः। अतः परमार्थतो मूलधर्मिणि प्रधाने धर्मधर्मिणोः अभेदोपचारः—एकत्वप्रतीतिः। तद्वारेण—अभेदोपचारद्वारेण सः—मूलधर्मी एवाभिधीयते धर्म इति। तदा अयं क्रमः एकत्वेन—परिणामक्रमेण एव प्रत्यवभासते। गुणानामभिभाव्याभिभावकरूपा तदा एका विक्रिया वक्तव्या भवतीत्यर्थः।

चित्तस्येति। चित्तस्य द्वये—द्विविधा धर्माः परिदृष्टाः—अनुभूयमानाः प्रमाणादिप्रत्ययरूपाः, अपरिदृष्टाः—वस्तुमात्रात्मकाः संस्काररूपेण स्थितिस्वभावाः तत्कार्येण लिङ्गेन तत्सत्तानुमीयते। ते यथा निरोधः—संस्कारशेषः, धर्मः—धर्माधर्मकर्माशयः, संस्कारः—वासनारूपः, परिणामः—असंविदितविक्रिया, जीवनम्—चित्तेन प्राणप्रेरणा। श्रूयते च “मनोकृतेनायात्यस्मिञ्छरीरे” इति। चेष्टा—अविदिता क्रिया, शक्तिः—क्रियाजननी इति एते सप्त दर्शनवर्जिताश्चित्तधर्माः।

**3.15** At any instant an object can undergo only one mutation. Such mutations or changes are seen to vary owing to differences in individual sequences. (Subtle momentary mutations are not ordinarily perceivable. These add up to produce gross perceptible mutations.) Distinctive quality of sequence is as follows : A characteristic (of an object) which succeeds the previous characteristic is the sequence of the latter. Emergence of a pot from a clod of earth is an example of sequence of characteristics. Sequence of state is the pot's becoming old, as distinct from its physical deterioration due to ageing which would come under sequence of characteristics. Pots otherwise identical are differentiated by their time of origin (just to distinguish one from the other). Variations in locations of objects also constitute mutation of state (e.g. pots with the same physical attributes and temporal character are differentiated as 'pot of location A' and 'pot of location B'). Both pots in this example exhibit the characteristics of pots in the 'present' temporal state. Even then the pots can be distinguished by their change of state. If (instead of earth) the pot is taken as the



substratum, its wearing out, fading of colour etc. will be Dharma-pariṇāma, *i.e.* change of essential attributes or characteristics.

Growing old in this manner (growing old only in respect of passage of time as distinct from physical deterioration) follows from the sequence of momentary mutations and ultimately become perceptible to the common man as 'this pot is three-year old' which, in effect, means the aggregate of as many mutations as are moments in the three year span. A change observed in an object which cannot be classified as a mutation of either its characteristic or its temporal character is the third mutation (*viz.* change of state). (Our perception of passage of time originates from aggregating innumerable intervening moments in the mind. And based on that sense of time we designate objects as 'old' or 'new', independent of their physical or other characteristics – this constitutes mutation of state, Avasthā-pariṇāma.)

Logical concept of sequence presupposes distinction between an object or substratum and its characteristics. Why it is so has already been explained. One characteristic may be the substratum of another. For example, pot is the substratum whose characteristic is its physical condition, *e.g.* wearing out etc. Again, lump or pot are (derivatives and hence) characteristics of earth. (Another such example –) Objects of everyday use are characteristics of Bhūtas which, in turn, are characteristics of Tanmātras. Tanmātras and organs of the body are (derived from and hence) characteristics of one's ego. Ego is an attribute of pure I-sense which, in turn, is derived from Prakṛti. Prakṛti *i.e.* the three Guṇas are not characteristics of (*i.e.* not derived from) any other entity. Hence from the spiritual point of view the substratum and its characteristics merge in Prakṛti, the ultimate constituent principle *i.e.* the two then appear to be one and the same. It is because of their being exactly alike that the basic substratum (Prakṛti) is also called Dharma (basic characteristic). The only sequence that can be perceived in that state is sequence of change arising out of the basic nature of the Guṇas of dominating one another sequentially. (Only the action of Rajas remains which in the absence of witnessing by the Seer does not generate any perceptible product of mutation. Such is the unmanifest state.)

Chitta has two types of characteristics (Dharma) — *viz.* modifications like Pramāṇa which can be perceived directly, and retentive latencies (which defy direct apprehension and hence their existence can only be inferred). The effect the latter produce leads one to accept their existence. Examples of latent characteristics are : Nirodha wherein only latencies remain; Dharma (here) is Karmāśaya of virtuous and vicious actions;



Samśkāra (here) means Vāsanā; Parīṇāma stands for mutations (of both body and mind) which pass unnoticed (like sleep follows the period of waking); Jīvana refers to the driving force behind the Prāṇas which originates in the mind (and makes life tick) — as corroborated by Praśna Upaniṣad, 'The Prāṇas enter the body by action of the mind'; *Cheṣṭā* = unseen actions of the mind and *Śakti* = mental force or power behind actions of the mind (like free will). These seven characteristics of the mind elude observation.

१६। अत इति। अतः—अतःपरम् उपात्तसर्वसाधनस्य—संयमसिद्धस्य बुभुत्सितार्थ-  
प्रतिपत्तये जिज्ञासितविषयबोधाय संयमस्य विषय उपक्षिप्यते—उपदिश्यत इत्यर्थः। धर्मेति।  
क्षणव्यापी परिणाम एव सूक्ष्मतमो विशेषो विषयस्य। संयमेन तस्य तत्क्रमस्य च साक्षात्करणात्  
सर्वभावानां निमित्तोपादानं साक्षात्कृतं भवति ततश्च अतीतानागतज्ञानम्। धारणेति। तेन  
—संयमेन परिणामत्रयं साक्षात्क्रियमाणं—सर्वतो विषयस्य क्रमशः धारणां प्रयोज्य ततो  
ध्यायेत् ततः समाहितो भूत्वा साक्षात् कुर्यात्। एवं क्रियमाणे तेषु—विषयेषु अतीतानागतं  
ज्ञानं सम्पादयति।

**3.16** Samyama is now being discussed to answer and resolve convincingly possible queries on the subject by *Upāttasarvasādhana Yogi* i.e. a Yogin who has received complete course of instructions on spiritual practice. Mutation taking place in a Kṣaṇa (moment) involves the subtlest distinctive characteristic of an object. When one realises the nature of mutation and its sequence through practice of Samyama, one gains access to direct knowledge of both efficient and constituent causes of all real objects which, in turn, leads to knowledge of the past and the future. (Practice of Samyama on the sequence of mutation of the object under study reveals the changes it has hitherto experienced and further changes it will undergo in future.) Continued practice of Samyama on the threefold Parīṇāmas of an object — starting with Dhāraṇā, then Dhyāna and finally Samādhi which would reveal the object in its totality including knowledge of its past and future.

१७। शब्दार्थप्रत्ययानाम् इतरेतराध्यासात् सङ्करः—यो वाचकः शब्दः स एवार्थः तद्  
एव च ज्ञानमिति संकीर्णता, तत्प्रविभागसंयमात्—प्रत्येकं विभज्य संयमात् सर्वभूतानां  
रुतज्ञानम्—उच्चारितशब्दार्थज्ञानं भवेदिति सूत्रार्थः। तत्रेति व्याचष्टे। तत्र—एतद्विषये वागिन्द्रियं  
वर्णात्मकशब्दोच्चारणरूपकार्यवत्। श्रोत्रविषयः ध्वनिमात्रः, न तु तदर्थः। पदं वर्णात्मकं यद्  
अर्थाभिधानं यथा गोघटादिः, तन् नादानुसंहारबुद्धिनिर्ग्राह्यम्—नादानाम् उच्चारितवर्णानाम्  
अनुसंहारबुद्धिः—एकत्वापादनबुद्धिः तथा निर्ग्राह्यं, वर्णान् एकतः कृत्वा बुद्ध्या पदं गृह्यत



इत्यर्थः। वर्णा इति। एकसमयाऽसम्भवित्वात्—पूर्वोत्तरकालक्रमेण उच्चार्यमाणत्वाद् न चैकसमय-  
भाविनो वर्णाः। ततस्ते परस्परनिरनुग्रहात्मानः—परस्परासंकीर्णाः तत्समाहाररूपं पदम्  
असंस्पृश्य—अनुपस्थाप्य अनिर्माय इत्यर्थ आविर्भूतास्तिरोभूताश्च भवन्तः प्रत्येकम् अपदरूपा  
उच्यन्ते।

वर्ण इति। एकैकः वर्णः प्रत्येकं वर्ण पदात्मा—पदानाम् उपादानभूतः सर्वाभिधान-  
शक्तिप्रचितः—सर्वाभिधानशक्तिः प्रचिता सञ्चिता यस्मिन् सः—सर्वाभिधानशक्तिसम्पन्नः,  
सहयोगिवर्णान्तरप्रतिसम्बन्धी भूत्वा वैश्वरूप्यम् इवापन्नः—असंख्यपदरूपत्वम् इव आपन्नः,  
पूर्वोत्तररूपविशेषेणावस्थापित इत्येवंरूपा बहवो वर्णाः क्रमानुरोधिनः—पूर्वोत्तरक्रमसापेक्षाः  
अर्थसंकेतेनावच्छिन्नाः—संकेतीकृतार्थमात्रवाचकाः, इयन्त एते—एतत्संख्यकाः, सर्वाभिधानसमर्था  
अपि, गकारादिवर्णाः, तन्निर्मितं गौरिति पदं संकेतीकृतं साम्रादिमन्तम् अर्थं द्योतयन्तीति।  
तदेतेषां वर्णानाम् अर्थसंकेतेनावच्छिन्नानाम् उपसंहृता एकीकृता ध्वनि-क्रमा येषां तादृशानां  
य एको बुद्धिनिर्भासः—बुद्धौ एकत्वव्याप्तिस्तत् पदं, तच्च वाच्यस्य वाचकं कृत्वा संकेत्यते।

तदेकमिति। गौरिति एकः स्फोट इति। एकबुद्धिविषयत्वात् पदम् एकम्, तच्च  
एकप्रयत्नोत्थापितम् अभागम् अक्रमम् अवर्णं—क्रमशः उच्चार्यमाणानां वर्णानाम् अयौगपदिकत्वाद्,  
बौद्धं—बुद्धिनिर्माणम्, अन्यवर्णस्य—शेषोच्चारितस्य वर्णस्य प्रत्ययव्यापारेण स्मृतौ उपस्थापितम्।  
तच्च पदं परत्र प्रतिपिपादयिषया—प्रज्ञापनेच्छया वक्तृभिर्वर्णैरेवाभिधीयमानैः श्रूयमाणैश्च  
श्रोतृभिरनादिवाग्व्यवहारवासनानुविद्धया लोकबुद्ध्या सिद्धवत्—शब्दार्थप्रत्यया एकवत्  
सम्प्रतिपत्त्या—व्यवहारपरम्परया प्रतीयते। तस्य—पदस्य पदानामित्यर्थः संकेतबुद्धेः प्रविभागः  
—भेदः तद् यथा एतावतां वर्णानाम् एवजातीयकः अनुसंहारः—समाहारः एकस्य संकेतीकृतस्य  
अर्थस्य वाचक इति।

संकेतस्तु पदपदार्थयोः इतरेतराध्यासरूपः स्मृत्यात्मकः—स्मृतौ आत्मा स्वरूपं यस्य  
तादृशः, तत्स्मृतिस्वरूपः। तद् यथा—योऽयं शब्दः सोऽयमर्थः योऽर्थः स शब्द इति। य एषां  
प्रविभागज्ञः—प्रविभागेण एकैकस्मिन् समाधानसमर्थः, स सर्ववित्—सर्वाणि रुतानि  
यदर्थेनोच्चारितानि तदर्थवित्।

सर्वेति। वाक्यशक्तिः—वाक्यं—क्रियाकारकसम्बन्धबोधकः पदप्रयोगः तच्छक्तिः, उदाहरणं  
वृक्ष इति। न सत्तां पदार्थो व्यभिचरति—अन्यक्रियाभावेऽपि सत्त्वक्रियया सह अभिधीयमानः  
पदार्थो योज्यो भवेत्। तथा हि असाधना—कारकहीना क्रिया नास्ति। तथा च पचतीति  
उक्ते सर्वकारकाणाम् आक्षेपः—अध्याहारः स्यात्। अपि च तत्र नियमार्थः—अन्यव्यावर्तनार्थः  
अनुवादः—पुनः कथनं, कर्तव्यः। केषामनुवादस्तदाह कर्तृकर्मकरणानां चैत्राग्नितण्डुलानामिति।  
पचतीत्यत्र चैत्रः अग्निना तण्डुलान् पचतीति कारकपदक्रियापदसमस्ता वाक्यशक्तिस्तत्रास्तीत्यर्थः।



दृष्टमिति। यश्छन्दः अधीत इति वाक्यार्थे श्रोत्रियपदरचनम्। तथा प्राणान् धारयतीत्यर्थे जीवति। तत्रेति। वाक्ये-वाक्यार्थे पदार्थाभिव्यक्तिः-पदार्थोऽपि अभिव्यक्तो भवति अतो बोधसौकर्यार्थं पदं प्रविभज्य व्याख्येयम्। अन्यथा, भवति-तिष्ठति पूज्ये चेति, अश्वः-घोटकः गमनमकार्षीश्चेति, अजापयः-छागीदुग्धं तथा च जयं कारितवान् त्वमित्यादिद्वयर्थकपदेषु नामाख्यातसारूप्यात्-नाम-विशेष्यविशेषणपदानि, आख्यातं-क्रियापदानि।

तेषामिति। क्रियार्थः-साध्यरूपः अर्थः, कारकार्थः सिद्धरूपः अर्थः। तदर्थः-सोऽर्थः श्वेतवर्ण इति। क्रियाकारकात्मा-क्रियारूपः कारकरूपश्चेति उभयथा व्यवहार्यः। प्रत्ययोऽपि तथाविधः, यतः सोऽयम् इत्यभिसम्बन्धाद् एकाकारः-अर्थप्रत्यययोरेकाकारता संकेतेन प्रतीयते। यस्त्विति। स श्वेतोऽर्थः स्वाभिरवस्थाभिर्विक्रियमाणो न शब्दसहगतः-शब्दसंकीर्णो, नापि प्रत्ययसहगतः। एवं शब्दार्थप्रत्यया नेतरेतरसंकीर्णाः शब्दो वागिन्द्रिये वर्तते गवाद्यर्थो गोष्ठादौ वर्तते प्रत्ययश्च मनसीति असंकीर्णत्वम्। अन्यथेति। अर्थसंकेतं परिहृत्य उच्चारितं च शब्दमात्रमालम्ब्य तत्र च संयमं कृत्वा येनार्थेन असुभृता शब्द उच्चारितस्तदर्थबुभुत्सुर्योगी तमर्थं जानातीति।

**3.17 Śabda-artha-pratyayānām Itaretara Adhyāsāt Saṅkara** = Uttered word, the object which it signifies and the idea which the word produces in the mind of the listener are mistakenly identified which leads to their getting mixed up. In other words, an impression is generated as if an object, its name and the image the name produces in the mind of one who hears the name uttered are one and the same. Through *Pravibhāga-saṁyama* i.e. separating the three – the word, the object and the mental concept, and practising *Saṁyama* on each of them, one acquires power to decipher correctly the meaning conveyed by sounds uttered by all living beings. So says the Sūtra. Coming to Vyāsa's commentary : Of the triad, the uttered sound comprising alphabets is produced by the vocal organ and is its only function. The ear merely receives the sound – deciphering the sound is beyond its scope. A word comprising alphabets signifies an object, it is like a key to the latter. For example, words cow, pot etc. are but assemblages of separate individual sounds of alphabets in the mind through which they assume the form of a word with distinct meaning.<sup>1</sup> Letters constituting a spoken word do not come into existence at the same instant as they are uttered sequentially, one alphabet after another. Hence the letters in a word that is uttered are independent of each other, and

1. In 'pot', the sounds 'po' and 't' are produced separately, one after the other. It is the mind which binds them together and makes it a word with a meaning viz. a receptacle for storing water.



appear and disappear without waiting for the formation of the complete word. So the alphabets are considered to be distinct and separate from the word (which they form when they are put together by the mind).

Each letter of the alphabet is a constituent of words and possesses the capacity (which may be utilised) to express all ideas. Collaborative association with other letters makes possible the production of innumerable words. A particular alignment with a fixed sequence of individual letters serves to signify only a specific object. For example, the three letters in the alphabet, Ga, Au and H are capable of signifying many things, but arranged in the sequential formation Gauḥ means only the cow and the word conveys to the listener a typical cow with all its distinctive features. (*Sāsnā* = Pendulous skin under the throat of a cow.) Thus regulated by the meaning, sounds of letters uttered sequentially are merged together by the intellect (of the listener) as one word indicative of one particular thing whose name it is.

Gauḥ is an example of *Sphota* (literally blooming or bursting) *i.e.* successive sounds of individual letters which lose their sequence and identity, and appear at one go as a homogeneous word. The word as perceived is (thus) not a mere collection of letters constituting it. A word is beyond letters – a product of the mind. Its perception is triggered by the incoming sound of the last syllable. The speaker utters such words made up of letters (alphabets) when he wishes to communicate with another person. The latter on hearing them gets the message clearly through (or because of) habituation *i.e.* by the accepted convention of communicating through the medium of words. (Our predecessors had used the same technique of mixing up sounds of letters, the resultant concept produced on hearing it and the meaning which such sounds meant to convey. We learnt the technique from them. The next generation will likewise learn it from us.) Words are differentiated by their possessing different meanings. For example, the letters (Ga, Au and H in this instance) can be combined in this manner (Gauḥ) to form a word conveying a particular meaning (cow).

There is an overlapping in our retentive memory of the spoken word and the meaning it conveys *i.e.* their identification (as one and the same) rests in memory. For example : The word is the same as the object it signifies, and the object is the same as the word, its name. Overlapping lies in such identification of the two in our memory. One who can distinguish the three – the word, its meaning and the mental concept formed on hearing the word, and concentrate one's mind on each of the items separately



becomes all-knowing *i.e.* he can grasp the meaning of any word uttered (within his earshot).

Power of a sentence or a proposition is its ability to convey an idea with the aid of verb and words, following the rules of syntax. For example, the word 'tree' implies that it exists since there cannot be a meaningful term without its having an existence. Even in the absence of a verb an expression concerning a real object has to 'be' or 'exist'. Likewise there can be no action without an agent who performs it. Use of only the verb *Pachati* = third person singular derivative in the present tense of the verb 'to cook' *i.e.* someone 'cooks' implies that some key items in that proposition have been left out. To make this proposition distinctive and meaningful, a supplementary statement is necessary. What should the supplement contain? Bhāṣya answers the query : It is necessary to add nominative, objective and instrumental cases *i.e.* mention of Chaitra (who cooks), fire and rice is required in the supplement. Mere mention of the verb 'cooks' or 'is cooking' in this instance means Chaitra (or some other person) is cooking rice on fire *i.e.* the sum and substance of a whole sentence including the subject and the object is latent in that verb. The word *Śrotṛiya* has been coined to denote 'one who studies Vedic hymns.' Likewise *Jīvati* has evolved to mean 'one has got the breath of life' *i.e.* 'one who is living.' Thus a whole sentence may express what only a single word or term denotes. So to facilitate understanding, a word has to be analysed and explained. Otherwise words like *Bhavati* (= exists; vocative case – mode of addressing a respected lady), *Aśva* (= horse; had gone) and *Ajāpaya* (= goat's milk; caused someone to win) which have more than one meaning become incomprehensible unless they are properly analysed (to arrive at the correct meaning) because in the instances cited above a word could either be a noun or a verb.

Artha (meaning of a word) can be indicative of both action and the state to be achieved by that action. For example, *Śveta* (white) can be used as a verb signifying action and also as a noun denoting the colour. Mental modification (*i.e.* the concept) generated by *Śveta* can likewise be a verb or a noun. The mental modification arising from the apprehension 'that is it' *i.e.* what is seen as white outside is the same as its mental image and linked by that apprehension makes an external object and its concept appear as one and the same. The white external object, however, is subject to change of state (*e.g.* fading and decaying) and differs in this respect from its name and the mental concept (their mutations follow their own independent courses).



Thus it is seen that the word (name), the object it signifies and the mental concept are separate entities and not mixed up. The (uttered) word is in the vocal organ, the object if it be a cow lives in the farm while the concept stays in the mind. Therefore, there is no material linkage between the three. By withdrawing the mind from the meaning and practising Samyama only on the uttered sound, the Yogin, if he wants to, can delve into the mind of the person or being and read what exactly prompted him to utter that sound.

१८। इय इति। स्मृतिक्लेशहेतवः—क्लिष्टां स्मृतिं या जनयन्ति तादृश्यो वासनाः सुखादिविपाकानुभवजाताः। जात्यायुर्भोगविपाकहेतवो धर्माधर्मरूपाः संस्काराः। पूर्वभवाभिसंस्कृताः—पूर्वजन्मनि अभिसंस्कृताः प्रचिता इत्यर्थः। ते परिणामादि-चित्तधर्मवद् अपरिदृष्टाश्चित्तधर्माः। संस्कारसाक्षात्कारस्तु देशकालनिमित्तानुभवसहगतः। ततः कस्मिन् देशे काले च किन्निमित्तको जात इत्यवगम्यते। निमित्तं—प्राग्भवीया देहेन्द्रियादयो यैर्निमित्तैर्भोगादिः सिद्धः।

अत्रेति। महासर्गेषु—महाकल्पेषु विवेकजं ज्ञानं—तारकं सर्वविषयं सर्वथाविषयम् अक्रमं विवेकस्य बाह्यसिद्धिरूपम्। तनुधरः—निर्माणतनुधरः। भव्यत्वात्—रजस्तमोमलहीनतया स्वच्छ-चित्तत्वात्। प्रधानवशित्वं—प्रकृतिजयः। त्रिगुणश्च प्रत्ययः—सत्त्वाधिकः अपि सुखरूपप्रत्ययसिगुणः। दुःखस्वरूपः—दुःखात्मकः, तृष्णातनुः—तृष्णारञ्जुः। तृष्णाबन्धनजातदुःख-सन्तापापगमात्तु प्रसन्नं—निर्मलम् अबाधं प्रतिघातरहितं सर्वानुकूलं—सर्वेषामनुकूलं यद्वा सर्वावस्थास्वनुकूलमिदं सन्तोषसुखमनुत्तमं कामसुखापेक्षया इत्यर्थः।

**3.18 Smṛti-kleśa-hetavaḥ** = Those that cause generation of afflictive memories. Such Vāsanās arise from pleasure, pain and stupor experienced as a result of fruition (Vipāka) of one's past Karma. Vipāka, consisting of birth, span of life and experience of pleasure and pain in that life, is caused by latent impression (Karmāśaya) of one's virtuous and vicious actions accumulated in the previous birth, and like mutations of Chitta (mentioned in III.15), remains unnoticed. Realisation of latency comes with considerations of space, time and the cause which led to its formation. It (such Samyama) reveals where, when and through what Nimitta (cause) was the latency generated. Nimitta (here) stands for instrumentality in the form of the type of body and its organs in the previous birth which enabled the being to have a particular experience which generated the latency (which is revealed to the Yogin).

*Mahāsarga* (literally great creation, here) = *Mahākalpa* i.e. grand



creation of the universe at the will of the demiurge – Lord Hiranyagarbha in respect of the present universe. *Vivekaja Jñāna* = Secondary discriminative knowledge which is intuitional (and not taught by some preceptor), covering all things and all times and which illumines or flashes all at once as opposed to step by step or sequential apprehension. It is the secondary supernormal power associated with Viveka-khyāti (which pertains to only discernment of Puruṣa from Prakṛti). *Tanudhara* = one whose corporeal form was created by his own will. *Bhavyatvāt* = due to one's possessing clear insight (free from the impurities associated with Rajas and Tamas). *Pradhāna-vaśitva* = mastery over Prakṛti (which, in turn, leads to control over all material objects). Modifications of the mind are made of the three Guṇas. Although Sattva predominates when one is happy, the other two Guṇas are also there (because all modifications of the mind have to have the three Guṇas). *Duḥkha-svarūpa* = of the same nature as sorrow; with sorrow existing in its core. *Tṛṣṇa-tantu* = string or the rope of desire (that binds).

Contentment is cessation of desires. With snapping of the bondages of discontent, associated miseries disappear and the happy feeling of contentment, which is pure, unobstructed and all-embracing, sets in. It is called unsurpassed happiness because pleasure derived from enjoyment of all sensuous objects falls short of it. (Happiness derived from contentment, however, appears painful when viewed against the lasting peace of Kaivalya. The former being a state of satisfaction of the mind is a mental modification, hence mutable. Whatever mutates brings in sorrow and is therefore not a coveted state. Opposite is the lasting peace of Kaivalya which is our goal. As one approaches the goal, peace that starts building up in the mind is *Sānti*. Just short of Kaivalya, *Sānti* in the mind of the proficient Yogin is the acme of happiness — happiness of Brahman. The Yogin, however, realises that being a state of the mind that happiness is also mutable. So he chooses to let it go and ultimately passes beyond all happiness attainable by the mind, including the happiness of Brahman to the state of everlasting peace beyond the pale of both happiness and sorrow.)

१९। प्रत्यय इति। प्रत्यये-रक्तद्विष्टादिचित्तमात्रे संयमात्, परचित्तमात्रस्य ज्ञानम्।

**3.19** By practising Saṁyama on only the modification of the mind, tainted by attachment or aversion, one comes to know the mind of another person.



२०। रक्तमिति सुगमम्।

3.20 The commentary is easy to apprehend.

२१। कायरूप इति। ग्राह्या-ग्रहणयोग्या शक्तिः तां प्रतिबध्नाति-स्तब्धनाति। चक्षुःप्रकाशासम्प्रयोगे-चक्षुर्गतप्रकाशनशक्त्या सह असंयोगे अन्तर्धानम्-अदृश्यता।

3.21 *Grāhya Śaktiḥ* = property of perceptibility *i.e.* property of being visible, is stunned or made inoperative. *Chakṣu-prakāśa-asamprayoge* = Through snapping of the link with the faculty of vision — the body (of the Yogin) can be made to disappear *i.e.* rendered invisible to others.

२२। आयुरिति। आयुर्विपाकम्-आयुरूपो विपाको यस्य तत् कर्म द्विविधम्। सोपक्रमं-फलोपक्रमयुक्तम्। दृष्टान्तमाह। यथा आर्द्रं वस्त्रं विस्तारितं स्वल्पेन कालेन शुष्येत्-अनुकूलावस्थाप्राप्तौ शुष्कतारूपं फलमचिरेण आरब्धं भवेत् तथा यत् कर्म विपाकोन्मुखं तदेव सोपक्रमं तद्विपरीतं निरुपक्रमम्। दृष्टान्तान्तरमाह यथा चाग्निरिति। कक्षे-तृणगुच्छे, मुक्तः-न्यस्तः, क्षेपीयसा कालेन-अचिरेण। तृणराशौ-आर्द्रे तृणराशौ। ऐकभविकम्-अव्यवहितपूर्वजन्मनि सञ्चितम्। आयुष्करम्-आयूरूपविपाककरम्। अरिष्टेभ्य इति। घोषं-शब्दम्। पिहितकर्णः-अङ्गुल्यादिना रुद्धकर्णः। नेत्रे अवष्टब्धे-अङ्गुल्यादिना सम्पीडिते नेत्रे। अपरान्तः-मृत्युः।

3.22 *Āyurvīpākam* = which fructifies as span of life. Such Karma is of two kinds : *Sopakrama* = which is about to fructify; its example is given : A piece of wet cloth when spread out dries quickly *i.e.* the end product, its dry state, is brought about faster by providing congenial condition; so is *Sopakrama* Karma which is ready to bear fruit. The opposite, which will take time to fructify is *Nirupakrama*. Another example is cited. *Kakṣe* = in a tuft of grass. *Mukta* = placed. *Kṣepīyakāle* = in little time. *Tṛṇa-rāśau* = (here) in a wet heap of grass. *Ekabhavika* = accumulated in the immediately preceding birth. *Āyuskara* = which results in (or contributes to) span of life. *Ghoṣa* = sound. *Pihita-karṇa* = one whose ears are plugged by one's fingers etc. *Avaṣṭabdhā-netra* = eyes pressed shut by one's fingers etc. *Aparānta* = death (at one Anta or end of the span of life is birth, at the other, Apara end is death).

१३। मैत्रीति, स्पष्टम्। भावनात इति। मैत्र्यादिभावनातः-तत्तद्भावेण स्वरूपशून्यमिव तत्तद्भावेनिर्भासं ध्यानं यदा भवेत् तदा तत्र समाधिः। स एव तत्र संयमः। ततो



मैत्र्यादिबलानि अबन्ध्यवीर्याणि—अव्यर्थवीर्याणि जायन्ते स्वचेतसि अमैत्र्यादीनि नोत्पद्यन्ते परैरपि मित्रादिभावेन च योगी विश्वस्यते।

**3.23** As the Yogin gets engrossed in cultivating feelings of amity, goodwill etc. so much so that he loses all sense of self as it were and remains absorbed only in the object of meditation, *i.e.* he passes on to the state of Samādhi. Which is Samyama. Samyama renders his strength of amity etc. infallible, removing all hindrances to their attaining perfection. As a result, contrary thoughts (*i.e.* contrary to amity or good will) do not even rise in his mind. Others come to rely on him, looking up to him as a trustworthy friend.

२४। हस्तिबल इति। सुगमम्।

**3.24** The commentary is easy.

२५। ज्योतिष्मतीति। आलोकः—अबाधः प्रकाशभावः, येन सर्वेन्द्रियशक्तयो गोलक-निरपेक्षा विषयगता इव भूत्वा विषयं गृह्णन्ति।

**3.25** *Āloka* = all pervading revelation which is availed of by all sense-organs as they pick up the desired knowledge directly from the knowable objects, bypassing as it were the external organs and the internal bodily channels emanating therefrom.

२६। तदिति। तत्प्रस्तारः—भुवनविन्यासः। अवीचेः प्रभृति—अवीचिः निम्नतमो निरयः, तत ऊर्ध्वमित्यर्थः। तृतीयो माहेन्द्रलोकः स्वर्लोकेषु प्रथमः। तत्रेति। घनः—संहतः पार्थिवधातुः। स्वकर्मोपार्जितं दुःखवेदनं येषामस्ति ते, दीर्घम् आयुः आक्षिप्य—संगृह्य। कुरण्डकं—सुवर्ण-वर्णपुष्पविशेषः। द्विसहस्रायामाः—द्विसहस्रयोजनविस्ताराः। मात्यवत्सीमानो देशा भद्राश्वनामकाः। तदर्धेन व्यूढं—पञ्चाशद्योजनसहस्रेण सुमेरुं संवेष्ट्य स्थितम्। सुप्रतिष्ठितसंस्थानं—सुसन्निविष्टम्, अण्डमध्ये—ब्रह्माण्डमध्ये व्यूढम्—असंकीर्णभावेन स्थितम्। सर्वेषु द्वीपेषु पुण्यात्मानो देवमनुष्याः—देवास्तथा देवत्वं प्राप्ता मनुष्याः प्रतिवसन्तीति अतो द्वीपाः परलोकविशेषा न च त इहलोक इत्यवगन्तव्यम् अत्रापुण्यात्मनामपि वासदर्शनात्। देवनिकायाः—देवयोनयः। वृन्दारकाः—पूज्याः।

कामभोगिनः—काम्यविषयभोगिनः। औपपादिकदेहाः—पितरौ विना एषां देहोत्पत्तिर्भवति। स्वसंस्कारेण सूक्ष्मावस्थं भौतिकं गृहीत्वा ते शरीरम् उत्पादयन्ति। भूतेन्द्रियप्रकृतिवशिनः—भूतेन्द्रियतन्मात्रवशिनः। ध्यानाहाराः—ध्यानमात्रोपजीविनो न कामभोगिनः। ऊर्ध्व



सत्यलोकस्येत्यर्थः ज्ञानमेवाम् अप्रतिहतम्, अधरभूमिषु-निम्नस्थजनादिलोकेषु। अकृतभवनन्यासाः स्वप्रतिष्ठाः-निराधाराः देहाभिमानातिक्रमणात्। विदेहप्रकृतिलया निर्वीजसमाध्यधिगमात्र लोकमध्ये प्रतितिष्ठन्ति। चित्तं तेषां तावत्कालं प्रधाने लीनं तिष्ठति अतो न बाह्यसंज्ञा तेषां स्यात्। सूर्यद्वारे-सुषुम्नाद्वारे।

**3.26** *Tat-prastāra* = its extent or disposition *i.e.* disposition of the cosmic regions. *Avīcheḥ prabhriti* = starting from Avīchi, which is the lowest of the hells *i.e.* other regions located above Avīchi. Third comes *Māhendraloka*, the first of the heavenly regions. *Ghana* = concentrated material of the earth. Those who through past actions have accumulated (bags of) sorrow to be experienced, suffer long lives there, their long sojourns there also are results of past actions. *Kuraṇḍaka* = A kind of flower of golden colour. *Dvisahasrāyāmāḥ* = Extending over two thousand Yojanas (Yojana = roughly nine miles). *Bhadrāśva Mālyavatsimānaḥ* = countries demarcated by Mālyavat mountain are called Bhadrāśva. *Tadardhena Vyūḍham* = with half that distance (*i.e.* stretching over fifty thousand Yojanas) it encircles Sumeru mountain. *Supraṭiṣṭitasamsthāna* = well laid out *i.e.* properly established with a distinct identity in the cosmic egg or universe. *Sarveṣu Dvīpeṣu Puṇyātmāno Devamanuṣyāḥ* = in all these Dvīpas, (literally islands, here countries) live virtuous heavenly beings and men. The use of the adjective Puṇyātmāna (virtuous) is indicative that it is the abode of subtle beings after death, because in the earth impious persons are also found. *Devanikāya* = a type of celestial being, not a human being who has attained godhead. *Vṛndāraka* = venerable.

*Kāmabhogī* = given to sensuous enjoyment. *Aupapādikadeha* = one who has got the body directly, without the aid or intervention of parents. *Bhūtendriya-prakṛtivaśī* = having mastery over the five gross elements and one's organs. *Dhyānāhārī* = whose only means of sustenance is meditation, and therefore not given to sensuous enjoyment. (Describing those residing in Tapoloka) *Ūrdhva* refers to the plane above theirs *viz.* Satyaloka – their knowledge extends uninterruptedly to the higher plane (Satyaloka), while the lower planes like Janaloka are fully revealed to them. (Residents of Satyaloka are) *Akṛtabhavana-nyāsa* and *Svapraṭiṣṭha* *i.e.* they have no material abode and live in themselves *i.e.* without any support or habitat, because they have gone beyond the stage of possessing a sense of the body

1. *Lakṣaṇa* = distinctive mark or sign, is the common meaning of the word. It has been used in III. 13 and III. 15 with specialised technical meaning (*viz.* temporal character).



(which calls for physical residence). Discarnates – Videhas and Prakṛti-līnas – having realised Nirvīja Samādhi (concentration without having an object to meditate upon) do not reside in the phenomenal world during the period of existence as discarnates because they then remain merged in Prakṛti. They then have no connection or link with the phenomenal world. *Sūryadvāra* = gate of Suṣumnā.

२७। चन्द्रे-चन्द्रद्वारे। उक्तञ्च “तालुमूले च चन्द्रमा” इति। चक्षुरादिबाह्येन्द्रियाधिष्ठानेषु संयमाद् इन्द्रियोत्कर्षस्तत आलोकितवस्तुज्ञानम्। न च सूर्यद्वारवत् स्वालोकेन विज्ञानम्।

**3.27** *Chandradvāra* = lunar entrance. It is stated (in a text of Haṭha-yoga, Gheraṇḍa Saṁhitā) that the roof of the palate is the lunar entrance. Practising Saṁyama on the parts of the brain from where the different organs like the eyes are controlled enhances their capabilities and makes visible objects which are illuminated by some external source. It is different from knowledge gained through solar entrance which is self-luminous.

२८। ध्रुवे-कस्मिंश्चिन्निश्चलतारके। ऊर्ध्वविमानेषु-आकाशे ज्योतिष्कवाहने वा।

**3.28** (As the name Dhruva signifies) The Pole star stands for a fixed star. *Ūrdhva-vimāna* = empty space or void of the sky which serves as the vehicle of luminous stellar objects (stars, planets etc.) By practising Saṁyama on the vehicle, their movements are known.

२९। कायव्यूहः-कायधातूनां विन्यासः।

**3.29** *Kāya-vyūha* = ingredients (skin, blood, flesh, sinew, bone, marrow and semen) of the body and their dispositions.

३०। तन्तुः-ध्वन्युत्पादकं कण्ठाग्रस्थं वितानिततन्तुरूपं वागिन्द्रियाङ्गम्। कण्ठः-श्वासनाड्या ऊर्ध्वभागः, कूपस्तदधः।

**3.30** *Tantu* = vocal cord in the form of a stretched membrane in front of the throat which is a part of the organ of speech. *Kanṭha* = larynx, upper end of the wind pipe. Below it is the trachea.

३१। स्थिरपदं-कायस्थैर्यजनितं चित्तस्थैर्यं ज्ञानरूपसिद्धीनामन्तर्गतत्वात्। यथा सर्पो गोधा वा स्थाणुवन्निश्चलशरीरः स्वेच्छया तिष्ठति तथा योगी अपि निश्चलस्तिष्ठन् अङ्गमेजयत्वसहभाविना चित्तास्थैर्येण नाभिभूयत इत्यर्थः।



**3.31** *Sthirapada* = state of stillness of the mind initiated by quiescence of the body, because it is among the supernormal powers of the mind (and hence calmness of the mind would be its main criterion). As the snake or the iguana which can on its own make the body absolutely still like an inert object, so can the Yogin keep his body absolutely still and thereby overcome mental fluctuations associated with movement of limbs.

३२। शिरःकपाले अन्तश्छिद्रम्-आकाशवदनावरणं, प्रभास्वरं-शुभ्रं ज्योतिः। सिद्धः-देवयोनिविशेषः।

**3.32** Practice of *Samyama* on the internal opening in the head through which emanates white effulgent light that is all pervading like the sky enables the Yogin to see Siddhas, a type of heavenly beings (not Yoga-siddhas, those proficient in Yoga).

३३। प्रातिभं-स्वप्रतिभोत्थं नान्यतो लब्धमित्यर्थः। तच्च विवेकजसार्वज्ञ्यस्य पूर्वरूपं, यथा सूर्योदयात् प्राक् सूर्यस्य प्रभा।

**3.33** *Prātibha* = knowledge that comes from within and not taught by someone. It is the forerunner of secondary discriminative knowledge like the first light of dawn before sunrise.

३४। यदिति। अस्मिन् हृदये ब्रह्मपुरे यद् दहरम् अन्तःशुषिरं क्षुद्रं पुण्डरीकं, ब्रह्मणो यद् वेश्म, तत्र विज्ञानं-चित्तम्। तस्मिन् संयमात् चित्तस्य संविद्-ह्लादकरं ज्ञानम्। न हि विज्ञानेन विज्ञानं साक्षाद् ग्राह्यं भवेत् तर्हि ग्रहणस्मृतेर्यदवस्थायां प्राधान्यं सैव चित्तसंविद्।

**3.34** The seat of knowledge or Chitta is the small lotus like citadel at the core of the heart wherein dwells Brahman (in the form of pure I-sense). *Samyama* on it brings in perception of Chitta, a subtle and blissful inner feeling pertaining to Chitta.

(How to apprehend Chitta which is the centralised organ of reception irrespective of the particular channel or sense-organ through which the message is received? – the Commentary says on this aspect :) One mental modification cannot possibly know another. So apperception of Chitta comes through withdrawal from external objects and focussing instead on the channel of reception through recollection of what was experienced in the past. In other words, it is constant recollection of one's faculty of knowing.



३५। बुद्धिसत्त्वमिति। बुद्धिसत्त्वं-विशुद्धा ज्ञानशक्तिरित्यर्थः। प्रख्याशीलं-प्रकाशन-स्वभावकं, सा च प्रख्या विक्षेपावरणाभ्यां विमृष्टा नोत्कर्षमापद्यते। समानसत्त्वोपनिबन्धने-समानं सत्त्वोपनिबन्धनम्-अविनाभाविसत्त्वं ययोस्ते, तदविनाभाविनी रजस्तमसी वशीकृत्य अभिभूय चरमोत्कर्षप्राप्तं, सत्त्वपुरुषान्यताप्रत्ययेन-विवेकप्रख्यारूपेण परिणतं भवति चित्तसत्त्वमिति शेषः। परिणामिनो विवेकचित्ताद् अपरिणामी चितिमात्ररूपः पुरुषः अत्यन्तविधर्मा इत्येतयोरत्यन्तासंकीर्णयोः-अत्यन्तविभिन्नयोर्यः प्रत्ययाविशेषः अभिन्नताप्रत्ययः, विज्ञाताहमित्येकप्रत्ययान्तर्गतता, स भोगः पुरुषस्य भोक्तुः। दर्शितविषयत्वादेव पुरुषेऽयं भोगोपचार इत्यर्थः। भोगरूपः प्रत्ययः परार्थत्वाद् भोक्तुरर्थत्वाद् दृश्यः। यस्तु तस्माद्विशिष्टचित्ति-मात्ररूपः अन्यो द्रष्टा, तद्विषयः पौरुषेयः प्रत्ययः-पुरुषस्वभावख्यातिमती चित्तवृत्तिः, तत्र संयमात्-तन्मात्रे समाधानात् पुरुषविषया चरमा प्रज्ञा जायते।

न च द्रष्टा बुद्धेः साक्षाद्विषयः स्याद् रूपरसादिवत्, किन्तु आत्मबुद्धिं साक्षात्कृत्य ततोऽन्य एवं स्वभावः पुरुष इत्येवं पुरुषस्वभावविषया चरमा प्रज्ञा विज्ञात्रा तदवस्थायां प्रकाश्यते। अत्रोक्तं श्रुतौ विज्ञातारमित्यादि। एतदुक्तं भवति, यस्य स्वभूतः अर्थः अस्ति स च स्वार्थः स्वामी स्वरूपः पुरुषः। पुरुषाकारत्वाद् ग्रहीतापि स्वार्थ इव प्रतीयते। तादृशः स्वार्थो ग्रहीता हि संयमस्य विषयः। ग्रहीतृबुद्धिरपि यस्य स्वभूता स हि सम्यक् स्वार्थः स्वामी द्रष्टृपुरुषः।

**3.35 Buddhi-sattva** = immaculate faculty of knowing (it is the power behind all knowledge and apprehension) which is by nature sentient. Development of its sentient quality does not take place when it gets mixed with agitation or restlessness of Rajas and the veil of ignorance of Tamas. *Samānasattvopanibandhane* = which are inseparable from i.e. which invariably co-exist with Sattva. When having subjugated the co-existent Rajas and Tamas, Sattva achieves eminence, it gets transformed into discernment of Puruṣa as distinct and different from Buddhi, which is Viveka-khyāti. Puruṣa is pure Consciousness and immutable, possessing characteristics totally different (even) from discriminative discernment. To consider two such wholly dissimilar entities as identical which generates the notion 'I am the knower' in which both co-exist, constitutes experience of Puruṣa. Such experience is attributed to Puruṣa (even though He remains unaffected) because whatever comes to Buddhi is presented to Him by Buddhi. And because the element of experience in modifications of the mind pertains to 'another' i.e. Puruṣa and not to Buddhi, it is reckoned as a knowable. Modification of the mind focussed on Puruṣa, pure



Consciousness-cum-Witness is different from all other modifications and practising Saṁyama on it – *i.e.* keeping the mind totally engrossed with it – leads to ultimate apprehension of Puruṣa.

Unlike light, sound etc. the Seer cannot be directly experienced. After realisation of pure I-sense it dawns in the mind that He is even beyond (pure I-sense) and in that state some of His qualities get revealed in the form of enlightenment from the Seer as 'Puruṣa exists and His nature is such and such'. On this aspect *i.e.* inability of Buddhi to grasp the Seer, the Upaniṣad says, 'How does one know the Knower?' This signifies that Puruṣa, the Self, is the Owner, the end-in-Himself, the rest are like His property. When Buddhi is focussed on Puruṣa, *i.e.* when Puruṣa serves as the object of Buddhi, Buddhi appears as 'I am the knower'. Buddhi resembles its Master because of their co-existence in the same mental modification in that state. That ('I am the knower') aspect of Buddhi serves as the object of the Saṁyama referred to in this Sūtra. Such Puruṣa-like Buddhi is also witnessed by Him – who is Puruṣa, the ultimate Owner, the real Seer.

३६। प्रातिभादिति। श्रावणाद्या योगिजनप्रसिद्धा आख्याः। भाष्येण निगदव्याख्यातम्। एताः सिद्धयो नित्यं-भूमिविनियोगमन्तरेणापीत्यर्थः प्रादुर्भवन्ति।

**3.36** Śrāvaṇa etc., names of supernormal powers of hearing etc., are in common parlance of Yogins. These have been elucidated in the Commentary (of Vyāsa) and appear naturally (without any special effort) when Yogins attain a certain elevated plane.

३७। त इति। तद्दर्शनप्रत्यनीकत्वात्-समाहितचेतसो यत् पुरुषदर्शनं तस्य प्रत्यनीकत्वात्-प्रतिपक्षत्वात्।

**3.37** Apprehension of Puruṣa through concentration is hindered by (*Pratyanika* = opposed to) supernormal powers, hence they are looked upon as impediments (in the path of Yoga).

३८। लोलीति। ज्ञानरूपाः सिद्धीः उक्त्वा क्रियारूपा आह। लोलीभूतस्य-चञ्चलस्य यत्रक्चनगामिनो मनसः कर्माशयवशात्-मनसः स्वाङ्गभूतात् संस्कारात् शरीरधारणादिकार्यं मनसो वश्यता। तत्कर्मणः सातत्यात् शरीरे चित्तस्य बन्धः-प्रतिष्ठा नान्यत्र गतिः। समाधिना सुनिश्चले शरीरे रुद्धे च प्राणादौ शरीरधारणादेः कर्माशयमूलाया मनःक्रियाया अभावात्



शैथिल्यं जायते शरीरेण सह मनसो बन्धस्य। प्रचारसंवेदनं—नाडीमार्गेषु चेतसो यः प्रचारः, तस्य साक्षादनुभवः समाधिबलादेव भवति। परशरीरे निक्षिप्तं चित्तम् इन्द्रियाणि अनुगच्छन्ति, मक्षिका इव मधुकरप्रधानम्।

**3.38** Having dealt with knowledge based supernormal powers, powers related to action are now being taken up. *Lolībhūta* = restless. *Karmā śayavaśa* = bound by latent impressions of one's actions in the past. Latent impressions of previous actions *i.e.* actions in the preceding birth lead to one's assuming the body. And there being no respite from such actions the inherently restless mind gets firmly tied up with the body. The mind cannot go out of the body, its concern remains in keeping hold of the notion 'I am the body' and directing actions of the body accordingly. Attainment of concentration results in stopping the actions of the body and its vital energies which, in turn, leads to cessation of mental actions connected with sustaining the body. The latter loosens the bond between the mind and the body. Movement of the mind (all over the body) along the chain of nerves (becomes more facile and) can be directly perceived through the power gained in *Samādhi*. The organs follow the mind (of the Yogin) when it is projected into someone else's body like the bees trailing the queen bee.

३९। समस्त इति। ऊर्ध्वस्रोत उदानः। तस्य ऊर्ध्वगधारारूपस्य संयमेन जयात् लघु भवति शरीरं ततो जलपङ्ककण्टकादिषु असङ्गः—कण्टकाद्युपरिस्थतूलादिवत्। उत्क्रान्तिः—स्वेच्छया अर्चिरादिमार्गेषु उत्क्रान्तिर्भवति प्रायणकाले। एवं ताम् उत्क्रान्तिं वशित्वेन प्रतिपद्यते—लभत इत्यर्थः।

**3.39** *Udāna* flows upwards (from the body towards the brain). Mastery, gained through *Samyama*, of the perception of that upward flow makes the body of the Yogin light. This results in his body remaining unaffected by water, mud or thorn (*i.e.* it is not wetted, dirtied and pinched respectively by water, mud and a thorn) like a little cotton wool placed atop a thorn. *Utkrānti* = exit at will at the time of death along the radiant passage which leads to higher planes of existence – such supernormal power is acquired by the Yogin.

४०। जितेति। समानः—समनयनकारिणी प्राणशक्तिः। सः अशितपीताघ्रातम् आहार्यं शरीरत्वेन परिणमयति। उक्तञ्च “समं नयति गात्राणि समानो नाम मारुत” इति। तद्वयात् तेजसः—छटाया उपध्मानम्—उत्तम्भनम् उत्तेजनम्, ततश्च प्रज्वलन्निव लक्ष्यते योगी।



**3.40** *Samāna* = vital force that distributes evenly the nourishment from the inputs to the body. Inputs by way of food and drinks and what all is inhaled are converted (by *Samāna*) into (ingredients of) the body. *Yogārṇava* (a text of *Hat̥ha-yoga*) says, 'The force of *Samāna* transforms (and distributes) the foodstuff into corporeal humours'. Mastery of *Samāna* makes brighter the aura; the body then appears effulgent to others.

४१। सर्वेति। सर्वश्रोत्राणाम् आकाशं-शब्दगुणकं निरावरणं बाह्यद्रव्यं प्रतिष्ठा-  
कर्णेन्द्रियशक्तिरूपेण परिणतया अस्मितया व्यूहितम् आकाशभूतमेव श्रोत्रं तस्मादाकाशप्रतिष्ठं  
श्रोत्रेन्द्रियम्। सर्वशब्दानामपि आकाशं प्रतिष्ठा। एतत् पञ्चशिखाचार्यस्य सूत्रेण प्रमाणयति,  
तुल्येति। तुल्यदेशश्रवणानां-तुल्यदेशे आकाशे प्रतिष्ठितानि श्रवणानि येषां तादृशां सर्वेषां  
प्राणिनाम्, एकदेशश्रुतित्वम्-आकाशस्य एकदेशावच्छिन्नश्रुतित्वं भवतीति। आकाशप्रतिष्ठ-  
कर्णेन्द्रियाणां सर्वेषां कर्णेन्द्रियम् आकाशैकदेशवर्तीत्यर्थः। तदेतदाकाशस्य लिङ्गं-स्वरूपम्  
अनावरणम्-अबाध्यमानता अवकाशसरूपत्वम् इति यावद् उक्तम्। तथा अमूर्तस्य-असंहतस्य  
अनावरणदर्शनात्-सर्वत्रावस्थानयोग्यतादर्शनाद् विभुत्वम्-सर्वगतत्वमपि आकाशस्य प्रख्यातम्।  
मूर्तस्येति पाठः असमीचीनः। श्रोत्राकाशयोः सम्बन्धे-अभिमानाभिमेयरूपे संयमात् कर्णोपादान-  
वशित्वं ततश्च दिव्यश्रुतिः-सूक्ष्माणां दिव्यशब्दानां ग्रहणसामर्थ्यम्। न च तन्मात्रग्राहकत्वं  
दिव्यश्रुतित्वम्। दिव्यविषयस्यापि सुखदुःखमोह-जनकत्वात्।

**3.41** All organs of hearing (organ of hearing refers to the power underlying the ears) abide in *Ākāśa*, external gross element which is void, without any envelope and exhibiting the property of sound. Power of hearing is specially developed by I-sense out of *Ākāśa*, hence the latter is the root of the corresponding organ of hearing. (Among the five gross elements, *Ākāśa* possesses the property of sound and is utilised by one's I-sense to produce the organ of hearing.) *Ākāśa* is also the root or the base of all sounds.

The aphorism of *Pañchaśikha* is quoted by *Vyāsa* as the authoritative corroboration of the above. *Tulya-deśa-śravaṇānām* = of all beings whose sense of hearing is tuned to the same external region (i.e. *Ākāśa*). Such beings exhibit the property of *Ekadeśaśrutitva* = their organs of hearing are tuned to that one region. That is, the living beings may possess different types of organs of hearing with diverse modes of apprehending sound, yet their organs of hearing are all based on the same gross elemental principle, *Ākāśa*<sup>1</sup>. *Linga* or indicator of *Ākāśa* is that it has no covering

1. Power of hearing has moorings in I-sense or *Asmitā*. Its outer seat, the ear is a special derivative of *Ākāśa-bhūta* — it is so for all ears, but the particular formation of individual ears is due to I-sense.



*i.e.* it is without any obstruction or boundary, hence it is called void. Absence of discrete shape or form (*i.e.* solidity) is seen in entities without any envelope and implies possibility of their existence anywhere. This means Ākāśa is all-pervasive. An alternative text of Vyāsa's commentary refers to Ākāśa as Mūrta instead of Amūrta, which is incorrect.

Samyama on the relationship between the organ of hearing and Ākāśa — Ākāśa is the perceptible or knowable while the organ of hearing is the instrument of reception, a part of the ego of the living being — leads to mastery over the power underlying the ear which enables the Yogin to apprehend divine and subtle sounds. Reception of Śabda-tanmātra is not the same as reception of divine sounds — the latter gives rise to sensations of pleasure, pain or delusion (the former is beyond these three sensations).

४२। यत्रेति। तेन—अवकाशदानेन कायाकाशयोः प्राप्तिः—व्यापनरूपः सम्बन्धः। देहव्यापिना अनाहतनादध्यानद्वारेण तत्सम्बन्धे कृतसंयमः शब्दगुणकाकाशवद् अनावरणत्वाभिमानं ततश्च लघुत्वमप्रतिहतगतित्वञ्च। लघुतूलादिषु अपि समापत्तिं लब्ध्वा लघुर्भवतीति।

**3.42** The relationship between Ākāśa and the body originates from the former providing the necessary space or void which the latter occupies (*i.e.* one of provider and receiver or occupant of the void). Samyama on that relationship through meditation on unstruck sound pervading the whole body leads to identification of self with limitless Ākāśa possessing the property of sound *i.e.* it generates the feeling 'I am the Ākāśa'. It confers lightness and power to move anywhere. The Yogin may acquire lightness (of body) through concentration on cotton wool (*i.e.* on other like objects). (To be successful, Samyama has to be practised not on some hypothetical mental concept but on some real entity. In this instance Samyama on the body-Ākāśa relationship proceeds with meditation on the body as a permeable void filled continuously with sound. Pervasive space forms the background of sound, it is the same in this Samyama.)

४३। शरीरादिति। शरीराद् बहिरस्मीति भावना मनसो बहिर्वृत्तिः। तत्र शरीर इव बहिर्वस्तुनि अस्मिताप्रतिष्ठाभावः, तादृशी बहिर्वृत्तिः कल्पिता वा अकल्पिता वा भवति। समाधिबलाद् यदा शरीरं विहाय मनो ध्यायमाने बहिरधिष्ठाने वृत्तिं लभते तदा अकल्पिता बहिर्वृत्तिर्महाविदेहाख्या। ततः प्रकाशावरणक्षयः—शारीराभिमानापनोदनात् क्लेशकर्मविपाका इत्येतत् त्रयं बुद्धिसत्त्वस्य आवरणमलं क्षीयते।

**3.43** A concept like 'I am existing outside my body' is an external fluctuation of the mind. It can be either *Kalpita i.e.* imagined or *Akalpita*



i.e. unimagined or real. Power gained in Samādhi enables one to get rid of identification with the body when the mind and its fluctuations find their abode in the external object under contemplation, such is unimagined *Mahāvideha* (= great discarnate) concept. It leads to attenuation of the veil over the glow of sentience of Buddhi, attenuating simultaneously Kleśa, Karma and Vipāka which are also veils over Buddhi in the shape of ignorance and impurity.

४४। तत्रेति। पार्थिवाद्याः शब्दादयः—पार्थिवाः शब्दस्पर्शादयः, आप्याः शब्दस्पर्शादय इत्याद्याः। विशेषाः—अशेषवैचित्र्यसम्पन्नानि भौतिकद्रव्याणीत्यर्थः, आकारकाठिन्यतारल्यादि-धर्मयुक्ताः स्थूलशब्देन परिभाषिताः। द्वितीयमिति। स्वसामान्यं—प्रातिस्विकम्। मूर्तिः—संहतत्वम्। स्नेहः—तारत्यं, प्रणामी—बहनशीलत्वं सदाऽस्थैर्यम् इति यावत्। सर्वतोगतिः—सर्वगतत्वं शब्दगुणस्य सर्वभेदकत्वात्। अस्य सामान्यस्य शब्दादयः—पार्थिवादिशब्दस्पर्शरूपरसगन्धा विशेषाः।

तथेति। तथा चोक्तं पूर्वाचार्यैः एकजातिसमन्वितानां—भूतत्वजातिसमन्वितानां यद्वा मूर्त्यादिजातिसमन्वितानाम् एषां पृथिव्यादीनां धर्ममात्रेण—शब्दादिना व्यावृत्तिः—वैशिष्ट्यं जातिभेदस्तथा पङ्जर्षभादिना अवान्तरभेदश्च। अत्र सामान्यविशेषसमुदायः—सामान्यं धर्मी, विशेषो धर्मास्तेषां समुदायो द्रव्यम्। द्विष्टः प्रकारद्वयेन स्थितो हि समूहः। प्रत्यस्तमितभेदा अवयवा यस्य सः, तादृशावयवस्य अनुगतः। शब्देन उपात्तः—प्राप्तः जापित इत्यर्थः भेदो येषामवयवानां तादृशावयवानुगतः। स पुनरिति। युतसिद्धाः—अन्तरालयुक्ता अवयवा यस्य स युतसिद्धावयवः। निरन्तरालावयवः अयुतसिद्धावयवः। एतन् मूर्त्यादि भूतानां द्वितीयं रूपं यस्य तान्त्रिकी परिभाषा स्वरूपमिति।

अथेति। तृतीयं सूक्ष्मरूपं तन्मात्रम्। तस्य एकः अवयवः परमाणुः—परमाणुरेव तन्मात्रस्य एकश्चरमोऽवयवः। परमसूक्ष्मत्वात् परमाणोरवयवभेदो न विवेक्तव्यः, ततश्च यथा कालिक-धाराक्रमेण शब्दज्ञानं तन्मात्राणामपि तथा क्षणधाराक्रमेण ज्ञानम्। तच्च सामान्यविशेषात्मकं—सामान्यं—शब्दादिमात्रं विशेषाः—पङ्जादयः तदात्मकं—तत्स्वरूपं तत्कारणमित्यर्थः। अथ भूतानामिति। कार्यस्वभावानुपातिनः स्वकार्याणां भूतानां प्रकाशादिस्वभावानाम् अनुपातिनः—अनुगुणशीलसम्पन्नाः, कारणस्वभावस्य कार्ये अनुवर्तमानत्वात्।

अथैषामिति। भोगापवर्गार्थता गुणेषु अन्वयिनी—त्रिगुणनिष्ठेत्यर्थः, गुणाः पुनः तन्मात्र-भूतभौतिकेषु अन्वयिन इति हेतोस्तत् सर्वम् अर्थवत्—भोगापवर्गयोः साधनम्। तेष्विति। इदानीम्भूतेषु—शेषोत्पन्नेषु महाभूतेषु तेषाञ्च पञ्चरूपेषु संयमात् स्वरूपदर्शनं—तस्य तस्य रूपस्योपलब्धिः, तेषां भूतानां जयश्च अणिमादिलक्षणः। भूतप्रकृतयः—भूतानि तत्-प्रकृतयस्तन्मात्राणि चेति।



**3.44** *Pārthivadyāh Śabdādayo Viśeṣaḥ* = Properties of sound, thermal sense of being hot or cold etc. exhibited by all objects, whether solid or liquid (or gaseous) have innumerable variations. Such objects with specific forms, solidity, fluidity etc. are designated by the word *Sthūla* (= gross) in this aphorism. *Svasāmānya* = what specifically pertains to each one. *Mūrti* = solidity (firm, dense form). *Sneha* = fluidity. *Praṇāmi* = mobility *i.e.* always on the move. *Sarvatogati* = (signifies) mobility of sound to be anywhere as it can penetrate any object. (The ability of sound to go through anything signifies its absence of cover.) *Śabdādayaḥ* = gross objects made up of the five Bhūtas *viz.* sound, thermal sense, smell etc. are called particular forms of solidity, fluidity, mobility *et al.*

It has been said by an ancient savant that *Ekajātisamanvitānām* = objects belonging to the same class *i.e.* those included in the category of *Sthūla-bhūtas* or exhibiting the same generic form of say, *Mūrti*, are distinguished from one another by their characteristics (*Dharmamātreṇa*). The distinction is first by their species and then further subdivided by their specific properties, like scales (Do, Re, Mi etc.) of musical sound, specific colours (like yellow, red) etc. A substance or an object is *Sāmānya-viśeṣa-samudāya* = an aggregate of generic (*Sāmānya* or cause) and specific (*Viśeṣa* or effect) qualities. Such conglomerate is of two types : (i) in which the differences between the limbs *i.e.* constituents are not discernible (the parts are seen not individually but as parts of the aggregate as in the case of limbs in the human body), (ii) in which the differences between the components is clearly visible (*e.g.* a collection of birds and animals). Although they are described collectively, the birds and the animals are clearly distinct. Only the collective address *viz.* a collection of such and such, binds them together. (There is another way of distinguishing collections :-) *Yutasiddhāvayava* in which barriers exist between the parts (*e.g.* a forest which is an assemblage of separate trees), and *Ayutasiddhāvayava* in which parts are interrelated without barriers (*e.g.* a tree with its branches). The essential attribute or *Svarūpa* of Bhūtas in *Sāṃkhya-yoga* terminology comprising in case of *Kṣiti* solidity, dense form etc., in case of *Ap* fluidity etc. is the second form of Bhūtas.

The third, the subtle form of the Bhūtas, is *Tanmātra*. It is just a single monad *i.e.* the monad is the ultimate indivisible body of *Tanmātra*. Because of its being the limit of subtlety, the monad cannot be further subdivided. Just as *Śabda-bhūta* is realised as knowledge in a time-sequence (without overt association of space), similar is knowledge of *Tanmātra* — a sequence of momentary apprehension (devoid of spatial knowledge). Sound has



both generic and specific components — as 'sound only' and also with variations in musical scales. Cause of both of them is Tanmātra. *Kāryasvabhāvānupātī* = Kārya is effect of that which originates from its cause or Kāraṇa; qualities of Prakāśa etc. (*i.e.* Prakāśa, Kriyā and Sthiti) are exhibited by Bhūtas because they originate from Tanmātras and properties of cause are found in the effects originating from it.

Properties of Bhoga and Apavarga inherently exist in the Guṇas. Guṇas in turn exist in Tanmātras, Bhūtas and gross material objects (Bhautikas). Hence all these serve for Bhoga or Apavarga of Puruṣa. *Idānim-bhūta* = gross Bhūtas which originate last in the chain of mutations. Samyama on the five forms (grossness, essential character etc.) of the Bhūtas reveals the true nature of each of them to the Yogin who on gaining mastery over them has access to supernormal powers like Anima (minification) etc. *Bhūtaprakṛtayaḥ* = Bhūtas and their cause (Prakṛti here means cause) *i.e.* Tanmātras.

४५। तत्रेति। सुगमम्। तेषामिति। प्रभवप्यव्यूहानाम्—उत्पत्तिलयसन्निवेशानाम् ईदृ-  
नियमनाय प्रभवति। यथा संकल्प इति। संकल्पितरूपेण भूतप्रकृतीनाम् अवस्थापनसामर्थ्यं  
चिरं वा स्वल्पकालं वा। न चेति। शक्तोऽपि—शक्तिसम्पन्नोऽपि न च पदार्थविपर्ययां  
लोकलोक्यव्यवस्थापनं करोति—तत्करणावकाशः सिद्धस्यात्र नास्तीति न करोति, कस्माद्  
अन्यस्य पूर्वसिद्धस्य यत्रकामावसायिनो भगवतो जगतां पातुर्हिरण्यगर्भस्य तथाभूतेषु—  
दृश्यमानव्यवस्थापनेषु संकल्पात्। यथा शक्तोऽपि कश्चिद्राजा परराष्ट्रे न किञ्चित् करोति तद्वत्।  
तद्धर्मेति। सुगमम्। आकाशेऽपि आवृतकाय इत्यस्यार्थः सिद्धानामपि अदृश्यता।

**3.45** The commentary is easy to follow. Such a Yogin (through *Īśīṭva*) has the power to regulate at his own sweet will *Prabhavāpyaya-vyūhānām* = the creation, dissolution and configuration of Bhūtas and Bhautikas. The Yogin (through *Yatṛakāmasāitva*) gets the power to place in a predetermined location Bhūtas and their cause, the Tanmātras — for short or long duration. Even when he has the power to do so, the Yogin (who has mastered *Yatṛakāmasāitva*) does not upset the existing scheme of things *i.e.* he does not disturb the pre-ordained disposition of the worlds and their inhabitants. This the Yogin with supernormal powers does not do because there is no scope for doing so. Why this is so is being explained. It is because another Yogin, having mastered *Yatṛakāmasāitva* (and gaining thereby the power to ordain the disposition of Bhūtas and their cause, the Tanmātras) *i.e.* Hiraṇyagarbha as the previously perfected one and as Lord of the universe has willed that the material



worlds should run as scheduled. (Since the will of a previous Siddha of like power prevails, there is no scope for exercise of authority by someone else.) It is like a king not exercising his authority beyond his border even though he may have the power to do so. *Ākāśe Api Āvṛtakāya* = power to disappear from view of even astral beings called Siddhas.

४६। वज्रसंहननत्वं-वज्रवद् दृढसंहतिः। कायस्य सम्यगभेद्यत्वमित्यर्थः।

**3.46** *Vajrasamhanana* = make the body hard like diamond signifying its impregnability.

४७। सामान्येति। तेषु शब्दादिषु इन्द्रियाणां वृत्तिः-आलोचनप्रक्रिया नामजात्यादि-विज्ञानविप्रयुक्ता शब्दाद्येकैकविषयाकारमात्रेण परिणम्यमानता इति यावद् ग्रहणम्। प्रत्यक्षविज्ञानस्य मूलत्वाद् न तदालोचनं ज्ञानं सामान्याकारमात्रम् अपि च इन्द्रियेण सामान्यविषयमात्रग्रहणे सति विशेषविषयः कथं मनसा अनुव्यवसीयेत, दृश्यते तु विशेष-विषयस्यापि स्मरणकल्पनादिकम्। स्वरूपमिति। प्रकाशात्मनो बुद्धिसत्त्वस्य संस्थानभेदश्च इन्द्रियरूपम् एकं द्रव्यं जातम्। तदिन्द्रियद्रव्यन्तु सामान्यविशेषयोः-प्रकाशसामान्यस्य कर्णादिरूपविशेषब्यूहनस्य च समूहरूपं निरन्तरालावयववत्। इन्द्रियगता या प्रकाशशीलता या च शब्दस्पर्शाद्याकारैः परिणता शब्दाद्यालोचनज्ञानाकारा भवति तत्कारणभूतः प्रकाशगुणस्य कर्णादिरूप एकैकः संस्थितिभेद एव इन्द्रियाणां स्वरूपम्।

तेषां तृतीयं रूपम् अस्मिता, तस्याः सामान्योपादानभूताया इन्द्रियाणि विशेषाः। व्यवसायात्मका न व्यवसेयग्राह्यात्मकास्त्रिगुणा येषां प्रकाशक्रियास्थितिरूपाः स्वभावा ज्ञानचेष्टासंस्काररूपेण इन्द्रियेषु अन्वितास्तदिन्द्रियाणामन्वयित्वरूपम्। पञ्चमं रूपम् इन्द्रियेषु यद् गुणानुगतं-गुणानुवर्तमानं पुरुषार्थवत्त्वम्। पञ्चस्विति। इन्द्रियजयः-बाह्यान्तरेन्द्रियाणाम-भीष्टाकारेण परिणमनसामर्थ्यम्।

**3.47** Action of the senses pertaining to and initiated by knowables is *Grahaṇa*. In other words, it is the initial mutation of the sense-organ forming an inchoate impression of the knowable prior to assigning it a name and knowing its generic and specific qualities<sup>1</sup>. Such impression (*Ālochana Jñāna*) is the basis of direct knowledge *Pratyakśa* (*Yoga-sūtra* I.7) and is different from general knowledge (through inference etc.). If it were not so there would be no scope for the mind to remember or ponder over particular aspects of information. It is, however, commonly seen that one's memories and imaginations relate also to special items (which lead us to conclude that these must be gathered through direct perception by one's sense-organs).



(Mutations in the form of —) Particular formations of sentient *Buddhi* give rise to sense-organs. And as objects the organs possess a homogenous mix of generic and specific properties with no intervening barrier, *e.g.* they exhibit the generic quality of sense while specific qualities vary from organ to organ, each *e.g.* the ear, with its special shape and arrangements for carrying out its role. Sentience in organs (derived from *Buddhi*) mutates to generate knowledge out of perceptions like sound, touch etc. which is possible because of the common underlying cause, organs being basically only different arrangements of sentience (*i.e.* of sentient *Buddhi*). (Pure sentience of *Buddhi* is transformed into knowledge of sound, touch etc. and serves as the common cause of both such preceptions — of sound, touch etc. — and the organs which are only different arrangements derived from *Buddhi*. Such is the essential character of the organs. The organs here refer to their respective underlying powers.)

I-sense is the third form of the organs. It is the common ingredient for all organs which are its diversified (*Viśeṣa*) mutations. The three *Guṇas* exhibiting respectively sentience, action and retention exist inherently in the organs as perception, effort and latency constitute the fourth form of inherence of the organs. The *Guṇas* here refer to their presence in the process of reception and not as knowables. The organs (like the knowables) exhibit the property of *Guṇas* by serving as objects of *Bhoga* and *Apavarga* of *Puruṣa* — this is their fifth form of objectiveness. Mastery over organs means ability to shape both external and internal organs to the desired level.

४८। कायस्येति। मनोवत् जवः—गतिवेगः मनोजवः तद्वद् गतिशीलत्वं मनोजवित्वम्। विदेहानां—शरीर-निरपेक्षाणाम् इन्द्रियाणाम् अभिप्रेते देशे काले विषये च वृत्तिलाभः—ज्ञानचेष्टादिकरणसामर्थ्यं विकरणभावः, विदेहानामपि इन्द्रियाणां करणभाव इत्यर्थः। अष्टौ प्रकृतयः षोडश विकारा इत्येतेषां जयः प्रधानजयः। मधुप्रतीकसंज्ञा एतास्तिष्ठः सिद्धयः। करणपञ्चक-रूपजयात्—पञ्चानां करणानां ग्रहणादिरूपपञ्चकजयादित्यर्थः।

**3.48** *Manojava* = speed or rapidity (*Java*) as of the mind; such swiftness or rapid movement is *Manojavitva*. (Supernormal power in this instance is attainment of speed comparable to that of the mind.) *Vikaraṇabhā*

1. Instant perception of knowable through only one sense-organ yields such unsifted and unclassified impression known as *Alochana Jhāna*, *e.g.* perception of only the red colour in a flower by the eye. Total picture *e.g.* 'It is a sweet smelling red flower, soft to touch' emerges when the inchoate first impression is blended with impressions received through the other sense-organs supplemented by memory of past impressions.



*va* = supernormal power which enables the underlying force behind each organ to act delinked from the corresponding corporeal organ. In other words, it is the organs gaining the power whether in respect of acquiring knowledge or executing some physical action independent of the body at any desired place or time and on the desired object.

Mastery over Pradhāna means mastery over the eight Prakṛtis (= Prakṛti, pure I-sense, Ahṁkāra and five Tanmātras) and sixteen Vikāras (= mutations *i.e.* Manas, five each of sense-organs, organs of actions and Bhūtas). The common name for these three supernormal powers is *Madhu-pratīka*. Mastery over the five forms of organs mentioned in the previous aphorism (III. 47) leads to the supernormal powers mentioned here.

४९। ज्ञानक्रियारूपाः सिद्धीरुक्त्वा सर्वाभिप्लाविनीं विवेकजसिद्धिमाह सत्त्वेति। व्याचष्टे निर्धूतेति। परे वैशारद्ये—रजस्तमोमलहीने स्वच्छे स्थितिप्रवाहे जाते। वशीकारवैराग्याद् विषयप्रवृत्तिहीनं चेतो विवेकख्यातिमात्रप्रतिष्ठं भवति ततः सर्वभावाधिष्ठातृत्वं, सर्वोपादानभूता ग्रहणग्राह्यरूपाः सत्त्वादिगुणाः क्षेत्रज्ञं स्वामिनं प्रति अशेष-दृश्यात्मकत्वेन—सर्वविध-ग्रहणशक्तिरूपेण तद्ग्राह्यरूपेण च उपतिष्ठन्ते। तदा सर्वभूतस्थमात्मानं योगी पश्यति। सर्वज्ञातृत्वमिति। अक्रमोपारूढं—युगपदुपस्थितम्। विवेकजसंज्ञा सार्वज्ञ्यसिद्धिः। एषा योगप्रसिद्धा विशोकानाम्नी सिद्धिः।

3.49 After speaking of supernormal powers related to knowledge and action, the author describes *Vivekaja-siddhi* which is all-embracing *i.e.* it includes all supernormal powers. When *Buddhisattva* attains *Para Vaiśāradya* = height of perfection *i.e.* when transparently clear sentience, freed of the dirt of *Rajas* and *Tamas* flows without a break and with conation stopped completely by *Vaśikāra-vairāgya*, only discriminative enlightenment remains firmly established in the mind. Then the *Yogin* becomes omnipotent, master of all that exists. This leads the *Guṇas*, *Sattva* etc. which form the material cause of everything — whether *Grahaṇa* (one's own organs) or *Grāhya* (knowables) — present themselves before their owner *Puruṣa* who is also *Kṣetrajña* (the knower of *Kṣetra*, *i.e.* one's body, organs, mind etc.) as channels of reception (*Grahaṇa*) and their corresponding objects. In other words, everything becomes directly perceptible to him. In that state the *Yogin* sees himself as existing in all objects. *Akramopāruḍha* = present simultaneously. This supernormal power of omniscience *Vivekaja-siddhi* is known in *Yoga* texts as *Viśokā-siddhi*. (With the removal of impediments to knowledge whatever the omniscient



person wants to know is revealed all at once. But knowables being infinite, knowledge of everything *i.e.* reaching the end of knowledge when cognition grinds to a halt because there is nothing more left to know — such a state will never come to pass. And being aware of it, the omniscient Yogin does not even try to attain it.)

५०। विवेकस्यावान्तरसिद्धिमुक्त्वा मुख्यां सिद्धिमाह, तदिति। तद्वैराग्ये—विवेकजसार्वज्ञ्ये सर्वाधिष्ठातृत्वे च वैराग्ये जाते। यदेति। यदा अस्य योगिन एवं—विवेकेऽपि हेयताख्यातिर्भवति। क्लेशकर्मक्षये—विवेकज्ञानस्य विद्यारूपस्य प्रतिष्ठाया अविद्यादिक्लेशानां तन्मूलककर्मणाञ्च दग्धबीजभावत्वं क्षयः, तेषां क्षयाच्च अविप्लवा विवेकख्यातिर्भवति। ततो विवेकोऽपि हेय इति परं वैराग्यमुत्पद्यते। अथ दग्धबीजकल्पाः क्लेशाः परेण वैराग्येण सह चित्तेन प्रलीना भवन्ति। ततः पुरुषः पुनस्तापत्रयं न भुङ्क्ते—तापात्मकचित्तवृत्तेर्या ग्रहीतृबुद्धिस्तस्याः प्रतिसंवेदी न भवतीत्यर्थः। शेषमतिरोहितम्। चित्तिशक्तिरेवेति। एव-शब्देन शाश्वतीं स्वरूपप्रतिष्ठां द्योतयति।

**3.50** Having described secondary powers associated with Viveka, the author speaks now of its primary Siddhi. *Tad Vairāgyāt* = by renunciation of powers accruing from Viveka *i.e.* omniscience and omnipotence. When the Yogin develops a firm conviction that *Evam* = such discrimination (yielding supernormal powers) has also to be abandoned then with the establishment of discriminative knowledge (which is the antidote for erroneous knowledge) Klesās (Avidyā etc.) and actions resulting therefrom are attenuated and rendered unproductive. Which means that these are unable to generate fresh afflictive modifications. Attenuation of Klesās and the associated Karma renders discriminative enlightenment continuous, without break. This in turn leads to Para-vairāgya (ultimate state of detachment including even renunciation of Viveka), when the unproductive burnt out Klesās die out along with Chitta. Puruṣa then is no longer affected by threefold sorrow *i.e.* Puruṣa ceases to be the reflector of Buddhi, which is the knower of threefold sorrow in the form of mental modifications. The word *Eva* is used in the commentary to denote that absolute Consciousness becomes established in Itself for all time to come.

५१। तत्रेति। प्रवृत्तमात्रज्योतिः—संयमजा प्रज्ञा प्रवृत्ता एव न वशीभूता यस्य सः। सर्वेष्टिति। भूतेन्द्रियजयादिषु भावितेषु कृतरक्षाबन्धः—निष्पादितत्वात् कर्तव्यताहीनः, भावनीयेषु—विवेकादिषु यत् कर्तव्यमस्ति तत्साधनभावनावान्। चतुर्थ इति। चित्तप्रतिसर्गः—चित्तस्य प्रलय एकोऽवशिष्टोऽर्थः साध्य इति शेषः। तत्रेति। स्थानैः—स्वर्गलोकस्य प्रशंसादिभिः। तस्य



योगप्रदीपस्य तृष्णासम्भूता विषयवायवः प्रतिपक्षाः—निर्वाणकृत इत्यर्थः। कृपणजनः—कृपार्हजनः। छिद्रान्तरप्रेक्षी—छिद्ररूपः अन्तरः अवकाशस्तद्गवेपकः, नित्यं यत्नोपचर्यः—यत्नेन प्रतिकार्य एवम्भूतः प्रमादो लब्धविवरः—लब्धप्रवेशः क्लेशान् उत्तम्भयिष्यति—प्रबलीकरोति। शेषं सुगमम्।

**3.51** *Pravṛttamātra-jyoti* = whose insight from practice of Samyama has just commenced and has not yet been brought under complete control. As regards planning for mastery over the Bhūtas, Indriyas etc. it is *Kṛtarakṣābandha* i.e. whatever is needed has already been completed and so there is nothing more left to be done. *Bhāvanīyeṣu* = whatever remains undone in respect of Viveka etc. — his mind and effort are directed to that end. *Chitta-pratisarga* = annihilation of the mind — the only objective remaining undone. *Sthānaiḥ* = by (appreciation from) celestial beings. Originating from desire, sensory objects constitute the wind that is *Pratipakṣa* (= antagonistic) to the lamp of Yoga, trying to extinguish it. *Kṛpaṇa Jana* = one who deserves to be pitied. *Chhidrāntaraprekṣī* = one who is searching for an entrance through an opening (Aviveka being the hole or opening in Viveka). *Pramāda* that is *Nityam Yatnopacharya* = to be continuously and carefully rectified. Such *Pramāda Kleśān Uttam-bhaiṣyati* = boosts the strength of Kleśās once having gained access through the opening.

५२। विवेकजज्ञानस्य उपायान्तरमाह। क्षणेति। क्षणे तत्क्रमे च—पूर्वोत्तररूपप्रवाहे च संयमात् सूक्ष्मतमपरिणामसाक्षात्कारः स्यात् ततश्चापि उक्तं विवेकजं ज्ञानम् अपरप्रसंख्याननामकं सार्वज्यम् भवतीति सूत्रार्थः। यथेति। यथा अपकर्षपर्यन्तं द्रव्यं—सूक्ष्मतमं रूपादिद्रव्यं परमाणुस्तथा कालस्य परमाणुः क्षणः। यावतेति। परमाणोः देशावस्थानस्य अन्यथाभावो यावता कालेन भवति स एव वा क्षणः। विक्रियाया अधिकरणमेव कालः। परमाणोर्देशावस्थानभेदस्तु सूक्ष्मतमा विक्रिया, तदधिकरणं तस्मात् कालस्य अणुरवयवः क्षणसंज्ञकः। तत्प्रवाहाविच्छेदस्तु—निरन्तरः क्षणप्रवाहः क्रमः क्षणानाम्।

कालज्ञानतत्त्वं विवृणोति क्षणतत्क्रमयोरिति। वस्तुसमाहारः—यथा घटादिवस्तूनां समाहारे सर्वाणि वस्तूनि वर्तमानानीति लभ्यन्ते न तथा क्षणसमाहारे, अतीतानागतक्षणानामवर्तमानत्वात्। तस्माद् मुहूर्ताहोरात्रादयः क्षणसमाहारो बुद्धिनिर्माणः—शब्दज्ञानानुपाती वैकल्पिक एव पदार्थो न वास्तवः। व्युत्थितदृग्भिलोकिः स कालो वस्तुस्वरूप इव व्यवहियते मन्यते च। क्षणस्तु वस्तुपतितः—वस्तुनः अधिकरणं न तु किञ्चिद्वस्तु, वस्तुरूपेण कल्पितस्य अवस्तुनोऽपि अधिकरणं क्षणः। क्रमावलम्बी—क्रमरूपेण आलम्ब्यते गृह्यते इत्यर्थः, यतः क्रमः क्षणानन्तर्यात्मा—निरन्तरक्षणज्ञानरूपः, ततस्तत् क्षणनैरन्तर्यं कालविदो योगिनः काल इति वदन्ति।



न चेति। क्षणानां कथं नास्ति वस्तुसमाहारस्तद्दर्शयति। य इति। ये भूतभाविनः क्षणास्ते परिणामान्विताः—परिणामैः सह अन्विता वैकल्पिकपदार्था न च वास्तवपदार्था इति व्याख्येयाः—मन्तव्याः। तस्मादिति। तस्मादेक एव क्षणो वर्तमानः—वर्तमानाख्यः काल इत्यर्थः। तेनेति। तेन एकेन—वर्तमानक्षणेन कृत्स्नो लोकः—महदादिव्यक्तवस्तु परिणामम् अनुभवति। तत्क्षणोपा-  
रूढाः—वर्तमानैकक्षणाधिकरणकाः खल्वमी धर्माः—सर्वस्य सर्वे अतीतानागतवर्तमाना धर्माः, अतीतानागतानां धर्माणामपि सूक्ष्मरूपेण वर्तमानत्वात्। उपसंहरति तयोरिति। क्षणतत्क्रमयोः—क्षणव्यापिपरिणामस्य साक्षात्कारः तथा च तत्क्रमसाक्षात्कारः। परिणामस्य किम्प्रकारः प्रवाहः क्रमसाक्षात्कारात् तदधिगमः। विवेकजं ज्ञानं वक्ष्यमाणलक्षणकम्।

3.52 There is another way (*i.e.* different from the one mentioned in Sūtra III. 49) of attaining Vivekaja Jñāna or omniscience. Practising Saṁyama on the sequence of moments *i.e.* how each succeeding moment follows the one preceding it continuously, leads to the realisation of the minutest mutation which in turn leads to Vivekaja Jñāna or *Apara Prasamkhyāna i.e.* omniscience : this is the message of the Sūtra. As minutest particle of an object *i.e.* minimal perceptible bit of light, form etc. is called Tanmātra (an atom), so is a moment an atom of time. Or (to put it differently) moment is the time taken to perceive the displacement of an atom. Time is the *Adhikaraṇa*<sup>1</sup> (receptacle or substratum) of mutation. Minimal perceptible displacement of an atom is its leaving an existing location and moving to the immediately adjacent space, time interval of that displacement (which has served as receptacle of that event) is likewise the minimal unit of time, called moment. (Since the concept of time hinges on mutation, time taken for the aforesaid minutest mutation of the minimal atom has to be the subtlest unit of time, *i.e.* moment.) Continuous flow of moments is its sequence.

The commentator is now stating the underlying theory of time which is a Vikalpa based concept. The word *Vastusamāhāra* (= collection of

<sup>1</sup> Adhikaraṇa means that which contains something. It can be of two types — real or imagined. A pot is a real receptacle while space and time are imagined Adhikaraṇa *i.e.* semantic and unreal. Time is the imaginary receptacle for action and once an ongoing action is perceived it has to be expressed as a sequence of moments, each moment succeeding its immediately preceding one.

Time is an empty semantic concept whose very existence depends on the use of words. One who is not aware of the concept behind the word 'time' will only perceive the mutation by way of displacement of the atom (because that is a real occurrence). Such a person will not comprehend the connotation of the words 'was' and 'will be' which are based on our concept of time. He will only know the atom and its displacement without bringing in words like 'was' or 'will be' and even 'is' (because it is closely interrelated with the other two). In short, he will only be aware of the event without connecting it with the passage of time.



objects) has been used to denote that while in material aggregation as in pots the constituents are seen to exist together side by side, it is not so in case of aggregate of moments, because (except the present one) past and future moments are non-existent. Hence aggregations of moments in Muhūrta (= 48 minutes), day, night etc. are fabrications of the mind. In other words, segregation of time in intervals like Muhūrta etc. are verbal concepts as in Vikalpa and are not real entities.

From the worldly point of view time is a useful concept and comprehended as a real object. A moment appears to be a container of real entities although it is not real itself. The moment serves to contain imaginary unreal things also. (For example, when someone says that non-existence or non-entity exists, it means that such an entity exists now, in the present phase of time.) *Kramāvalambī* = what is sustained or held in sequence. Since sequence is continuous flow of moments or an uninterrupted series of bits of momentary knowledge, Yogins with correct perspective on time consider time to be the continuous flow of moments. (They view time not as a real entity but a series of momentary bits of knowledge, or knowledge of a series of subtlest mutations.)

Why there is no real aggregation of moments is being shown. Past and future moments are connected with mutations, *i.e.* these are mental concepts associated with changes of Dharma, Lakṣaṇa<sup>1</sup> etc. They are *Vyākhyeyāḥ* = to be explained *i.e.* to be apprehended in this manner. Only a single moment, the present one, is real and what we comprehend by present phase of time is that one moment. In the single moment that exists now (for everything exists and that too in that one moment) all mutations in the entire phenomenal world, *i.e.* all that is manifest, Mahat *et al.*, take place. All characteristics (Dharmas) — past, present and future — of all things are *Tatkṣaṇopārūḍhaḥ* *i.e.* contained in that single present moment; because past and future Dharmas are also present now, in a subtle form. To conclude : Practice of Saṁyama on moment and its sequence leads to realisation of minimal mutation occupying the span of a moment and its sequence *i.e.* realisation of the sequence (of moments) leads to comprehension of how the chain of mutation runs on. Features of Vivekaja Jñāna will be described later.

५३। तस्येति। विवेकजज्ञानस्य विषयविशेषः—विषयस्य विशेष उपन्यस्यते। जात्यादीनां

<sup>1</sup> *Lakṣaṇa* = distinctive mark or sign, is the common meaning of the word. It has been used in III.13 and III.15 with a specialised technical meaning (*viz.* temporal character).



भेदकधर्माणां यत्र साम्यं तद्विषयोऽपि विवेकजज्ञानेन विविच्यत इति सूत्रार्थः। तुल्ययोरिति। यत्र गो-जातीया गौः दृष्टा अधुना तत्र वडवेति जात्या भेदः। लक्षणैरन्यता जात्यादिसाम्येऽपि तदुदाहरणं कालाक्षीति। इदमिति। इदं पूर्व-पूर्वदेशस्थमित्यर्थः। यदेति। उपावर्त्यते-उपस्थाप्यत इत्यर्थः। लौकिकानां प्रविभागानुपपत्तिः-अविवेकः। तत् च विवेकज्ञानम् असन्दिग्धेन विवेकजतत्त्वज्ञानेन भवितव्यम्। कथमिति। पूर्वामलकसहक्षणो देशः-यस्मिन् क्षणे पूर्वामलकं यदेशे आसीत् तद्देशसहितो यश्च क्षण आसीत् तत्क्षणाव्यापिपरिणामयुक्तं तदामलकम्। एवमुत्तरामलकम्। ततस्ते स्वदोशक्षणानुभवभिन्ने एवं तयोरन्यत्वमिति। पारमार्थिकमुदाहरणं परमाणोरिति। द्वयोः परमाणोरपि पूर्वोक्तरीत्या भेदसाक्षात्कारो योगीश्वरस्य भवति।

अपर इति। सन्ति केचिदन्त्याः-अगोचराः सूक्ष्मा इत्यर्थः विशेषाः-भेदकगुणा ये भेदज्ञानं जनयन्तीति येषां मतं तत्रापि देशलक्षणभेदस्तथा च मूर्तिव्यवधिजातिभेदः अन्यत्वहेतुः। मूर्तिः-वस्तूनां प्रातिस्विका गुणाः, व्यवधिः-अवच्छिन्नदेशकालव्यापकता, जातिः-बहुव्यक्तीनां साधारणधर्मवाची वाचकः। यतो जात्यादिभेदो लोकबुद्धिगम्यः अत उक्तं क्षणभेदस्तु योगिबुद्धिगम्य एवेति। विकारेषु एव भेदो न तु सर्वमूले प्रधाने। तत्राचार्यो वार्षगण्यो वक्ति मूर्तिव्यवधिजातिभेदानाम् अभावाद् नास्ति वस्तूनां मूलावस्थायां प्रधान इत्यर्थः पृथक्त्वम्।

**3.53** *Tasya Viṣaya-viśeṣa* = particulars of the subject *i.e.* of Vivekaja Jñāna are being presented. It is possible to differentiate and identify objects (individually) even when distinguishing characteristics like species etc. (by which these are differentiated) are identical — this is the meaning of the aphorism. 'In place of the cow I am now seeing a mare' — is an example of differentiating by species. Species being the same differentiation is made by Lakṣaṇa (special signs), for example (among cows of the same species) 'She is a black-eyed cow'. (Two similar myrobalans being distinguished by their respective positions :) 'This one is in front' *i.e.* placed before the other myrobalan. *Upāvartyate* = is placed. Ordinary people (lacking Yogic insight) do not have such knowledge of discernment *i.e.* all those appear as same to them. Differentiating things which appear to be identical is possible by absolutely certain and true knowledge of discernment. The moment in which the anterior myrobalan occupied a particular place it underwent mutation corresponding to that space and that moment. The same holds good for the posterior myrobalan; mutation undergone by it would correspond to the moment in which it occupied a particular position. And because of that there is distinction between them (the two myrobalans) due to different mutations experienced in their respective space-time sequel. An example of power gained through spiritual practice : An adept Yogin has the power to distinguish even between two



identical atoms by following the same method, just mentioned.

Even those (subscribing to Vaiśeṣika system of philosophy) who hold that there are some ultimate distinctive signs — too subtle for apprehension by the senses — by which one object can be distinguished from another, say that distinctions in position, characteristics and species along with *Mūrti*, *Vyavadhi* and *Jāti* bring about differences between objects. *Mūrti* = nature of each object (*e.g.* *Mūrti* of any pot is its just being a pot vide III 53.2). *Vyavadhi* = its specific position in space and time (*e.g.* a particular pot is round and elongated and five year old). *Jāti* = species *e.g.* man, stone etc. While differences based on *Jāti* etc. are perceptible to people generally, subtlest distinction based on *Kṣaṇa* (*i.e.* minimal difference due to mutation in a single moment) can be apprehended only by the clear vision of the Yogin, as has been said in the commentary.

Differences appear in mutations starting from Mahat. No distinction exists in Pradhāna, the root cause of everything. (Manifestation yields cognition of difference, which is unimaginable in the unmanifest.) Preceptor Vārṣaganya says on this : Differences by way of *Mūrti*, *Vyavadhi* and *Jāti* stop short of the root and so such diversity does not exist in the root cause Prakṛti (which is the ultimate undiversified, the unmanifest).

५४। तारकमिति। प्रतिभा—ऊहः स्वबुद्ध्युत्कर्षाद् ऊहित्वा सिद्धमित्यर्थः, ततः अनौपदेशिकम्। पर्यायैः—अवान्तरभेदैः। एकक्षणोपारूढं—युगपत् सर्वं सर्वथा गृह्णाति। सर्वमेव वर्तमानं नास्त्यस्य किञ्चिदतीतमनागतं वेति। तारकाख्यमेतद् विवेकजं ज्ञानं परिपूर्णं—नातःपरं ज्ञानोत्कर्षः साध्य इत्यर्थः। अस्य अंशो योगप्रदीपः—ज्ञानदीप्तिमान् सम्प्रज्ञातः। मधुमतीं भूमिम्—ऋतम्भरां प्रज्ञाम् उपादाय ततः प्रभृति यावदस्य परिसमाप्तिः प्रान्तभूमिविवेकरूपा तावद् योगप्रदीप इत्यर्थः।

**3.54** *Pratibhā* = knowledge evolved and established through perfection of one's own intellect and not derived from any preceptor. Such knowledge is *Paryāyair* = comprehensive with all details. *Ekakṣaṇopārūḍhaḥ* = revealed to Buddhi simultaneously — everything is known in its totality *i.e.* knowledge as of now along with its past and future. To the person with *Tāraka-jñāna* everything exists at the present moment and there is nothing like the past and the future. (For knowledge of the desired object comes all together and not in small bits.) This discerning knowledge called *Vivekaja Jñāna* is complete in all respects because no further advancement of knowledge beyond it is attainable. The Lamp of Yoga *i.e.* lustrous knowledge of Tattvas gained and retained in a one-pointed



mind is a part of this knowledge. In other words, Tāraka-Jñāna is the perfection of the Lamp of Yoga. The first step is attainment of Madhumatī or Rtambarā Prajñā and then onwards till the end-point of termination of knowledge is reached through discriminative enlightenment in the sway of the Lamp of Yoga.

५५। सत्त्वेति। बुद्धिसत्त्वस्य शुद्धौ पुरुषसाम्ये च, तथा पुरुषस्य उपचरितभोगा-  
भावरूपशुद्धौ स्वसाम्ये च कैवल्यमिति सूत्रार्थः, यदेति व्याचष्टे। विवेकेनाधिकृतं दग्धक्लेशबीजं  
बुद्धिसत्त्वं पुरुषस्य सरूपं, पुरुषवच्च शुद्धं गुणमलरहितमिव भवतीति सत्त्वस्य शुद्धिसाम्यम्।  
तदा पुरुषस्य शुद्धस्य गौणी शुद्धिः, उपचारहीनता वृत्तिसारूप्याऽप्रतीतिस्तथा स्वेन सह  
च साम्यम्। एतस्यामवस्थायां कैवल्यं भवति ईश्वरस्य-लब्धयोगैश्वर्यस्य वा अनीश्वरस्य वा।  
सम्यग्विरक्तानां ज्ञानयोगिनाम् ऐश्वर्याऽलिप्सूनां विभूत्यप्रकाशेऽपि कैवल्यं भवतीत्यर्थः। न  
हीति। दग्धक्लेशबीजस्य ज्ञाने-ज्ञानस्य परिपूर्णतायां न काचिद् अपेक्षा स्यात्।

सत्त्वेति। सत्त्वशुद्धिद्वारेण-सत्त्वशुद्धिलक्षणकम् अन्यद् यत् फलं ज्ञानैश्वर्यरूपं तदेव  
उपक्रान्तम्-उक्तमित्यर्थः। परमार्थतस्तु-मोक्षदृशा तु विवेकज्ञानाद् अविवेकरूपा अविद्या  
निवर्तते, तन्निवृत्तौ न सन्ति पुनः क्लेशाः-क्लेशसन्ततिः छिन्ना भवतीत्यर्थः। तदिति। तत्  
पुरुषस्य कैवल्यं-केवलीभावः, दृश्यानां विलयाद् द्रष्टुः केवलावस्थानम्। तदा पुरुषः  
स्वरूपमात्रज्योतिः-स्वप्रकाशः अमलः केवलीति वक्तव्यः, तथाभूतोऽपि तदा तथैव वाच्यो  
भवति वृत्तिसारूप्यप्रतीतेरभावादिति।

इति सांख्ययोगाचार्य-श्रीहरिहरानन्दारण्य-कृतायां वैयासिक-श्रीपातञ्जलसांख्य-  
प्रवचनभाष्यस्य टीकायां भास्वत्यां तृतीयः पादः।

3.55 When Buddhi-sattva is purified and resembles Puruṣa, who, in turn, becomes pure in the absence of Bhoga which was (hitherto) rendered unto Him, and becomes established in Himself, *i.e.* absence of modifications of the mind is the state of Kaivalya — this is the purport of the Sūtra which is now being explained. With Buddhi-sattva full of discriminative knowledge and Kleśas rendered unproductive like parched seeds, Buddhi has the likeness of Puruṣa, because being engrossed with knowledge of Puruṣa it becomes pure like Him, cleansed as it were of the impurities of the Guṇas (although in reality it is not free from the Guṇas). Such is the purity of Buddhi and its resembling Puruṣa. Purity that is then ascribed to the eternally pure Puruṣa is a figurative attribute denoting the cessation both of experience of pleasure and pain, and of a resemblance with modifications



of the mind. And this is His being One with Himself. At that stage whether Īśvara or not-Īśvara, *i.e.* irrespective of whether or not the Yogin has gained divine attributes (like omniscience and omnipotence), he attains liberation. Jñāna-yogins who are completely detached and without the least desire for Yogic powers and for whom supernormal powers have remained a closed book, even they, having come to this state, attain liberation. Once the seeds of Kleśas are burnt out, nothing else is required of the Yogin for acquisition of knowledge *i.e.* for perfecting his knowledge.

Since the expression *Sattva-śuddhi* (= purity of Chitta) has been used it is understood that supernormal powers and attainments associated with pure Sattva are also included. From the angle of liberation, discriminative knowledge clears the mind of misapprehension, its opposite number. With cessation of misapprehension, afflictions also cease to exist, *i.e.* the lineage of ever growing family of afflictive modifications is broken. That is Kaivalya of Puruṣa, the Self-in-Itself. Knowables having disappeared for all time to come, the Seer does not witness anything. He therefore abides alone in Himself. To express it in words : Puruṣa is then *Svarūpamātra-jyoti* = self-effulgent, free from impurity of Guṇas and by Himself. Although He is always like that, such a statement is justifiable from the worldly point of view because of the disappearance of His apparent resemblance with modifications of the mind (which was hitherto giving the impression of His being not by Himself).

Here concludes the third Book of Bhāsvatī commentary on Pātañjala-sāṃkhya-pravachana-bhāṣya of Vyāsa.



#### BOOK IV

१। पादेऽस्मिन् योगस्य मुख्यं फलं कैवल्यं व्युत्पादितम्। कैवल्यरूपां सिद्धिं व्याख्यासुरादौ सिद्धिभेदं दर्शयति। कायचित्तेन्द्रियाणाम् अभीष्ट उत्कर्षः सिद्धिः। सा च सिद्धिः जन्मजादिः पञ्चविधा। देहान्तरिता-कर्मविशेषाद् अन्यस्मिन् जन्मनि प्रादुर्भूता देहवैशिष्ट्यजाता जन्मना सिद्धिः। यथा केपाञ्चिद् विनापि दृष्टसाधनं शरीरप्रकृतिविशेषात् परचित्तज्ञतादिः दूराच्छ्रवणदर्शनादिर्वा प्रादुर्भवति। तथा औषधादिभिः मन्त्रैस्तपसा च केपाञ्चित् सिद्धिः। संयमजाः सिद्धयो व्याख्यातास्ताश्च सिद्धिषु अवन्ध्यवीर्याः।

4.1 Liberation, the ultimate object in the pursuit of Yoga, is being explained in this Book (*i.e.* Book IV). For explaining the supernormality associated with liberation, various categories of supernormal power (Siddhi) are first indicated. Siddhi is attainment of desired level of excellence of one's body, its organs and mind. (Attainment of excellence through effort constitutes Siddhi. What comes naturally, like flying in birds, is not Siddhi.) There are five kinds of Siddhi. *Dehāntarita* = Siddhi manifesting at birth triggered by specific previous actions which show up due to specific configuration of the body assumed at the next birth. For example, some exhibit powers of thought-reading, or clairvoyance or clairaudience due to some inherent characteristics of their bodies and not through any practice in this life (may be through manifestation of subconscious impression *i.e.* *Vāsanā* acquired in some previous life in heaven or hell). Supernormal powers are also acquired by application of drugs, incantation of Mantras and practice of Tapas (practised solely for gaining some power without any awareness of the eternal verities). (Mutation of organs induced by these processes leads to acquisition of powers.) Supernormal powers described earlier which are attained through *Saṁnyama* are far more potent and remain under full control of the practising Yogin.

२। तत्रेति। तत्र सिद्धौ, कायेन्द्रियाणाम् अन्यजातीयः परिणामो दृश्यते। स च जात्यन्तरपरिणामः प्रकृत्यापूरादेव भवति। प्रकृतिः-कायेन्द्रियाणां प्रत्येकजात्यवच्छिन्नं यद् वैशिष्ट्यं तस्य मूलीभूता शक्तिर्यया तत्तत्कायेन्द्रियाणामभिव्यक्तिः। ताश्च द्विधा प्रकृतयः कर्माशयव्यङ्ग्या अनुभूतपूर्वा वासनारूपाः, तथाननुभूतपूर्वा अव्यपदेश्याश्च। दैवादिविपाकानुभव-जाता वासनारूपा प्रकृतिरनुभूतपूर्वा। ध्यानजसिद्धप्रकृतिस्तु अननुभूतपूर्वा, अनुभूयमानस्य विक्षेपस्य प्रहाणरूपाद् निमित्तात् सा अभिव्यक्ता भवति। आपूरः-अनुप्रवेशः।

अपूर्वेति। अपूर्वावयवानुप्रवेशात्-यथा मानुषप्रकृतिके चक्षुषि दैवप्रकृतिक-चक्षुःसंस्कार-रूपस्य अपूर्वावयवस्य अनुप्रवेशाद् मानवचक्षुः दैवं व्यवहितदर्शनप्रकृतिकं भवति। एवं



कायेन्द्रियप्रकृतयः स्वं स्वं विकारं—स्वाधिष्ठानं कायं करणञ्च आपूरेण अनुगृह्णन्ति—अनुगृह्य अभिव्यञ्जयन्ति। धर्मादिनिमित्तमपेक्ष्य एव वक्ष्यमाणरीत्या तत् कुर्वन्ति।

**4.2** It is seen that through supernormal power the body and organs of a being get transformed to those of a different species. Such mutation results from impenetration or ingress of innate nature (*Prakṛti*) of the new species. *Prakṛti* here means the innate underlying force specific to each species which brings out the distinctive characteristics in the body and its organs. *Prakṛti* is of two kinds – one shaped by subliminal imprint, *Vāsanā*, which may be brought out by appropriate latent impression (*Karmāśaya*) of past actions, the other (is novel and) has not hitherto been experienced, nor has its distinctive nature been ever manifest (even in previous births). *Vāsanās* appropriate to other species whether of this earth or of heaven or hell originate from memory associated with impressions of action in that species. Supernormal powers gained through concentration belong to the second category, not experienced before, and become manifest on elimination of distractions. (Hence these do not need a ‘material’ cause like *Vāsanā*; elimination of distractions or hindrances is sufficient to make them emerge.) *Āpūra* = ingress or impenetration.

*Āpūrva-avayava-anupraveśād* = through impenetration of a new limb (organ) *e.g.* when the latent power of vision of *Devas* impenetrates the human eye (which consequently becomes different from its previous human organ of vision), it becomes transformed to the eye of *Devas* and is able to see objects beyond physical barriers. Thus innate nature of the (new foreign) species, having impenetrated the corresponding component of a human being, utilises the latter to exhibit its property (through the existing body and its organs). Ingress of foreign *Prakṛti* (does not take place without a cause and) is initiated by actions, piety or impiety, in the manner described in the next aphorism.

३। न हीति। धर्मादिनिमित्तं न प्रकृतिं कार्यान्तरजननाय प्रयोजयति विकारस्थत्वात्। स्वोपयोगिनिमित्तात् स्वानुप्रवेशस्य अनिमित्तभूता गुणास्तिरोभवन्ति ततः प्रकृतिः स्वयमेव अनुप्रविशति। यथा व्यवहितदर्शनं दिव्यचक्षुःप्रकृतिधर्मः तत्प्रकृतिर्न मानुषचक्षुःकार्याद् उत्पादनीया। मानुषचक्षुःकार्यनिरोधे सा स्वयमेव चक्षुःशक्तिमनुप्रविश्य दिव्यदृष्टिमच्चक्षुःराविर्भावयति। दृष्टान्तोऽत्र ‘वरणभेदस्तु ततः क्षेत्रिकवत्’—ततः—निमित्ताद् वरणभेदः—अनुप्रवेशस्य अन्तरायापनोदनं, क्षेत्रिकाणाम् आलिभेदवत्। यथेति। अपाम् पूरणात्—जल-पूरणात्। पिप्लावयिषुः—प्लावनेच्छुः। तथेति। धर्मः—स्वप्रवर्तनस्य निमित्तभूतो धर्मः। स्पष्टमन्यत्।



**4.3** Causes like Dharma (or Adharma) *i.e.* virtuous (or vicious) acts do not affect the real nature of beings to produce other products (like a new species), because these are only derivatives and a derivative cannot induce changes in the primal substance (in this instance, innate nature of the body and its organs). Impenetrability of new Prakṛti takes place naturally, by itself, once the obstacles hindering its ingress are eliminated. For example, eyes of celestial beings can normally see objects located behind obstacles which is not possible for a human eye through any exercise. Once the action of the human eye is arrested (along with other causes obstructing impenetrability of celestial power of vision) impenetrability takes place automatically endowing the human eye with celestial power of vision. What takes place in this instance is breaking down the obstruction as in the case of a farmer who has merely to break the barrier (to let the water from the neighbouring field at a higher elevation flow into his). *Apāmpūranāt* = with a view to filling up with water. *Piplāvaiṣu* = desirous of flooding (his field located at a lower level) with water. *Dharma* = (here) Dharma which sets one to action. (Once the farmer breaks the barrier, water flows down on its own to flood his field at a lower level. Similar appropriate action is required to counteract the causes which stand in the way of ingress of celestial element and when it is done (new) Prakṛti in the form of celestial Vāsanā would manifest on its own as Smṛti to facilitate transformation of the appropriate organ.)

४। यदेति। अस्मितामात्राद्—अप्रलीनस्य दग्धक्लेशबीजस्य चेतसो विक्षेपसंस्कार-प्रत्ययक्षये चित्तकार्यं न्यग्भूतं भवति अतश्च अस्मितामात्रस्य प्रख्यातत्वाद् अस्मितामात्रेणावस्थानं भवति, तदस्मितामात्रात्—अविवेकरूपचित्तकार्यहीनाया एवास्मिताया इत्यर्थः। तदा संस्कारवशान् न चित्तस्य इन्द्रियादिप्रवर्तनरूपं स्वारसिकमुत्थानम्। योगी तु परानुग्रहार्थाय तदस्मितामात्रं दग्धबीजकल्पम् उपादाय स्वेच्छया एकमनेकं वा चित्तं कायश्च निर्मिमीते। सुगमं भाष्यम्। स्वेच्छयास्य उत्थानं निरोधश्च ततो न निर्माणचित्तं बन्धहेतुः।

**4.4** *Asmitāmātrād* = from pure I-sense. With Kleśas rendered unproductive like parched seeds, when both latencies and fluctuations of distraction have come down to a trickle, paucity of action makes Chitta, rendered almost imperceptible though not yet dissolved (into its constituent cause), filled with cognition of pure I-sense, and Chitta is then (said to be) resting in the latter. *Tad-asmitāmātrāt* = From that pure I-sense; when Chitta is full of discriminative knowledge with no contrary thoughts, such pure I-sense serves as the ingredient with which the Yogin constructs his (created) mind. In that state Chitta is no more guided by latencies to revive



and activate the organs. Out of compassion for others Yogin creates one or more minds with bodies associated with them. This he does on his own free will (and not by the urge of latent impressions) utilising as ingredient his own pure I-sense rendered inactive like parched seeds. Such created mind emerges and dissolves as and when the Yogin wishes and hence it is not a cause of bondage.

५। बहूनामिति। बहुचित्तानां प्रवृत्तिभेदेऽपि सर्वेषां यथाप्रवृत्ति-प्रयोजकम् एकं प्रधानचित्तं निर्मिमीते, तच्चित्तं युगपदिव तदङ्गभूतेषु अप्रधानचित्तेषु सञ्चरत् तानि स्वस्वविषयेषु प्रवर्तयति। यथा मनो ज्ञानेन्द्रियकर्मेन्द्रियप्राणेषु युगपदिव सञ्चरत् तान् प्रयोजयति तद्वत्।

**4.5** The many different created minds have different activities. Even then the Yogin creates a principal mind which directs the different created minds according to their requirements. That mind moves as though simultaneously over the other subsidiary created minds in its charge and directs them in their respective activities. It is like the mind which flits over the organs of sense and action and the Prāṇas, keeping each of them engaged in its own sphere of action.

६। पश्येति। निर्माणचित्तमत्र सिद्धचित्तम्। ध्यानजं-समाधिजं सिद्धचित्तम्, अनाशयं-तस्य नास्ति आशयः, तस्मात् तत्प्रकृतिः यस्या अनुप्रवेशात् समाधिसिद्धेरभिव्यक्तिः न साऽनुभूतपूर्वा वासनारूपा। केवल्यभागीय-समाधेरनुभूतपूर्वत्वाद् न तन्निर्वर्तनकरी प्रकृतिः संस्काररूपा। अव्यपदेश्यप्रकृतेरनुप्रवेशादेव समाधिसिद्धिः यमादिभिर्निवृत्तेषु तत्प्रत्यनीकधर्मेषु।

**4.6** *Nirmāṇa-chitta* = here it means Siddha-chitta which has attained supernormal powers by the Yogin's effort (*vide* IV.1). *Dhyānaja* = Siddha-chitta attained through Samādhi; such Chitta is *Anāśaya* i.e. does not generate latent impression in the form of Vāsanā (and conversely is also not generated by Vāsanā). Hence the essential nature (Prakṛti) whose impenetration leads to manifestation of Siddha-chitta through Samādhi does not correspond to any previous Vāsanā. For one who becomes proficient in Samādhi is not born again. So Samādhi which leads to Kaivalya could not have been experienced earlier (in previous lives) and hence the Prakṛti whose ingress leads to its manifestation is not Vāsanā or subliminal imprint of a past experience. Proficiency in Samādhi (Samādhi-siddhi) is initiated by impenetration of the corresponding Prakṛti which was hitherto unnoticed, lying merged in its causal constituent. And the ingress occurs when contrary forces are eliminated through practice of Yamas and Niyamas. (Yamas and Niyamas serve as cause of the ingress because of their role in clearing the passage.)



७। चतुष्पादिति। चतुष्पदा खलु इयं कर्मणां जातिः। शुक्लकृष्णा जातिः वहिःसाधनसाध्या सा हि पुण्यापुण्यमिश्रा, बाह्यकर्मणि परपीडाया अवश्यम्भावित्वात्। संन्यासिनां—त्यक्तकामानां, क्षीणक्लेशानां—विवेकवतां, चरमदेहानां—जीवन्मुक्तानाम्। विवेकमनस्कारपूर्वं तेषां कर्माचरणं ततो विवेकमूल एव संस्कारप्रचयो नाविद्यामूल इति। तत्रेति। तत्र—कर्मजातिषु योगिनः कर्म अशुक्लाकृष्णम्—अशुक्लं कर्म फलसंन्यासात्—बाह्यसुखकरफलाकाङ्क्षाहीनत्वात् तथा च अकृष्णम् अनुपादानात्—पापस्य अकरणादित्यर्थः यमनियमशीलता एव कृष्णकर्मविरतिः। इतरेषाम् अन्यत् त्रिविधं कर्म।

4.7 Karma is of four kinds, of which the Śukla-kṛṣṇa (black and white) variety involves external (physical) action and is a mixture of virtue and vice, for external action inevitably entails hurting others. *Sannyāsinām* = of those who have surrendered fruits of their actions; *Kṣīṇakleśānām* = of those whose minds are focussed on discriminative knowledge and whose Kleśas have been attenuated, *i.e.* rendered unproductive like parched seeds; *Charamadehānām* = of Jīvanmuktas (liberated while living, the present one being their last corporeal existence). They always hold fast to discriminative knowledge while pursuing their activities. Hence their actions result in accumulation of latencies of discrimination and not afflictive latencies. Of the four categories, Karma of Yogins is Aśukla-akṛṣṇa (neither black nor white) – it is not black as it is free any taint of impiety, while eschewing all desires for fruits renders it not-white either. Observance of Yamas and Niyamas ensures renunciation of Kṛṣṇa (black) Karma. Action of others (apart from Yogins) is of the other three species, Śukla, Kṛṣṇa and Śukla-kṛṣṇa.

८। तत इति। जात्यायुर्भोगानां कर्मविपाकानां संस्कारा वासनाः। यथा गोशरीरगतानां सर्वेषां विशेषाणामनुभूतिजाताः संस्कारा असंख्यगोजात्यनुभवावनिर्वर्तिता गोजातिवासनाः। एवं सुखदुःखवासना आयुर्वासना चेति। वासनया स्वानुरूपा स्मृतिः। वासनाभिव्यक्तिस्तु स्वानुगुणेन—स्वानुरूपेण कर्माशयेन भवति। वासनां गृहीत्वा कर्माशयो विपाकारम्भी भवतीति। निगदव्याख्यातं भाष्यम्। कर्मविपाकम् अनुशेरते—कर्मविपाकस्य अनुशयिन्यः, कर्मविपाकमपेक्षमाणा वासनास्तिष्ठन्तीत्यर्थः। चर्चः—विचारः।

4.8 Vāsanā is the latent impression of feelings generated while experiencing the three-fold consequences of Karma *viz.* Jāti (birth in a specific species), Āyus (life-span) and Bhoga (experience of pleasure and pain). Jāti-vāsanā of cow pertains to the latency of feelings generated by the special physical characteristics of a cow, its horn, feet etc., which arise from being born over and over again as a cow. Subliminal imprints of



longevity and experience of pleasure and pain are similarly generated from past experiences. Vāsanā produces Smṛti akin to one's experience in the past. It is made to surface to the conscious state of the mind by some similar Karmāśaya which, in turn, utilises Vāsanā as its base to arrive at the stage of fructification. All these are explained in Vyāsa's commentary. *Karmavipākam Anuśerate* = follows (i.e. is similar to) fruition of Karma – Vāsanās await fruition of Karma, or else they remain unmanifest (because it is Karmāśaya that brings up its allied memory which is Vāsanā). *Charcha* = reasoning.

९। जातीति। न हि दूरदेशे बहुपूर्वकालेऽनुभूतस्य विषयस्य स्मृतिस्तावता कालेन उत्तिष्ठति किन्तु निमित्तयोगे तत्क्षणमेव आविर्भवति देशकालजातिव्यवधानेऽपीति सूत्रार्थः। वृषदंशेति। वृषदंशविपाकोदयः—मार्जारजातिरूपस्य विपाकस्य उदयः, स्वव्यञ्जकेन कर्माशयेन अभिव्यक्तो भवति। सः—विपाकः। पूर्वमार्जारदेहरूपविपाकानुभवाज् जातास्तत्संस्काररूपा या वासनास्ता उपादाय द्राग् व्यज्यते मार्जारजातिविपाककृद् मार्जारकर्माशयः, व्यवधानान्न तस्य चिरेणाभिव्यक्तिः, वासनाभिव्यक्तेः स्मृतिरूपत्वात्। कर्माशयवृत्तिलाभवशात्—कर्माशयस्य विपाकरूपो वृत्तिलाभः तद्वशात् तन्निमित्तेनेत्यर्थः। निमित्तनैमित्तिकभावानुच्छेदात्—कर्माशयो निमित्तं, वासनास्मृतिर्नैमित्तिकं यद्वा वासना निमित्तं तत्स्मृतिर्नैमित्तिकं, तद्भावस्य अनुच्छेदात्—वर्तमानत्वात्। आनन्तर्यम्—निरन्तरालता।

**4.9** What the aphorism wishes to convey is : memory of feelings experienced ages ago in a distant land does not take that long to re-collect; when triggered by an appropriate cause it reappears immediately in spite of long intervening gaps in space and time, and even births. *Vṛṣadamśavipākodaya* = appearance of consequence of action like a cat's is due to one's own latency which, with the support of Vāsanā in the form of some experience in a previous birth as a cat, hitherto kept stored, instantly generates a reaction like that of a cat. Long intervening period and subsequent births in many different species do not cause any delay because Vāsanā appears essentially as memory (which arises the moment it is recalled).

Fructification of Karmāśaya is its becoming perceptible. It brings forth both memory and latency. In view of the unbroken cause and effect sequence between Karmāśaya and Vāsanā – Karmāśaya serving as the cause to raise Vāsanā as memory, or alternatively it is Vāsanā which acts as the cause to generate its memory – the relationship between the two continues without a break. (It is the cause and effect relationship of Karmāśaya and its associated memory, Vāsanā, which makes them emerge simultaneously and there can be no intervention between them.)



१०। तासामिति। मा न भूवम्-अभूवं किन्तु भूयासम् इति आशिषो नित्यत्वात्-सर्वदा सर्वत्राव्यभिचारात्। सर्वेषु जातेषु जायमानेषु दर्शनाज् जनिष्यमाणेष्वपि सा स्याद् एवं सवेकालेषु सर्वप्राणिनामाशीः उपेयते। सा च आशीर्न स्वाभाविकी मरण-दुःखानुस्मृतिनिमित्तत्वात्। स्मृतिः संस्काराज् जायते संस्कारः पुनरनुभवात्। तस्मात् सर्वे प्राणिभिरनुभूतं मरणदुःखम्। इदानीमिव सर्वदा चेत् सर्वैर्मरणदुःखमनुभूतं तर्हि सर्वेषाम् आशिषो मूलभूता वासना अनादिरिति। न चेति। न च स्वाभाविकं वस्तु निमित्तमुपादत्ते-निमित्तादुत्पद्यत इत्यर्थः, यथा कायस्य रूपं स्वाभाविकं काये विद्यमाने न तदुत्पद्यते। अनुत्पन्नः सहोत्पन्नसहभावी वा धर्मरूपो भाव एव स्वभावः।

घटेति। मतान्तरमुपन्यस्यते। घटप्रासादादिमध्यस्थः प्रदीपो यथा घटप्रासादपरिमाणः संकोचविकाशी च तथा चित्तमपि गृह्यमाणपुत्तिका-हस्त्यादिशरीरपरिमाणम्। तथा च सति चित्तस्य अन्तराभावः-पूर्वोत्तरशरीरग्रहणयोर्यद् अन्तरा तत्र भावः आतिवाहिकभाव इत्यर्थः, संसारश्च युक्तः-सङ्गच्छत इति तेषां नयः। नायं समीचीनः, चित्तं न दिगधिकरणकं वस्तु कालमात्रव्यापिक्रियारूपत्वात्। न हि अमूर्तं चित्तं हस्तादिभिः परिमेयं तस्मात् तस्य दीर्घत्वह्रस्वत्वादीनि न कल्पनीयानि। दिगवयवरहितत्वात् चित्तं विभु-सर्वभावैः सह सम्बन्धवत्। न च विभुत्वं सर्वदेशव्यापित्वं व्यवसायरूपत्वाच्चेतसः। तस्य वृत्तिरेव संकोचविकाशिनीति योगाचार्यमतम्। यथा दृष्टिः तिले न्यस्ता तिलं गृह्णाति सा च आकाशे न्यस्ता महान्तमाकाशं गृह्णाति, न तेन दृष्टिश्चेत्तः क्षुद्रं वा महद् वा परिमाणान्यत्वं भवेत् तथा चित्तमपि विवेकजज्ञानप्राप्तं सर्वज्ञं सर्वसम्बन्धि विभु भवति तच्चापि मलिनं संकुचितवृत्ति अल्पज्ञं भवति।

तच्चेति। तच्च चित्तं निमित्तमपेक्ष्य वृत्तिमद् भवति। श्रद्धावीर्यस्मृतिसमाधिप्रज्ञा इत्याध्यात्मिकं मनोमात्राधीनं निमित्तम्। उक्तं सांख्याचार्यैः, य इति। मैत्रीकरुणामुदितोपेक्षारूपा ये ध्यायिनां विहाराः-चर्या इत्यर्थः, ते बाह्यसाधननिरनुग्रहात्मानः-बाह्यसाधननिरपेक्षाः ते च प्रकृष्टं-शुक्लं धर्मम् अभिनिर्वर्तयन्ति-निष्पादयन्ति। स्मर्यतेऽत्र “सर्वधर्मान् परित्यज्य मोक्षधर्मं समाश्रयेत्। सर्वे धर्माः सदोषाः स्युः पुनरावृत्तिकारका” इति। शुक्राचार्याभिसम्पातात् पांशुवर्षेण दण्डकारण्यं शून्यमभूत्।

4.10 “Let me not be extinct, let me live on and on” – such prayer for well-being of self being common to all living beings, with no deviation observed anywhere and at any time – goes to prove that Vāsanā is eternal. It has been noticed in those born in the past and those being born now and so one can surmise that the prayer would be there in future generations also. Hence the rule that this *Āśīḥ* (desire for self-welfare) holds good for all living beings at all times. Such *Āśīḥ* is not natural for it is seen to be caused by fear at the prospect of death. Memory is generated by latency which in turn originates from past experience. This proves that all living beings must have experienced the agony of dying in the past. Everyone



is presently seen to suffer pain at the time of death; if the same is true for all time then Vāsanā which is at the root of Āśīḥ must admittedly have been in existence from time immemorial. What is natural never needs a cause to come into existence. It is like the body which naturally has a visible form, once the body comes into existence the image is there – there is no time lag between the two. What is always there or what comes into existence along with the object and is inseparably connected to it is its nature.

In this context the commentator Vyāsa has cited another hypothesis. Light from a lamp contracts or expands depending on whether it is placed inside a pot or in a palace hall (*i.e.* depending on the size of its receptacle). So does the mind take up the dimension of the body – an ant or an elephant – depending on whose mind it is. According to proponents of this hypothesis, it fits in with the cycle of births as also existence in a subtle form after giving up a gross body till assumption of another (*i.e.* between death and rebirth). (The proponents argue that if the mind is all-pervading it cannot possibly leave one body and assume another, but it is logical for a mind occupying only the body to do so including existing in a subtle form during the process of transmigration from one body to another.) This view is not tenable. Chitta is not spatial as objects are, it is a sequence of actions (*i.e.* modifications) in time, and not being spatial it cannot be measured in cubits and hence cannot be called short or long. Instead of a physical body, Chitta is all-embracing *i.e.* linked with all objects through modifications pertaining to them as and when the object occupies the mind. All-embracing in this instance does not mean all-pervasive in terms of space because Chitta is cognitive. Yogāchāryas hold that it is the dimension of the object contemplated upon which makes the mind appear as big or small. Like the eye whose field of vision may take up a tiny grain of sesamum or the vast sky depending on what it is looking at, without affecting its power of vision, so it is with Chitta – omniscient and all-pervading when filled with discriminative knowledge, but closed and narrow when it is clouded by nescience. (So the true nature of Chitta is that it is all-embracing – the object occupying it makes it appear large or small.)

Modifications of the mind correspond to the exciting cause (which is its accumulated latencies of Dharma and Adharma). Śraddhā (reverential faith), Vīrya (enthusiasm), Smṛti (recollection), Samādhi (concentration) and Prajñā (insight derived through meditation) are the internal exciting causes, so called because they can be totally controlled by the mind. Preceptors of Sāṃkhya have said that *Vihāra* (=congenial pursuits) of contemplative Sādhakas like practice of amity, compassion, goodwill and



indifference are *Niraṇugrahātmānaḥ* = independent of external ingredients or implements (what is required for their implementation being available internally) and bring forth *Prakṛṣṭa* = best, here Śukla Dharma. Smṛti (Jāṇnavalkya) says in this regard, 'Renounce all other religious pursuits to follow Mokṣa-dharma (spiritual practices for emancipation) because all other practices are mixed with evil and would lead to rebirth'. Daṇḍakāraṇya forest was rendered bereft of animal life by downpour of ash caused by Śukrāchārya's (the preceptor of demons) curse.

११। हेतुरिति। धर्मादिहेतुभिर्वासनाः संगृहीताः—उपचीयमानास्तिष्ठन्ति न विलीयन्ते। सुगमम्। फलं वासनानां स्मृतिः। यं वासनास्मृतिरूपं प्रत्युत्पादकम् आश्रित्य यस्य धर्मादेः प्रत्युत्पन्नता—वर्तमानता, स्मृतिरूपं तत् फलं वासनानाम्। स्मृत्युद्भवस्तु सत एव व्यक्तता नासत उपजनः। एवं स्मृतिरूपफलाद् वासनासंग्रहः। आलम्बनं वासनानां विषयाः। शब्दादिविषयाभिमुखा एव वासना व्यज्यन्ते। एवं हेत्वादिभिर्वासनासंग्रहः तदभावे च वासनानामभावः।

**4.11** *Vāsanās* collected by causes like piety and impiety do not die out completely. They remain stored, ready to generate fresh modifications. *Vāsanā* produces *Smṛti* – serving as the cause that leads one to virtuous and vicious actions or experience feelings of pleasure and pain – such is consequence of *Smṛti* from *Vāsanā*. And *Smṛti* so produced must have a real or tangible cause for an unreal thing cannot produce something real. So all that is recollected must have corresponding latent *Vāsanās* behind them. In the same way *Smṛti* (also) serves to accumulate *Vāsanā*. Objects provide support to *Vāsanās*. It is through sensory objects (sound etc.) that *Vāsanā* emerges (as mould) to bring forth birth, longevity and experience of pleasure and pain. Thus *Vāsanā* is accumulated and stored through its cause, consequence etc. and once they disappear *Vāsanā* also follows suit, never again to manifest as *Smṛti*.

(Commentator Vyāsa has termed six interdependent mental faculties – piety and impiety, pleasure and pain and consequent attachment and aversion, as the six spokes of nescience based wheel of worldliness. Although it includes piety or Dharma, the latter denotes *Pravṛtti*-dharma devoid of spirituality and hence people linked to the wheel continue forever with the cycle of births. For it offers no scope to attenuate one's ego. Pious acts, devoid of spirituality, misses the goal of emancipation – it may make one happy for the time being but such happiness is bound to run into rough weather and breed aversion, leading ultimately to the cycle of births and the associated mutability of the world. And, what is worse, it may result in going down from one's existing spiritual level. *Nivṛtti*-dharma (piety



through renunciation) turns the mind inwards and leads ultimately to cessation of one's worldly activities. The mind thereby withdraws gradually from sensory objects and identification of one's self with the corporeal body. It then heads towards discriminative knowledge yielding lasting peace beyond pleasure and pain. Such is the path to emancipation and the action involved in treading it is neither white nor black as described in Yoga-sūtra IV. 7.)

१२। नेति। द्रव्यत्वेन सम्भवन्त्यः—सत्यो वासनाः। निवर्तिष्यन्ते—अभावं प्राप्नुयुः। अभावत्वम् अवर्तमानत्वम् अतीतानागतत्वेन व्यवहार इति यावत्। अतीतानागतलक्षणकं वस्तु स्वरूपतः—स्वविशेषरूपतः अस्ति, अध्वभेदात् काललक्षणभेदाद् धर्माणां कारणसंसृष्टरूपेण वर्तमानानामेव तथा व्यवहार इति सूत्रार्थः। भविष्यदिति निर्विषयं ज्ञानं न भवेदिति सर्वज्ञानस्य विषयो विद्यते। तस्मादतीतानागतसाक्षात्कारस्यापि अस्ति विशेषविषयः। तद्विषयस्य अगोचरत्वात् लौकिकैरध्वभेदेन लक्षित्वा व्यवहियते।

किञ्चेति। कर्मण उत्पित्सु फलम्—उत्पत्त्यमानं फलमित्यर्थः, यदि निरुपाख्यम्—असत् तदा तदुद्देशेन कुशलस्यानुष्ठानं न युक्तं भवेत्। सिद्धं—वर्तमानं निमित्तं नैमित्तिकस्य विशेषानुग्रहणम् अभिव्यक्तिरूपविशेषावस्थाप्रापणं कुरुते। धर्मीति। धर्माः प्रत्यवस्थिताः—प्रत्येकं धर्मा अवस्थिताः। वर्तमानं व्यक्तिविशेषापन्नं—धर्मिणो विशिष्टा या व्यक्तिस्तत्सम्पन्नं द्रव्यतः—गृह्यमाणस्वरूपतोऽस्ति तथा अतीतम् अनागतं वा द्रव्यं न व्यक्तिविशेषापन्नम्। एकस्य वर्तमानाध्वनः समये। धर्मिसमन्वागतौ—धर्मिणि संसृष्टौ। नाऽभूत्वा—सत्त्वादेवेत्यर्थः भावः त्रयाणामध्वनां नाऽसत्त्वादित्यर्थः।

**4.12** (Vāsanās cannot be completely liquidated because they are) *Dravyatvena Sambhavantyah* = real entities. *Nirvartisyante* = will become non-existent. Non-existent means not existing in the present moment, the expression is used to indicate its presence in the past and future. A thing of past or future exists *Svarūpatah* = in its true nature, (but) presently unmanifest. Things which are unmanifest *i.e.* lying merged in their causal substance are referred to by associating them with particular time periods, past and future – this is the meaning of the aphorism.

Knowledge without content is no knowledge, so all knowledge has to have an object. Therefore an insight into the past or the future must be related to some specific object (existing in the past or the future). And being beyond the range of perception of sense-organs, common people attribute to these a time frame *viz.* belonging to the past or, yet to come. (An imperceptible object is not necessarily eternally non-existent; it may be pinned down to an entity in the past or of the future.)



*Karmaṇa Utpitsu Phalam* = result of an action which will fructify later. If such consequence of action were *Nirupākhya* i.e. unreal, then there would not have been any justification for performance of *Kuśala* (= action leading to emancipation). A cause that is *Siddha* (i.e. which exists now) makes the object exhibit a specific condition. (An existing cause makes an object exhibit what was hitherto unmanifest; it does not convert something unreal to reality.) Characteristics (of an object) are *Pratyavasthītāḥ* i.e. they do exist, each one of them. (May be some were manifest in the past while some are yet to manifest, yet each of them 'exists' in the corresponding period of time.) Of these while the present characteristics exist *Vyaktiviśeṣāpannam Dravyataḥ* = as perceptible, distinct from the object, objects of the past and the future do not presently exhibit such characteristics. In any period of time one set of characteristics is manifest, others remain merged in the object. (Emergence of a characteristic from state of merger is its manifestation.) *Nābhūtvā* = not through non-existence. It is the real object which proves the existence of three periods of time. (A real object may belong to any of the three periods but at no time is it non-existent. Its transition from future to the existing state and then passing on to the past does not involve non-existence at any stage.)

१३। त इति। सूक्ष्मात्मानः—अतीतानागतानां षोडशविकारधर्माणां सूक्ष्मस्वरूपाणि षड्विंशेऽपि तन्मात्रास्मितारूपाः। सांख्यशास्त्रानुशासनम् पटितन्त्रानुशासनम् अत्र गुणानामिति। परमं रूपम्—मूलरूपम् अव्यक्तावस्था न दृष्टिपथम् ऋच्छति—गच्छति। व्यक्तं दृष्टिपथं प्राप्तं यद् गुणरूपं तन्मात्रेण सुतुच्छकं मायया प्रदर्शितं प्रपञ्चं यथा तुच्छं तथेति।

4.13 *Sukṣmātmānaḥ* = literally subtle ones; (here) six undiversified forms, i.e. five Tanmātras and I-sense, which serve as subtle causes of sixteen diversified characteristics of past and future states. Sāṃkhya-śāstra in Śaṣṭitantra of Vārṣaganya says on this : The unmanifest state which is the ultimate or primal nature of the Guṇas is beyond one's range of vision, i.e. it cannot be realised. The manifest visible form of the Guṇas is totally ephemeral like an illusion, as unreal as exhibits in a magician's show.

१४। यदेति। सर्वे—त्रय इत्यर्थः, गुणाः। कथं तेषां परिणामे एकत्वव्यवहारः? परस्परान्नाद्वित्वेन परिणामजननस्वभावात् परिणामभूतानां वस्तूनां तत्त्वम् एकम् इति व्यवहारः। प्रत्येति। ग्रहणात्मकानां—ग्रहणतत्त्वोपादानभूतानाम्। शब्दादीनामिति। शब्दादीनां—प्रत्येकं शब्दादितन्मात्राणाम्। तत्र मूर्तिसमानजातीयानाम्—पृथिवीत्वसजातीयानाम् एकः परिणामः तन्मात्रावयवः—गन्धतन्मात्ररूपो गन्धपरमाणुः। गन्धतन्मात्रम् अवयवो यस्य तादृशावयवः पृथिवीपरमाणुः—भूतरूपस्य पृथिवीतत्त्वस्य गन्धतन्मात्रजाता अणवो येषां



समष्टिः क्षितिभूततत्त्वम्। तात्त्विकक्षितिभूताणूनां तेषां गन्धधर्मकाणामेकः परिणामो भौतिकी संहता पृथिवी तथा च गौर्वृक्षः पर्वत इत्येवमादिः। अन्येषामपि भूतानां स्नेहादिधर्मान् उपादाय—गृहीत्वा अनेकेषां धर्मभूतं सामान्यम्—एकत्वमित्यर्थः। तथा च एकविकारारम्भ एवं समाधेयः—उपपादनीयः। यथा रसपरमाणूनाम् एको विकारो रसलक्षणम् अवभूतं तस्य च स्नेहधर्मकं पानीयं जलमित्यादि।

नास्तीति। विज्ञानविसहचरः—विज्ञानविसंयुक्तः। वस्तुस्वरूपम् अपह्लुवते—अपलपन्ति। जानेति। वस्तु न परमार्थतोऽस्तीति ते वदन्ति, तेषां तद्वचनादेव वस्तु स्व-माहात्म्येन प्रत्युपतिष्ठते। परमार्थस्तु बाह्यवैराग्यात् सिध्यतीति सर्वसम्मतिः। बाह्यवस्तु चेन्नास्ति तर्हि कथं तत्र वैराग्यं कार्यम्। तच्चेद् अतद्रूपप्रतिष्ठं तत्राप्यस्ति किञ्चिद् वस्तु यस्य तद् अतद्रूपम्, एवं वस्तु स्वमाहात्म्येन प्रत्युपतिष्ठेत्। किञ्च न स्वप्रविषयः चित्तमात्रादेवोत्पद्यते पूर्वानुभूत-रूपादिविषयाणामेव तदा कल्पनं स्मरणञ्च। शब्दाद्यनुभवस्तु इन्द्रियद्वारेणोपस्थितबाह्यवस्तुत एव निर्वर्तते। न हि जनुषान्धस्य रूपज्ञानात्मकः स्वप्नो भवति। तस्माद् विषयज्ञानं न चित्तमात्राधीनं किन्तु चित्तव्यतिरिक्तबाह्यवस्तूपरागात् चेतसि तदुत्पद्यते। वैनाशिकानाम-प्रमाणात्मकं—बाह्यात्रसहायं विकल्पज्ञानमेव प्रमाणम्, अतः कथं ते श्रद्धेयवचनाः स्युरिति।

**4.14** *Sarve Guṇāḥ* = three Guṇas. The number of Guṇas being three, how is it that individual objects they produce appear as one and not three? The answer given is : Their nature is such that when they mutate to produce an object they interact so closely with one another that the product is taken as a single unit<sup>1</sup>. *Grahaṇātma* = constituents of Grahaṇa, i.e. organs of reception. *Śabdādi* = each Tanmātra of Śabda and other gross elemental principles. Out of them those that share the same property, e.g. olfactory-sense as of solids like Kṣiti-bhūta are Tanmātras of smell. These aggregate to form Kṣiti-bhūta, whose component (or root) are these Gandha-tanmātras. Gross material objects possessing the characteristic of solidity like the earth, cow or tree have particulates of the element Kṣiti-bhūta as their component. The same holds good for material objects exhibiting properties of liquidity (as of Rasa), heat (as of Rūpa) and although each such object exhibits diverse properties they are individually regarded as single objects. And all of them undergo the same transformation — this is the logical solution of the query. For example, all the individual Rasa-

<sup>1</sup> Mutation of the Guṇas is basically sentient Sattva changing to retentive Tamas which again mutates back to the sentient state, Sattva. Hence an object which is but a product of their mutation appears as a single unit.



tanmātras undergo the same mutation to be transformed into Ap-bhūta exhibiting the same trait of Rasa (taste), which, in turn, mutate further into gross material object, liquid water.

Vijñānavisahachara = not connected with knowledge *i.e.* prior to or posterior to cognition. *Vastusvarūpam Apahnuvate* = They (Buddhists of the Vaināśika school) deny the existence of the objective world. They hold that an object has no real existence (being only a mental concept). But that statement of theirs itself establishes the entity of objects, because all schools of thought agree that emancipation lies in detachment from external objects. But how would that be possible if the object itself were non-existent? If an external object is different from what it appears to our senses, then it becomes something different from all others and hence a separate entity on its own.

(To obviate a hypothesis that objects are only figments of imagination as in a dream:) Besides, objects appearing in dream are not just products of the mind, one only remembers and sees things in dreams that have been experienced earlier by the senses. We experience external objects by inputs through our sense-organs. A person born blind never dreams of visual objects. So cognition of external objects is not due to the mind alone but due to impact of inputs from sources (*i.e.* objects) different from it. Buddhists of the Vaināśika sect cite only cognition of Vikalpa as supporting their hypothesis. Vikalpa itself being only a mental concept having no connection with reality, how can their hypothesis merit acceptance?

१५। कुत इति। वस्तु ज्ञानपरिकल्पनामात्रम् इत्येवंवादी वैनाशिकः प्रष्टव्यः कस्य नु चित्तस्य तत् परिकल्पनम्। न कस्यापीति वक्तव्यम्। यतो वस्तुसाम्ये चित्तभेदात् तयोर्वस्तु-ज्ञानयोर्विभक्तः—अत्यन्तभिन्नः पन्थाः—मार्गः अवस्थितिरित्यर्थः। सुगमं भाष्यम्। सांख्यपक्ष इति। बाह्यं वस्तु त्रिगुणं गुणवृत्तस्य चलत्वात् स्वपथैस्तेषां परिणामो न च कस्यचित् कल्पनया। धर्मादिनिमित्तापेक्षं वस्तु चित्तैरभिसंबध्यते—विषयीक्रियते। उत्पद्यमानस्य सुखादिप्रत्ययस्य धर्मादिनिमित्तं तेन तेनात्मना—धर्मात् सुखमित्यादिना स्वरूपेण हेतुर्भवतीति।

**4.15** Vaināśika Buddhists who maintain that things (that are cognised) are mere imaginations of the mind, may be asked, 'Whose imagination is it (the thing that is cognised)?' The answer can only be : Nobody's. The same object produces different effects in the minds of different persons because of diversity in their mental make-ups. This establishes that mind and external objects have separate existence *i.e.* they are different identities. *Panthā* = path, (here) existence. Sāṃkhya view is that external



objects are made up of the three Guṇas whose very nature is to mutate constantly. Therefore, mutation of Guṇas is not dependent on something or on somebody's imagination. An external object entering the mind through an exciting cause like piety or impiety gets linked with it as its object. (What is the role of virtue or vice in this? To answer this query the commentator says—) Piety generates the feeling of pleasure, pain comes from impiety; thus through their respective roles in generating feelings of pleasure and pain, these two serve as agents giving access to the external objects into the mind.

१६। केचिदिति। साधारणत्वं बाधमानाः—वस्तु बहूनां चित्तानां साधारणो विषय इत्येतत् सम्यग्दर्शनं बाधमानाः। ज्ञानसहभूरेव वस्तुरूपोऽर्थस्ततः पूर्वोत्तरक्षणेऽपि स नास्तीति। नैतद्व्याप्यम्। वस्तुन एकचित्ततन्त्रत्वे सति यदा तद्वस्तु न तेन चित्तेन प्रमीयेत तदा तत् किं स्यात्। चैत्रचित्तप्रमितोऽर्थः चैत्रेण यदा न प्रमीयते तदा मैत्रादिभिरपि तज् जायते अतो न वस्तु कस्यचिच्चित्ततन्त्रमित्यर्थः। एकेति। व्यग्रे—अन्यत्र गते। तेन चित्तेन अपरामृष्टम्—अनालोचितमित्यर्थः। ये चेति। ये चास्य वस्तुनोऽनुपस्थिताः—अगृह्यमाणा भागास्ते न स्युः। तस्मात् स्वतन्त्रोऽर्थः साधारणः, चित्तानि च अर्थेभ्यः पृथक् प्रतिपुरुषं प्रवर्तन्ते इत्येतद् अत्र सम्यग्दर्शनम्। तयोरिति। तयोः—अर्थचित्तयोः सम्बन्धात्—उपरागाद् या उपलब्धिः—विषयज्ञानं स एव पुरुषस्य द्रष्टुर्भोगः—इष्टानिष्टविषयज्ञानम्।

**4.16** *Sādhāraṇatvam Bādhamānāḥ* = by refuting commonness *i.e.* by denying the fact that objects are common to (experience by) many minds. Entity of an object evolves with its cognition by the mind and so it has no anterior or posterior existence — this view of the Vaināśīkas is not tenable. If coming into existence of an object is dependent on (its cognition by) a particular mind, what happens to it when that mind is not perceiving it? When an object perceived by Chaitra goes out of his mind it is (still) cognised by Maitra and others. Therefore an object is not dependent on someone's mind *i.e.* it is not a mere imagination of somebody's mind. (On the contrary it is distinct from mind and can be perceived by anyone.)

When the mind is *Vyagra i.e.* inattentive, what would be the fate of objects which it fails to register? *Aparāmrṣṭa* = not received (by the mind). (Had objects been only mental concepts) part of an object not being perceived would be non-existent. Therefore perceivable external objects have an existence of their own and can be perceived by all. And the mind in turn is different from objects and exists separately in each being. This is the correct elucidation of the phenomenon. (External perceivable objects are distinct, cognisable by people in general while the minds which cognise them are distinct and exist separately in individual beings.)



Interaction between them, *i.e.* an external object infiltrating the mind, leads to perception of the object which is Bhoga *i.e.* it serves as a source of pleasure or pain to the Seer.

१७। ग्राह्यग्रहणयोः स्वतन्त्रत्वं संस्थाप्य तयोः सम्बन्धं विवृणोति तदिति सूत्रेण। स्वतन्त्रेण विषयेण चित्तस्य उपरागस्ततः चित्तस्य विषयज्ञानम्। अनुपरागे तु अज्ञातता। अयस्कान्तेति। इन्द्रियद्वारा चित्ताधिष्ठानगता विषयाश्चित्तमाकृष्य उपरञ्जयन्ति—स्वाकारतया परिणमयन्तीत्यर्थः। उपरागापेक्षं चित्तं विषयाकारं भवति न भवति वा। अतो ज्ञानान्यत्वं प्राप्यमाणं चित्तं परिणामीति अनुभूयते। ज्ञाताज्ञातस्वरूपत्वात्—ज्ञानान्तरताप्रापणाच्चेतस इत्यर्थः।

**4.17** Having established that external objects and the mind are distinct and independent of each other, this aphorism describes how they interact. When in close proximity, an independent external object affects the mind and its knowledge dawns in the mind. Without it there can be no knowledge of the object. Sense channels provide objects access to the brain, which is seat of the mind, and once they are there the mind gets attracted and modified to their respective resemblances. The mind being susceptible to influence of objects whose knowledge it harbours, its mutation to the likeness of an object depends on whether the latter has gained access to it or not. Which is why the mind with its ever changing modifications is perceived as mutable. An object becomes known or remains unknown depending on whether or not it has affected the mind by coming in close proximity and the mutability of Chitta is due to changing nature of its modifications.

१८। चित्तस्य परिणामित्वमनुभवगम्यं पुरुषस्य तु येनानुमानप्रमाणेनाऽपरिणामित्वं सिध्येत् तदाह सदेति। व्याचष्टे यदीति। यदि चित्तवत् तत्प्रभुः—तद् द्रष्टा पुरुषः परिणमेत—कदाचिद् द्रष्टा कदाचिदद्रष्टा वा अभविष्यत् तदा वृत्तयो ज्ञातवृत्तयो वा अज्ञातवृत्तयो वा अभविष्यन्। न हि ज्ञानं नाम अद्रष्टृदृष्टः अज्ञातः पदार्थः कल्पनयोग्यः। ज्ञाततैव वृत्तिता द्रष्टृप्रकाश्यता वा। द्रष्टा ज्ञातानां वृत्तीनां ज्ञातत्वस्वभावस्य अव्यभिचारात् तासां द्रष्टा सदैव द्रष्टा ततः अपरिणामी। एतदुक्तं भवति। पुरुषेण सह योगाद् वृत्तयो ज्ञाता भवन्तीति दृश्यते। पुरुषयोगेऽपि यदि वर्तमाना वृत्तिरद्रष्टा अभविष्यत् तदा पुरुषः कदाचिद् द्रष्टा कदाचिद्वा अद्रष्टेति परिणामी अभविष्यदिति।

**4.18** While mutability of Chitta is directly perceivable, immutability of Puruṣa can be established only through inference — which is being explained. If, like the mind, its master the Seer Puruṣa were mutable *i.e.*



being sometimes the Seer and sometimes non-Seer, its modifications would correspondingly be sometimes known and sometimes unknown. But it is impossible to imagine knowledge or cognition which is not seen or cognised by the Seer. Knowability or perceptibility of an object is its being made manifest by the Seer. Mental modifications witnessed by the Seer are always perceptible, and there being no exception to this, the Seer of modifications remains always the Seer and hence He is immutable. What is being conveyed here is: cognition of modifications of the mind is found to be due to the latter's connection with Puruṣa. If in spite of the link with Puruṣa some extant modifications remained unnoticed and unknown, then Puruṣa would have been sometimes the Seer and sometimes non-Seer *i.e.* mutable. But it is not so (and hence He is immutable and always the Seer).

१९। स्यादिति शङ्कते। यथेति व्याचष्टे। स्वाभासं—स्वप्रकाशम्। प्रत्येतव्यं—ज्ञातव्यम्। न चाग्निरिति। स्वप्रकाशवस्तुन उदाहरणं नास्ति दृश्यवर्गे यतो दृश्यत्वमेव जडत्वं परप्रकाश्यत्वं न स्वाभासत्वम्। ततोऽग्निर्नात्र दृष्टान्तः—स्वाभासस्योदाहरणम्। शब्दादिवद् अग्नेः रूपधर्मः—अग्निनिष्ठो वा घटाद्यापतितो वा चक्षुषा एव प्रकाश्यते, न हि अग्निनिष्ठरूपं तेजोधर्मभूतम् आत्मस्वरूपमप्रकाशं प्रकाशयति। रूपज्ञानात्मकः प्रकाशः प्रकाश्यप्रकाशकयोगादेव प्रकाशते शब्दस्पर्शादिवत्। न च अग्निदृष्टान्ते अग्नेः स्वरूपेण सह संयोगः—सम्बन्धः अस्ति। अग्निस्वरूपं स्वप्रकाशं वा अप्रकाशं वेति नानेन दृष्टान्तेन अवद्योत्यते। अग्नेर्जडः प्रकाश्यो धर्म एवात्र लभ्यते न च कश्चित् स्वाभासधर्म इति। किञ्चेति। न कस्यचिद् ग्राह्य इति स्वाभासशब्दस्यार्थः। स्वात्मप्रतिष्ठमाकाशं न परप्रतिष्ठमित्यादिवत्।

अतश्चित्तं स्वाभासमिति सिद्धान्ते सत्त्वानां स्वानुभवो बाध्यते। कथं तदाह। स्वबुद्धिप्रचार-प्रतिसंवेदनात्—स्वचित्तव्यापारस्य अनुभवाद् अनुव्यवसायादिति यावत्, सत्त्वानां—प्राणिनां प्रवृत्तिर्दृश्यते। क्रुद्धोऽहमित्यादि स्वचित्तस्य ग्रहणम्। ततश्चित्तं कस्यचिद् ग्रहीतुर्ग्राह्यमिति सिद्धम्। ग्राह्यं वस्तु जडत्वात् न स्वाभासमित्यर्थः।

**4.19** A misgiving on the topic is cited first and then the explanation. *Svābhāsa* = self-illuminating (for whose apprehension no other knower is necessary). *Pratyetavya* = ought to be known. No example of a self-luminous entity is available amongst knowables, because inertness implied in the word knowable gets known by an outsider and hence self-luminosity is not there. Fire cannot serve as an example in this instance, *i.e.* it is not an appropriate example of self-effulgence. Light, the characteristic of fire, is similar to (other Bhūtas like) sound etc. and coming whether from a source producing it like a fire, or from a pot illuminated by it, or from



a mirror reflecting it requires eyes to make it manifest. Light from fire is Tejas-bhūta, it does not reveal the inner nature of fire. Illumination from fire is an instance of manifestation by interaction between knowable and knower, *i.e.* between an object which can be seen (*i.e.* a knowable) and an observer possessing the power of vision. It is the same in the case of sound or touch. In the example of fire there is no interaction with the inner nature of fire. Nor does it bring out whether the real nature of fire is self-illuminating or its opposite. It only shows the insentient knowable nature of fire and not self-luminosity<sup>1</sup>. The word Svābhāsa means that it is not knowable by any other being. Just as Ākāśa (void, elemental principle possessing the property of sound) is located in itself, Svābhāsa does not require a second entity for its cognition.

Therefore, to conclude that the mind is self-illuminating is to go against one's own perception. This is being explained. Such apprehension comes through *Svabuddhi-prachāra-pratisamvedanāt Sattvānām*, which means ability of Sattvas (*i.e.* living beings) to introspect and be aware of the working of their own minds. For example, one can be aware — 'I am angry' (*i.e.* 'I myself can know the status of my mind') — which proves the existence of a separate knower for whom the mind is an object. Whatever serves as an object is knowable or inert, and hence mind (fulfilling the criterion of knowability) is not self-illuminating.

२०। एकेति। किञ्च चित्तं स्वाभासमित्युक्ते तदुभयाभासं स्यात्। स्वाभासे विषयाभासे च सति चित्ते तस्य स्वरूपस्य विषयस्य चावधारणम् एकक्षणे स्यात् किन्तु तन्न भवति।

<sup>1</sup> Although sun, fire etc. are used as similes to describe knowledge, in reality they are not closer to the nature of knowledge than sound etc. Light, sound, touch etc. are alike in that they are all knowables. Compared to other knowables, reflection of light is more clearly perceptible, which is why sun, the source of light, is frequently compared with knowledge. Simile and example are not the same. When one thing is compared with another, similarity between the two is only partial. One has to first establish through reasoning whatever one has to say, similes cited thereafter helps comprehension. An example, on the other hand, has a basic concordance with the object. The simile 'knowledge illumines like the sun' does not prove anything. It has some justification only if it is cited after explaining how knowledge clears up dark patches in the mind. No example of knowledge can be found in the external world, mental modification being the only example. While knowledge depends on both knowables and the knower, pure Consciousness that is Chit is self-illuminating, independent of all others. It is its own example, no other entity, internal or external, fits into that category. 'Buddhi focussed on Puruṣa', although a simile, may be called an example. While interpreting scriptures in which sun etc. have been compared to knowledge, many have mistakenly considered the comparisons as examples.



येन व्यापारेण चित्तरूपस्य अवधारणं न तेन विषयस्यावधारणम्। शब्दज्ञानस्य तथा च शब्दमहं जानामीत्यनुभवस्य ज्ञातृविषयकस्य अनुव्यवसायात्मकस्य नैकक्षणे सम्भवः। ततो विषयाभासमेव चित्तं न स्वाभासम्। नेति। स्व-पररूपं-चित्तरूपं विषयरूपश्च न युक्तं, स्वानुभवविरुद्धत्वात्। क्षणिकवादिनश्चित्तं क्षणस्थायि। तस्मात् तन्नये कारकक्रियाभूतिरूपा ज्ञातृज्ञानज्ञेया एकक्षणभाविनस्ततश्च एकक्षण एव तत्रयाणां ज्ञानं भवेदिति। तच्चानुभूतिविरुद्धमिति अनास्थेयं तन्मतम्।

**4.20** Moreover, if mind is called self-illuminating, it becomes at once illuminer of both itself and objects. Had mind been illuminer of both, cognition of objects and itself would be simultaneous, but that does not happen. Action of the mind leading to awareness of itself does not bring about knowledge of objects (directly). Hearing a sound and 'I am aware that I am hearing a sound' do not take place at the same instant as the latter involves knowing through introspection. Hence mind knows only objects and is not self-cognisant<sup>1</sup>. *Sva-pararūpa* = nature of self (*i.e.* mind) and nature of non-self (*i.e.* object) — knowledge of both these at the same instant is not feasible as it is contrary to experience.

(That Chitta is illuminer of knowables is proven. To call it illuminer of itself would mean it is illuminer of both, and consequently knowledge of knowables and itself would be simultaneous. The latter comes through introspection and anything known through introspection pertains to something known earlier and hence is a knowable and not the knower. Reflection or introspection is not self-luminosity and cannot be an example of the latter.)

Kṣāṇikavādins hold that Chitta is momentary — so the knower, knowledge and knowable, all evolve simultaneously and consequently the three would be cognised at the same instant. But this is contrary to our experience and hence their contention is not tenable.

<sup>1</sup> Ākāśa is established in itself means that it is not an appendage of some other entity. Svābhāsa likewise means that which does not need to be illumined by something else. This is a negative description as in Vikalpa but what it describes is real and not a non-entity.

(Why then is the definition negative? The answer is :) Language has developed to describe knowables. The Seer is not a knowable and hence needs to be depicted through negation of all traits of knowability. To 'know' implies apprehending some knowable which in every instance is different from the knower. And thus has our language grown. Depicting the Seer in language has per force to be through negation or through juxtaposition of apparently contradictory terms *e.g.* the knowable in this instance is the Seer.



२१। स्यादिति। स्यान्मतिः, मतिः—सम्मतिः, मा भूत् चित्तं स्वाभासमित्यर्थः। तथापि स्वरसनिरुद्धं—स्वभावतो निरुद्धं—लीनं चित्तं समनन्तरभूतेन चित्तान्तरेण गृह्यते न चिद्रूपेण द्रष्टा इति पुनः शङ्को वदेत्। तच्छङ्का चित्तान्तरेति सूत्रेण निरसिता। अथेति। न हि भविष्यचित्तेन वर्तमानचित्तस्य साक्षाद् आभासनं युक्तं तस्मात् चित्तस्य चित्तान्तरदृश्यत्वे वर्तमानस्यैव असंख्यचित्तस्य सत्ता कल्पनीया स्यात्। बुद्धिबुद्धिः—बुद्धेर्ग्राहिका बुद्धिः। अतिप्रसङ्गः—अनवस्था। ततश्च स्मृतिसङ्करः—स्मृतीनां व्यामिश्रीभावः। पूर्वचित्तरूपात् प्रत्ययाद् उत्तर-प्रतीत्यचित्तोत्पाद इत्येषां सिद्धान्तः। चित्तं यदि पूर्वचित्तस्य द्रष्टृ स्यात् तदा तदसंख्यात-पूर्वचित्तगतस्मृतीनामपि युगपद् द्रष्टृ स्यात्, एवं स्मृतिसङ्करः।

इत्येवमिति। एवं द्रष्टृपुरुषमपलपद्भिर्वैनाशिकैः सर्वम्—इदं न्यायसङ्गतं दर्शनमित्यर्थः आकुलीकृतं—विपर्यस्तम्। यत्र क्वचन—आलयविज्ञानरूपे विज्ञानस्कन्धे वा नैवसंज्ञानाऽसंज्ञायतनरूपे संज्ञास्कन्धे वा संज्ञावेदयिता इत्याख्ये वेदनास्कन्धे वा। केचिदिति। केचित् शुद्धसन्तानवादिनः सत्त्वमात्रं—देहिसत्त्वं परिकल्प्य तं सत्त्वमभ्युपगम्य वदन्ति अस्ति कश्चित् सत्त्वो य एतान् सांसारिकान् पञ्च स्कन्धान्—विज्ञान-संज्ञा-वेदना-संस्कार-रूप-समूहान् निःक्षिप्य—परित्यज्य अन्यान् शुद्धस्कन्धान् परिगृह्णाति। शून्यरूपस्य अभ्युपगतस्य निर्वाणस्य तद्वृत्त्या असङ्गतिमुपलभ्य ततस्ते पुनस्त्वस्यन्ति। तथेति। तथा अपरे शून्यवादिनः स्कन्धानां शाश्वतोपशमाय गुरोरन्तिके तदर्थं ब्रह्मचर्याचरणस्य महतीं प्रतिज्ञां कुर्वन्तो यदर्थं सा प्रतिज्ञा कृता तस्य—स्वस्य सत्त्वमपि अपलपन्ति। प्रवादाः—प्रकृष्टा वादाः, वादः—स्वपक्षस्थापनात्मको न्यायः।

**4.21** (If someone queries —) Assuming Chitta is not self-illuminating but has the property of getting dissolved on its own (after having been in existence, *Svarasa-niruddha* = property of getting non-manifest) it may be cognised by its immediately successive Chitta and not by a (separate) conscious Seer — the present aphorism is to obviate such possible rejoinders from one in doubt (whether to accept mastery of Puruṣa over the mind).

Concept of a future mind cognising the present mind directly is not logically valid, because for cognition of mind by another mind, existence of infinite number of minds has to be visualised (cognising a mental concept of the past does not mean cognising a past mind, just as a light of the future does not illumine an existing mirror now). *Buddhi-buddhi* = one mind being illumined by another mind. *Atiprasaṅga* = Anavasthā *i.e.* faulty logic involving the concept of an infinite number of minds. Such faulty logic which presupposes simultaneous existence of innumerable minds at the same instant, each such mind illumining different minds of the past, will lead to intermixture and confusion of memory (making it impossible to remember a specific item selectively from the host of memories). Proponents of this hypothesis hold the preceding mind to be



the cause giving birth to the next one. Confusion of memory through intermixture would occur because the present mind has to be simultaneous knower of all the past minds along with their respective bunch of memories, which will lose their individual distinctiveness.

In their attempt to disown the Seer Puruṣa, the Vaināśikas have thus upset the logical framework of philosophy. They imagine Seer-hood to be vested in some other state, *e.g.* the cognitive self of Vijñāna-skandha, or voidness beyond existence and non-existence of Saṃjñā-skandha, or cogniser of feelings of Vedanā-skandha. Some other Buddhists, Śuddha-santāna-vādins, attribute corporeal body to Puruṣa. They hold that there exists a Great Being who, discarding the five Skandhas (*viz.* *Vijñāna* = modifications of the mind; *Saṃjñā* = inchoate mental perception; *Vedanā* = sensation of pleasure, pain or stupefaction; *Saṃskāra* = what all remain in the mind apart from the above three and *Rūpa* = sensory perceptions, light, sound etc.), adopts a different Skandha which is pure. But even then they are apprehensive on seeing that it is not in agreement with Nirvāṇa in the form of Śūnya to which they are pledged. Besides, there are other Śūnyavādins who take the great vow of Brahmacharya with their preceptors with a view to total elimination of the Skandhas and in the process they seem to be discarding their very selves, for whose sake they take the vow. *Pravāda* = excellent Vāda. *Vāda* = logical argument put forward in support of one's point of view.

२२। कथमिति कथं सांख्याः स्वशब्देन भोक्तारं पुरुषमुपयन्ति—उपपादयन्तीति उत्तरं चित्तेरिति सूत्रम्। अप्रतिसंक्रमायाश्चित्तेः—चैतन्यस्य तदाकारापत्तौ—बुद्ध्याकारापत्तौ तदनुपातित्वात् न तु प्रतिसञ्चारात् स्वबुद्धेः—अस्मीतिबुद्धेः संवेदनम्—प्रतिसंवेदनम् इति सूत्रार्थः। अपरिणामिनीति प्राग्व्याख्यातम्।

तथेति। यस्यां गुहायां गुहाहितं गह्वरेष्ठं श्वाश्वतं ब्रह्म चिद्रूपम् आहितं न सा गुहा पातालं गिरिविवरम् अन्धकारं न वा उदधीनां कुक्षयः किन्तु सा अविशिष्टा—चिदिव प्रतीयमाना बुद्धिवृत्तिरेवेति कवयो वेदयन्ते—दर्शयन्तीति।

**4.22** How do the Sāṃkhyas logically connect Sva, the one who experiences pleasure and pain, with Puruṣa? This aphorism is the answer to that query. *Aprati-saṃkramāyāśchiteḥ* = of Consciousness which does not pass nor is conveyed from one point to another, *i.e.* of Consciousness established in itself. When such Consciousness assumes the form of Buddhi, not through transmission of Puruṣa to Buddhi but by His being its witness, Buddhi apprehends, 'I am conscious' (wrongly though through



misapprehension). This is the purport of the aphorism. The Sūtra *Apariṇāmini*..... quoted here has been explained earlier under II.20.

The cave in which dwells the eternal Conscious Brahman (or which serves as His cover) is not the nether world nor a mountain cave, nor a dark recess, nor deep in the ocean but in the modification of Buddhi that is indistinguishable from (or identical with) the Seer (*i.e.* in the modification 'I am the Seer') – so say the sages who 'know'. In other words, Puruṣa lies hidden in the purest modification 'I am Puruṣa'.

(The next aphorism states that Chitta or Buddhi being fit to be affected by the knower *i.e.* the Seer and the known (*i.e.* the seen), is all-embracing. Eternal Brahman or the Seer can be traced in Buddhi which holds on to Puruṣa as its object when Buddhi withdraws from the lower knowables and remains engrossed in the cognition 'I am the knower' or 'I am He'. The ancient Śloka of deep import quoted in Vyāsa's commentary gives a beautiful description of that state.)

२३। अत इति। अतश्च एतद् अभ्युपगम्यते—स्वीक्रियते। चित्तं सर्वार्थम्। द्रष्टृपरक्तं—ज्ञाताहमित्यात्मिका बुद्धिरेव द्रष्टृपरक्तं चित्तम्। तथा च दृश्योपरक्तत्वात् चित्तं सवार्थम्। मन इति। मन्तव्येन अर्थेन—शब्दाद्यर्थेन। अपि च मनः स्वयं विषयत्वात्—प्रकाश्यत्वाद् विषयिणा पुरुषेण आत्मीयया वृत्त्या—स्वकीयया चिद्रूपया वृत्त्या अभिसम्बद्धम् एकप्रत्ययगतत्वरूपसान्निध्यात्। न हि स्वरूपपुरुषश्चित्तस्य विषयः किन्तु चित्तं स्वस्य हेतुभूतत्वाद् अभिसम्बद्धं वृत्तिसरूपं द्रष्टारं ग्रहीतृरूपत्वेन एव विषयीकरोतीति असकृद् दर्शितम्। अतश्चित्तं द्रष्टृ-दृश्यनिर्भासम्। शब्दाद्याकारमचेतनं विषयात्मकं तथा ज्ञाताहमिति अविषयात्मकं—विषयिसरूपं चेतनाकारश्चापीति सर्वार्थम्। तदिति। चित्तसारूप्येण—पुरुषस्य चित्तसारूप्येण भ्रान्ताः।

कस्मादिति। विज्ञानवादिनां भ्रान्तिबीजं सर्वरूपख्यापकं चित्तमस्ति। समाधिरपि तेषामस्ति। समाधौ च प्रतिविम्बीभूतः—आगन्तुक इत्यर्थः प्रज्ञेयः—ग्राह्योऽर्थः समाहितचित्तस्यालम्बनीभूतः। स चेदर्थः चित्तमात्रः स्यात् तदा प्रज्ञैव प्रज्ञारूपम् अवधार्येत इति किञ्चित् स्वाभासं वस्तु अभ्युपगन्तव्यं भवतीत्यर्थः। चित्तन्तु न स्वाभासं ततोऽस्ति स्वाभासः पुरुषः, येन चेतसि प्रतिविम्बीभूतः अर्थः अवधार्यते—प्रकाश्यते इत्यर्थः। एवमिति। ग्रहीतृग्रहणग्राह्यस्वरूपचित्तभेदात्—ग्रहीतृस्वरूपस्य ग्रहणस्वरूपस्य ग्राह्यस्वरूपस्य चेति चित्तभेदात्—ज्ञानभेदात्, एतत् त्रयमपि ये प्रेक्षावन्तो जातितः वस्तुत इत्यर्थः प्रविभजन्ते ते सम्यग्दर्शिनः, तैः पुरुषोऽधिगतः सम्यक्श्रवणमननाभ्यामित्यर्थः।

**4.23** Hence one has to accept that Chitta is all-embracing, *i.e.* it can apprehend anything and everything. It (apprehends and) is even affected



by the Seer through the modification 'I am the seer'. Since it also gets affected by knowables the mind becomes comprehensive, capable of realising all. (The affection of mind takes place through) *Mantavyena Arthena* = sound etc. cognised by it. The mind itself being a knowable gets linked with Puruṣa (who is its knower) in the modification 'I am the knower' in which it appears as though it were the knower due to its coexistence in close proximity with Puruṣa in that concept. The real nature of Puruṣa is beyond direct apprehension by Chitta. But the two are interrelated as Puruṣa is the efficient cause of Chitta. And as has been repeatedly explained, this fact enables Chitta to focus on the Seer, *i.e.* Puruṣa-like Buddhi, as an object. Chitta therefore is instrumental in revealing both the Seer and the knowable. Chitta is comprehensive because it takes in, *i.e.* its modifications include, both inanimate objects like sound and contra-objective concept 'I am the Seer', and although is itself inert appears to be imbued with consciousness. Puruṣa's resemblance with Chitta confuses people who lack the power of discernment and mistakenly regard Chitta as Puruṣa.

Vijñānavādin Buddhists hold that only all-pervasive Chitta possessing the root of nescience exists (*i.e.* external objects have no real existence). Samādhi is also accepted in their doctrine. In the state of Samādhi the object of contemplation that gets reflected in mind is a distinct separate entity which cannot be a product of the mind. (Accepting Samādhi involves acknowledging existence of a separate object of contemplation.) And if that object (of contemplation) is Chitta then the knowledge and its object merge which leads to the concept of a self-luminous entity (criteria of self-luminosity being to cognise oneself instantly). But Chitta is not self-luminous, and hence a distinct and separate Puruṣa exists who acts as its reflector enabling Chitta to cognise objects. Those who are aware of subdivisions of Chitta *viz.* knower, instrument of knowledge and knowable, *i.e.* who know that distinct and separate parts pertaining to the above categories exist, consider Chitta as made up of these three separate entities. It is they who possess the correct insight and are capable of grasping Puruṣa-principle through instruction from competent teachers followed up by discerning cogitation.

२४। कुत इति कुतः पुरुषस्य चित्तात् पृथक्त्वं सिध्येत् तद्युक्तिमाह। तच्चित्तम् असंख्येयवासनाभिर्विचित्रमपि न तेन स्वार्थेन भवितव्यम्। संहत्यकारित्वात् तत् परार्थं तस्माद् अस्ति कश्चित् परो विषयी यस्य तच्चित्तं विषय इति। तदेतदिति। परस्य भोगापवर्गार्थं -परस्य चित्तातिरिक्तस्य चेतनस्य द्रष्टुरूपदर्शनेन चित्तस्य भोगापवर्गरूपव्यापारः सिध्यति,



संहत्यकारित्वात्—नानाङ्गसाध्यत्वात् चित्तकार्यस्य। यदा बहूनि अचेतनानि साधनानि एकप्रयत्नेन मिलित्वा सचेतनवत् कार्यं कुर्वन्ति तदा तद्व्यतिरिक्तस्तत्प्रयोजकः कश्चित् चेतनः पदार्थः स्यात्। कर्माशयवासनाप्रमाणादीनि बहूनि साधनानि मिलित्वा सुखादिप्रत्ययं निर्वर्तयन्ति। कस्यचिदेकस्य चेतनस्य भोक्तुरधिष्ठानादेव तानि तत् कुर्युः।

यश्चेति। अर्थवान्—उपदर्शनवान्। परः—अन्यः चित्तात्। सामान्यमात्रम्—अहंशब्दवाच्यानां क्षणिकप्रत्ययानां साधारणनाममात्रम्। स्वरूपेण उदाहरेत्—भोक्तृति नाम्ना प्रदर्शयेत्। यस्त्वसौ परो विशेषः—भावः, नामादिवियोगेऽपि यस्य सत्ता अनुभूयते, तादृशश्चित्तातिरिक्तः सत्पदार्थः। न स संहत्यकारी स हि पुरुषः। वैनाशिका विज्ञानादिस्कन्धान्तर्गतं सामान्यमात्रं यद् वदेयुस्तत् संहत्यकारि स्यात् पञ्चस्कन्धान्तर्गतत्वात्।

**4.24** Reasoning to establish that Puruṣa is distinct from Chitta is being given. Although Chitta is (a large entity) variegated by innumerable Vāsanās it cannot serve its self-interest, *i.e.* actions of Chitta cannot fulfil its own requirements, because being an assemblage it has to serve some other's interests. For that purpose there has to be a separate entity, the subject or Seer, whose object or knowable is Chitta. Through serving the other entity's — *i.e.* the conscious Seer's (who is beyond Chitta) — objectives of Bhoga and Apavarga, consummated by His witnessing them, helps to satisfy Chitta's own objectives of Bhoga and Apavarga. It becomes possible because Chitta is a cluster of separate entities and its action is the sum total of the actions of its constituents. (Intellect, conation, Vāsanā, Karmāśaya etc. are the components.) The rule in this regard is that when a large number of insentient agencies operate conjointly as living beings do, it can be inferred that a separate sentient entity exists who has initiated the whole process. Karmāśaya, Vāsanā, Pramāṇa etc. combine harmoniously to produce feelings of happiness etc. Hence one can infer that the combination works because of the existence of a sentient entity who is there to experience the end product (pleasure or pain).

*Arthavān* = one who witnesses. (Action of Chitta emanates from His witnessing it, so do the twin requirements of Bhoga and Apavarga find expression and fulfilment.) *Para* = other than Chitta. *Sāmānyamātram* = (here) general name connoting transient modifications relating to one's ego. *Svarūpeṇa Udāharet* = one who is cited as Bhoktā (*i.e.* one who experiences it). *Yastvasau Paro Viśeṣaḥ* = this ultimate distinct entity although devoid of all semantic connotations whose presence can be experienced. That is the reality beyond Chitta — (unitary and) not an assemblage. He is Puruṣa. Buddhists of the Vaināśika school have described



self or I-sense variously as possessing certain common characteristics falling under the five Skandhas. In other words, they hold that self is nothing but a common denominator among bits of perception (experienced by living beings) which are continuously emerging and receding. Call it what they will, it would in effect be an assemblage made up of the five Skandhas (and hence there has to be a knower or Seer beyond it).

२५। चित्तात् पुरुषस्य अन्यतां संस्थाप्य अधुना कैवल्यभागीयं चित्तं विवृणोति सूत्रकारः। विशेषेति। द्रष्टृदृश्ययोर्भेदरूपो यो विशेषस्तद्वर्तिन आत्मभावभावना वक्ष्यमाणा विनिवर्ततेति सूत्रार्थः। यथेति। विशेषदर्शनबीजं—विवेकदर्शनबीजं—पूर्वपूर्वजन्मसु श्रवण-मननादिभिरभिसंस्कृतम्। स्वाभाविकी—स्वरसतः, दृष्टाभ्यासं विनापीत्यर्थः आत्मभावभावना प्रवर्तते। उक्तमाचार्यैः। स्वभावम्—आत्मभावम् आत्मसाक्षात्कारविषयमिति यावत्, मुक्त्वा—त्यक्त्वा, दोषात्—पूर्वसंस्कारदोषात्, येषां पूर्वपक्षे—संसृतिहेतुभूते कर्मणि रुचिर्भवति, निर्णये—तत्त्वनिर्णये च अरुचिर्भवतीति। आत्मभावभावनानिवृत्तेः स्वरूपमाह पुरुषस्त्विति।

**4.25** Having established that Chitta and Puruṣa are dissimilar, the author of the aphorisms now describes the type of mind that leads directly to liberation. Purport of this Sūtra is that quest for knowledge of self comes to an end when one attains clear vision of the distinction between knowables and the Seer. *Viśeṣadarśana-vīja* = seed of discriminative discernment which comes from latent impressions of knowledge accumulated over many births, acquired from scriptures and preceptors, and nurtured by contemplation. Such a person is born with that seed of knowledge; it comes naturally and not through any spiritual practice in the present birth. (One born with the seed of liberation has also the urge to start on the quest for knowledge of self which ends when one attains a clear vision of the Seer, as distinct from knowables.)

Preceptors have said in this connection that *Doṣād* = due to defect, *i.e.* because of infirmity arising from latencies of past action, those who have a natural interest *Pūrvapakṣe* = in mundane affairs which perpetuate the cycle of births, do not feel inclined towards *Nirṇaye i.e.* for ascertaining the Tattvas. On cessation of the quest for knowledge of self the state is described as one of Self alone, pure, beyond mental modifications etc.

२६। तदेति। तदा कैवल्यपर्यन्तगामिनि विवेकमार्गे निम्नमार्गगजलवत् चित्तं प्रवहति। विवेकजज्ञाननिम्नं—प्रबलविवेकजज्ञानवदित्यर्थः।

**4.26** Then, like water flowing, downwards Chitta flows spontaneously



along the path of discrimination which leads all the way to liberation. *Vivekaja Jñāna* = (here) enlightenment following attainment of discriminative discernment, *i.e.* *Viveka-khyāti*, and not *Vivekaja Jñāna* as described in III.54. (When a stream moves downwards it flows swiftly, gaining speed on its own. So does Chitta as it heads for liberation.)

२७। तच्छिद्रेषु-विवेकान्तरालेषु। अस्मीति-अहमहमिति। सुगममन्यत्।

4.27 *Tachchhidreṣu* = during breaks in discriminative knowledge. *Asmīti* = me-mine feelings. During intermissions in the flow of discriminative knowledge, sense of ego reappears (due to *Asmitā-kleśa* which is contra-discriminative).

२८। एषाम्-अविवेकप्रत्ययानां पूर्ववद् अभ्यासवैराग्याभ्यामित्यर्थः हानम् इत्युक्तम्। न प्रत्ययप्रसूर्भवति-विवेकप्रत्ययेनाधिकृतत्वात् प्रत्ययान्तरस्य नावकाशः। ज्ञानसंस्काराः-विवेकसंस्काराः, चित्ताधिकारसमाप्ति-सर्वसंस्कारनाशादनिष्यमाणं चित्तस्य प्रतिप्रसवम् अनुशेरते-तावत्कालं स्थास्यन्तश्चित्तेन सह प्रविलीयन्त इत्यर्थः, तस्मात् तेषां हानं न चिन्तनीयमिति।

4.28 *Eṣām* = of non-discriminative fluctuations. As mentioned earlier (I.12) contrary modifications have to be got rid of by practice and detachment. *Na Pratyayaprasūṛ-bhavati* = do not produce modification; contrary modifications not getting any chance to emerge as the mind remains fully occupied by discriminative modifications. *Jñāna-saṁskāra* = latency of discrimination. *Chittādhikāra-samāpti* = inevitable submerging of Chitta (into its constituent causes) on eradication of all latencies which are *raison d'être* of Chitta. Discriminative latencies *Anuśerate* = follow suit *i.e.* having stayed on so long, submerge *i.e.* vanish along with Chitta. So one need not worry about their eradication. In other words, additional effort is not required to eliminate them (latencies of discrimination).

२९। प्रसंख्याने-विवेकजसिद्धौ अपि अकुसीदस्य-कुत्सितं सीदति अस्मिन् इति कुसीदो रागस्तद्रहितस्य विरक्तस्य; अतो बाह्यसञ्चारहीनत्वात् सर्वथा विवेकख्यातिः। तद्रूपो यः समाधिः स धर्ममेघ इत्याख्यायते योगिभिः। कैवल्यधर्मं स वर्पति, वर्षालब्धं वारीव धर्ममेघाद् अप्रयत्नलभ्यं कैवल्यं भवतीति सूत्रार्थः। यदायमिति। सुगमं भाष्यम्। श्रूयतेऽत्र "यथोदकन्दुर्गे वृष्टं पर्वतेषु विधावति। एवं धर्मान् पृथक् पश्यन् तानेवानुविधावति॥ यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति। एवं मुनेर्विजानत आत्मा भवति गौतम" इति। अस्यार्थः, यथा दुर्गमे पर्वतशिखरे वृष्टमुदकं पर्वतगात्रेषु विधावति एवं धर्मान्-बुद्धिधर्मान् पुरुषतः पृथक् पश्यन् तान् एव अनुविधावति, बुद्धिशिखरे विवेकाम्बुवृष्टिजातो विवेकौघो बुद्धिधर्मान्



आप्लावयतीत्यर्थः। यथा च शुद्धे प्रसन्ने उदके वृष्टमुदकं शुद्धोदकतामापद्यते तथा विजानतो विवेकवतो मुनेरात्मा-अन्तरात्मा शुद्धो विवेकाप्यायितो भवति विवेकमात्रे समाधानादिति।

**4.29** *Kuśīda* = demeaning attachment that sticks on to a being. Yogin whose mind is detached, free of such attachment and not harbouring thoughts of external objects, remains established in discriminative enlightenment uninterruptedly. Yogins call Samādhi with such state of discrimination *Dharmamegha-samādhi*. It showers down liberation. The message of the aphorism is that once Dharmamegha-samādhi is mastered, the state of Kaivalya is attained without further effort. It comes easily like showers in a rainy season.

Kaṭha Upaniṣad says in this connection (2.1.14-15) : As rain falling on a high peak flows down and soaks the hillside, so does discriminative enlightenment. Once the realisation dawns on the Yogin that the Seer Puruṣa is different from Buddhi, that knowledge diffuses through all his thoughts. In other words, a downpour of Viveka rain on the peak of pure I-sense lets off the flow of discrimination flooding (*i.e.* overpowering) all modifications of the mind. Again, if water (in a reservoir) is pure it will remain pure with rain water falling on it. Likewise a sage who has attained discriminative enlightenment remains engrossed only in that knowledge so that it engulfs him completely.

३०। तदिति। समूलकार्प कषिताः-समूलोत्पाटिताः। जीवन्नेव विद्वान् विमुक्तः-दुःखत्रयातीतो भवति। विवेकप्रत्यय-प्रतिष्ठाया दुःखप्रत्यया न उत्पद्येरन् अतो विमुक्तो देहवानपि। न च तस्य विमुक्तस्य पुनरावृत्तिः, समाधेः क्षीणविपर्ययस्य विवेकप्रतिष्ठस्य जन्मासम्भवात्। देहेन्द्रियाद्यभिमानवशादेव जातिस्तदभावान्न पुनरावृत्तिः। उक्तञ्च “विनिष्पन्न-समाधिस्तु मुक्तिं तत्रैव जन्मनि प्राप्नोति योगी योगाग्निदग्धकर्मचयोऽचिराद्॥” इति।

**4.30** *Kleśas* are then *Samūlakāṣaṁ Kaṣitāḥ* = uprooted. In that state the Vidvān (lit. learned; here, one who has known Brahman) is liberated, even though he may be in a corporeal body. *Vimukta* = liberated *i.e.* beyond the reach of the Guṇas. As he is established in discrimination, contrary modifications which cause pain no longer arise in his mind. Hence even when he is in a physical body he is called emancipated. Such liberated persons are not born again because rebirth is not possible for one whose contrary modifications have been attenuated and rendered dry and sterile through Samādhi and who is established in discrimination. It is the sense of ego binding one to the body and its organs that brings about rebirth and when it is absent one is not born again. It has been said in this



connection, 'Fire of Yoga instantly burns away all fruits of Karma, so the Yogin who has attained Samādhi becomes liberated in that birth itself.'

३१। तदा सर्वावरणमलापगमाज् ज्ञानस्य आनन्त्यं भवति ततश्च ज्ञेयमत्स्यं भवति। सर्वैरिति। चित्तसत्त्वं प्रकाशस्वभावकम्। तच्च सर्वं प्रकाशयेद् असति बाधके, बाधकश्च चित्ततमः। आवरणशीलं चित्ततमो यदा रजसा क्रियास्वभावेन अपसार्यते तदा उद्घाटितं सत्त्वं प्रकाशयति, तदेव ज्ञानम्। अतस्तमसः सत्त्वमलभूतस्य अपगमात् कार्याभावे रजसोऽपि स्वल्पीभावात् सत्त्वं निरावरणं भूत्वा सर्वं सम्यक् प्रकाशयेदिति ज्ञानस्य आनन्त्यम्। यत्रेदमिति। अत्र—परमज्ञानलाभात् पुनर्जातेरसम्भवित्वविषये वक्ष्यमाणायाः श्रुतेरर्थः प्रयोज्यः। तद् यथा अन्धो मणिम् अविध्यत्—वेधनं सच्छिद्रं कृतवान्, अनङ्गुलिः कश्चित् तान् मणीन् आवयत्—ग्रथितवान्, अग्नीवस्तं मणिहारं प्रत्यमुञ्चत्—अपिनद्धवान् कण्ठे, अजिह्वस्तम् अभ्यपूजयत्—स्तुतवान्। इमाः क्रिया यथा असम्भवास्तथा विवेकिनो जातिरित्यर्थः।

**4.31** Then, with the removal of the veil of impurities (covering the Sattva element of Chitta) knowledge becomes boundless. Consequently knowables appear to be few. *Chitta-sattva* = part of Chitta dominated by Sattva-principle is sentient and with the veil removed it reveals all (that the being desires to know). *Chitta-tama* = Tamas dominated portion of Chitta which is the veil that obscures Chitta-sattva. When the cover of Chitta-tama is removed by mutative Rajas then Sattva, cleared of Tamas, emerges, which is the essence of knowledge. Therefore with elimination of Tamas which serves to mask Sattva, and with fading away of Rajas which has little else left to do, Sattva comes out of cover and reveals fully all objects *i.e.* all that the intellect aspires to cognise. Which is how infinititude of knowledge is attained.

It is not possible for a Yogin who has scaled such heights of knowledge to be born again as is borne out by the following citation from Śruti : 'A blind man piercing pearls, a person without fingers stringing them together, a person without a neck wearing it as a necklace and a person without tongue hailing it by singing its eulogy — all these actions are just not possible, so is rebirth for a Yogin who has attained discriminative knowledge'.

३२। तस्येति। ततः—धर्ममेघोदयात् चरितार्थानां गुणानां—गुणवृत्तीनां बुद्ध्यादीनां परिणामक्रमः समाप्तो भवति तं कुशलं पुरुषं प्रतीत्यर्थः।

**4.32** With dawning of Dharmamegha-samādhi, Guṇas become *Charitārtha* (literally that which has attained its objective), which means



that mutations of Guṇas, Buddhi etc. have fulfilled the two purposes of Bhoga and Apavarga, their *raison d'être*. And with that, their sequence of mutations terminates in respect of the proficient Yogin.

३३। अथेति। क्षणप्रतियोगी-क्षणावसरव्यापीत्यर्थः। प्रत्येकं क्षणप्रतियोगिनः परिणामस्य अविरलप्रवाहः क्रम इत्यर्थः। स च अपरान्तनिर्ग्राह्यः-अपरान्तेन गृह्यते। नवस्य वस्त्रस्य पुराणता अपरान्तः, तेन तद्वस्त्रपरिणामक्रमो ग्राह्यः। तथा गुणवृत्तीनां बुद्ध्यादीनां परिणामक्रमस्य अपरान्तो बुद्धेः प्रतिप्रसवः। आ प्रतिप्रसवाद् बुद्ध्यादीनां परिणामक्रमो निर्ग्राह्यः-तिष्ठतीत्यर्थः। क्षणेति। क्षणानन्तर्यात्मा-क्षणव्यापिनां परिणामानां नैरन्तर्यमेव क्रम इत्यर्थः। अननुभूतक्रमक्षणा-अननुभूतः-अलब्धः क्रमो यैः क्षणैस्तादृशाः क्षणा यस्या निर्वर्तकाः सा अननुभूतक्रमक्षणा, तादृशी पुराणता नास्ति। क्रमतः परिणामानुभवादेव पुराणता भवतीत्यर्थः।

अपरान्तस्तु कस्याश्चिद् विवक्षितावस्थाया अपरान्तो यथा नवतायाः पुराणता व्यक्ततायाश्चाव्यक्तता इत्याद्या। तत्र अनित्यानां भावानां प्रतिप्रसवरूपोऽपरान्तोऽस्ति यत्र क्रमो लब्धपर्यवसानः। न च तथा नित्यानाम्। नित्यानां तु भावानां काश्चिदवस्थामपेक्ष्य परिणामापरान्तो वक्तव्यः। नित्यपदार्थानामप्यस्ति परिणामक्रम इत्याह नित्येषु इति। प्रकृतो वा काल्पनिको वा क्रमः अस्तीत्यर्थः। कूटस्थनित्यता-निर्विकारनित्यता। परिणामिनित्यता-नित्यं विक्रियमाणता। विकारस्वभावाच्च निष्कारणानां गुणानां परिणामनित्यता। कूटस्थपदार्थोऽपि तस्यौ तिष्ठति स्थास्यतीति वक्तव्यं भवति ततस्तस्यापि परिणामो वाच्यः। किन्तु स परिणामो वैकल्पिकः। तस्मात् साधूक्तमिदं नित्यतालक्षणं यद् यस्मिन् परिणम्यमाने तत्त्वं-स्वभावो न विहन्यते-अन्यथा भवति तन्नित्यमिति। गुणस्य पुरुषस्य चोभयस्य तत्त्वानभिघातात्-तत्त्वा-व्यभिचारान्नित्यत्वम्।

तत्रेति। क्रमः लब्धपर्यवसानः-प्रतिप्रसवे इति शेषः। अलब्धपर्यवसानः-प्रकाशक्रियास्थिति-स्वभावानां नित्यत्वात्। कूटस्थनित्येष्विति। अनन्तकालं यावत् स्थास्यतीति वक्तव्यत्वाद् असंख्यक्षणक्रमेण स्थितिक्रियारूप-परिणामो व्युत्थितदर्शनैर्मन्तव्यो भवति। किञ्च शब्दपृष्ठेन-शब्दानुपातिना विकल्पज्ञानेन। अस्तीति शब्दानुपातिना विकल्पेन अस्तिक्रियामुपादाय तत्क्रियावान् स पुरुष इति तत्र स परिणामो विकल्पित इत्यर्थः। एवं बाङ्गात्राद् विकल्पित-परिणामाद् न च पुरुषस्य कूटस्थहानिरित्यर्थः।

अथेति। लीयमानस्य उद्भूयमानस्य च संसारस्य गुणेषु तत्तदवस्थायां वर्तमानस्य क्रमसमाप्तिर्भवेद् न वेति प्रश्नस्य उत्तरम् अवचनीयमेतदिति। सुगमम्। कुशलस्येति। कुशलस्य संसारक्रमसमाप्तिरस्ति नेतरस्य इत्येवं व्याकृत्यायं प्रश्नो वचनीयः, अतः अत्र एकतरस्य अवधारणं-कुशलस्य समाप्तिरित्यवधारणम् अदोषः न दोषाय इत्यर्थः। असंख्यत्वाद् देहिनां



संसारस्य अन्तवत्ता अस्तीति वा नास्तीति वा प्रश्नः अन्याय्यो यथा असंख्यलक्षणात्मकस्य कालस्य, यथा वा अपरिमेयस्य देशस्य अन्तोऽस्ति न वेति प्रश्नः अन्याय्यत्वाद् अवचनीयस्तथाऽसंख्यानां संसारिणां निःशेषताकल्पनं तद्विषयकश्च प्रश्नः अन्याय्यः। असंख्येयेभ्यः पदार्थेभ्यः असंख्यशो वियोगे कृतेऽपि सदैवासंख्याः पदार्थास्तिष्ठेयुः। उक्तञ्च "इदानीमिव सर्वत्र नात्यन्तोच्छेद" इति। श्रूयते च "पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते"। स्मर्यते च "अतएव हि विद्वत्सु मुच्यमानेषु सर्वदा। ब्रह्माण्डजीवलोकानामनन्तत्वादशून्यता" इति।

**4.33** *Kṣaṇa-pratīyogī* = that which occupies the span or interspace of a moment (*Kṣaṇa*). *Krama* or sequence is the continuous flow of mutations, each individual unit of which is momentary. *Krama* is *Aparānta-nirgrāhya* i.e. it becomes perceptible at the end, when the mutation is complete. Turning old of a new piece of cloth is its *Aparānta* — which makes one aware of its having undergone a sequence of subtle mutations of ageing. Similar is it with modifications of the *Guṇas*. End point of the sequence of mutations of *Buddhi*, *Ahaṁkāra* etc. comes when they cease to be manifest, i.e. the sequence persists till their dissolution. *Kṣaṇānantaryātmā* = one whose real nature is the uninterrupted flow of mutations, each of momentary duration — such is *Krama*. *Ananubhūta-krama-kṣaṇa* = moment in which no sequential mutation is perceived or in which no mutation has taken place. Such a moment reveals only the same nature of the object (in the absence of any fresh change). Oldness does not set in (suddenly) without a sequence of mutations — only gradually does an entity become old, after it has gone through a series of mutations.

*Aparānta* = end of a specified state e.g. oldness in place of newness, unmanifest in place of manifest etc. Transitory objects have such a specific end — when these are destroyed the sequence of mutations also ends. But it is not so with eternal entities. For them termination of sequence of mutations is determined with respect to some specific period of their life-cycle. Even eternal entities have sequence of mutations. Sequence is of two kinds — real and attributed or semantic. *Kūṭastha-nityatā* = immutable eternality which does not mutate and nothing evolves out of it. *Pariṇāmi-nityatā* = eternal mutability, which remains mutable for all time to come. Inherently mutable *Guṇas* which have no cause (from which they have evolved) are *Pariṇāmi-nitya*. Immutable entity is also referred to (in common parlance) as 'existed', 'is', and 'will exist', which connote its mutation but such mutation is an example of *Vikalpa* (because to attribute mutability to an entity that is immutable by bringing in the concept of time-frame is only a fabrication of the mind). Hence the criterion of eternality in



Vyāsa's commentary is correct viz. one whose basic nature remains unaffected even when subjected to mutation. The Guṇas and Puruṣa are eternal because of eternal perpetuity of their Tattva, basic constituent principle. *Tattvānabhīhātāt* = Tattva not being subjected to deviation. (Whatever be their mutations, any transgression of the basic nature of the Guṇas, i.e. sentience, mutability and retentiveness is inconceivable.)

*Kramah Labdha-paryavasānah* i.e. sequence comes to an end; (the statement is incomplete because) the phrase 'when Buddhi etc. disappear' has been left out by the commentator. (But in respect of the Guṇas, the sequence is) *Alabdha-paryavasāna* = never-ending, because the nature of sentience, mutability and retentiveness is eternal. Expressed in common parlance, 'What is immutably eternal will exist for ever' — which to a common man appears as if the entity has been existing through an infinite number of moments involving as many mutations, ascribing thus an unreal imaginary mutation to an immutable entity. Such Vikalpa oriented semantic mutation does not affect the immutability of Puruṣa.

Will the sequence of mutations of the phenomenal world emerging from, sustained by and ultimately merging in Guṇas in the form of Prakṛti, ever end? (In other words, will this cycle of evolution and dissolution of the material world ever come to a stop or will it continue?) There can be no positive answer to this question, i.e. there is no direct answer, one way or the other. The issue has to be analysed first and then answered e.g. the cycle of births ends for a proficient person (who is established in discriminative knowledge); for others it does not end. Therefore in this instance, if one of the issues is picked up and answered selectively, e.g. cycle of births does end for a proficient person — the solution cannot be faulted. Since number of living beings is infinite, a question like 'will the phenomenal world ever come to an end' is faulty, not framed correctly. It is like asking : Is there an end of time, made up of infinite number of moments, or of space that defies measurement? Such questions being illogical are not worth solving. (Illogicality lies in asking for the end point of an entity which is by definition infinite.) Likewise it is absurd to think of total elimination of endless beings and issues raised on this aspect are irrelevant. Infinite number of subtractions made from infinity would still have infinity as the remainder. As has been stated in Sāṃkhya-sūtra, 'Like now, living beings will at no time be extinct in the universe'. Upaniṣad also says, 'If from Pūrṇa (full, whole; here, infinity) Pūrṇa be deducted, what remains would still be Pūrṇa'. Smṛti says, 'The universe and habitats of living beings being infinite, even continuous liberation of innumerable



proficient persons will not render it devoid of beings'.

३४। गुणेति। कृतकृत्यानां गुणानां—गुणकार्याणां प्रतिप्रसवः—स्वकारणे शाश्वतः प्रलयः कैवल्यम्। कृतेति। कार्यकारणात्मनां गुणानाम—महदादिप्रकृतिविकृतीनां त्रिगुणोपादानानाम्। स्वरूपप्रतिष्ठापि चित्तिशक्तिः बुद्धिसम्बन्धात् सदैवा बुद्धिप्रतिष्ठेव प्रतिभासते, बुद्धिप्रतिप्रसवाद् यदाऽद्वैता केवला वेति वाच्या भवति न पुनर्बुद्ध्यत्यानादकेवलेति च वाच्या स्यात् तदा कैवल्यं पुरुषस्येति।

सुप्रसन्नपदां टीकां भास्वतीं श्रद्धयाप्लुतः।

हरिहरयतिश्चक्रे सांख्यप्रवचनस्य हि॥

इति सांख्ययोगाचार्य-श्रीहरिहरानन्दारण्य-कृतायां वैयासिक-श्रीपातञ्जल-  
सांख्य-प्रवचन-भाष्यस्य टीकायां भास्वत्यां चतुर्थः पादः।

**4.34** When the Guṇas, *i.e.* their derivatives Buddhi etc., have fulfilled their objectives of Bhoga and Apavarga, dissolution of these derivatives in their root cause Prakṛti for all time to come is the state of Kaivalya. *Kārya-kāraṇātmanām Guṇānām* = of constituent principles (ingredients of corporeal bodies) derived from the Guṇas through cause and effect sequence (Mahat, Ahaṁkāra and the Tanmātras derived from the Guṇas serve as secondary Prakṛtis to mutate and produce Manas, sense-organs, organs of action and the Bhūtas, as their Vikṛtis = mutations). Chiti-śakti (pure Consciousness) is always established in Itself but because of the link with Buddhi appears to be not alone but paired with the latter. When Buddhi disappears, It is called totally alone and established in Kaivalya. (Existence or disappearance of Buddhi leads to our designating absolute Consciousness either as a part of the phenomenal world or alone, established in Itself.) When the possibility of re-emergence of Buddhi has disappeared, Puruṣa can no longer be reckoned as a part of the phenomenal world, which is the state of Kaivalya of Puruṣa.

Śrī Harihara-yati, his heart overflowing with reverential devotion, has composed this Bhāsvatī commentary on Sāṁkhya-pravachana-bhāṣya, in clear unambiguous terms.

Here concludes the fourth Book of Bhāsvatī commentary on Pātañjala-sāṁkhya-pravachana-bhāṣya of Vyāsa (and with it the Bhāsvatī commentary of Swāmī Hariharānanda Āraṇya).







## ALLIED TOPICS A

### JÑĀNA-YOGA

Or

### PRACTICE OF YOGA THROUGH SELF-CONCIOUSNESS\*

यच्छेद् वाङ्मनसी प्राज्ञस्तद् यच्छेज् ज्ञान आत्मनि।

ज्ञानमात्मनि महति नियच्छेत् तद् यच्छेच्छान्त आत्मनि ॥

(The following translation of an article on Jñāna-yoga by the revered Āchārya Swāmiji suffers, of course, from the imperfections that result from the absence of exact equivalents of Sanskrit terms. It is hoped, however, that the candid reader will be able to supply what is lacking and to give precision to what is vague or obscure by a reference to the foregoing work. It sums up the experience of one who is a practical Sāṅkhya-yogin and not merely an academic student of the system. A free rendering of it is given below along with a paraphrase of the verse in the Kathopanishad which forms the text of the dissertation.)

“The wise man, by inhibiting speech or ideation by language, should retreat to and stay speechless at the speech centre of the brain or mind. Then by inhibiting the conative impulses he should stay (by thus quieting involuntary and voluntary activities of the mind in the (remaining) cognitive element—the knowing Self or I-know-feeling. Quietening next (by practice) the effort involved in knowing he should merge in the Great Self or pure I-sense which is knowing *par excellence*. After that by abolishing all phenomenal knowing he should realise the metempiric Self.”

He is wise who after laying to heart the instruction imparted by a preceptor, reflects on it and thus acquires an abiding insight into reality. It is assumed that he has already abstained from those overt acts wherein desires and resolutions usually express themselves. But physical composure, the preliminary step, is not completed by such abstention, as all ordinary

\*Translated by J. Ghosh M. A., Ph.D.



thinking and not merely willing is done with the aid of words and so involves some movement of the organ of speech. This has to be inhibited, therefore, by a grim resolution to renounce all longing for objects external to him, to abjure all forms of activity and even the futile processes of thought that have their origin in ignorance or misapprehension. When the resolution is effective, there is a sense of relaxation in all the organs of voluntary activity due to the disappearance of their functional tone or readiness to energise, and, above all, a stiffness like that of inanimate objects is experienced in the organ of speech. This is the first stage in Jñāna-yoga and is technically known as resolution of speech into the will. If difficulty is experienced at the outset in thus inhibiting speech, the neophyte should mentally repeat without intermission the sacred syllable OM and thus shut out all other thoughts and their expressions.

After practice has perfected the habit of keeping them out of the mind, the resolution to exclude them vanishes as being needless. There remains then the consciousness of external reality attended by a more or less distinct consciousness of the Ego as apprehending it. For, with the disappearance of desires and resolutions and their verbal accompaniments, attention comes naturally to be focussed on the Ego and the mental processes that are felt to belong to it. The Yogin finds it easy and helpful at this stage to conceive the Ego as enthroned in the back of the head and enjoying a comprehensive outlook of the finer mental processes that still continue and of which the afferent nerve-system is regarded as the seat. Here too sustained and strenuous practice is needed for perfection. And when it is attained, all sense-impressions bring to the fore the consciousness of the knower—the Ego, and of its cognising activity. An attempt has to be made now to keep the attention chained to the apperception so that the perceptions that furnish the occasions for it may recede always to the background. the consequent decline in cerebral activity has its counterpart in the feeling that the Ego descends, as it were, to the region of the thorax or has its seat all over the space between it and the brain. Success in this process of concentration completes the second stage of Jñāna-yoga which is technically called the absorption of the Will in the cognising Ego. The Yogin may associate the process at first with the mental repetition of some suitable word (preferably unbroken nasal *m* of OM) though he has to give up this linguistic aid as he advances.

The next step is marked by the disappearance of perceptual consciousness, so that the ego-sense has complete and uninterrupted possession of the field. the Ego is then felt to illuminate or reveal boundless space from its home of light in the region of the heart. There is, of course,



no delusion about its nature as an immaterial and, therefore, dimensionless entity and all that the feeling imparts is that there is no longer any obstacle to its capacity for apprehension as there was so long as the Ego was particularised or limited by the nature of its experience. Still the idea that it radiates light in all directions and reveals whatever may be in them, is foreign to it, suggestive as the idea is, of measure and location. And so the Yogin should give up this adventitious feature as he advances and contemplates it as a self-centred light that is neither here nor there and can be neither more nor less. If he succeeds in the attempt, he experiences an unalloyed joy the like of which cannot be found in any other state in empirical existence. It arises out of the absence of all longings and efforts and is intimately related to the subtle principle of pure self-consciousness. The Yogin lives immersed in it and apart, therefore, from the distraction and uneasiness that are inseparable from ordinary experience. Pain, dislike and fear vanish altogether from his mind, as the objects which might cause them are no longer within his ken. Hence it is unqualified bliss that he enjoys; and if ever anything likely to disturb or impair it obtrudes on his consciousness, it is transformed at once into a new source of delight by the dominant mood of his mind. Contemplation of this sort is known by the significant name of *Viśokā*, which means untained by the slightest measure of pain.

It is possible in its perfection only to those who have not skipped over the earlier forms of concentration. And even they may require at first a verbal symbol like the sacred OM to prevent the mind from flitting to other things, though, as in previous exercises, the mechanical aid of this verbal accompaniment must be dispensed with as soon as practice has confirmed the habit of resting on the object contemplated to the exclusion of all other things. This, however, is not the acme of Yogic achievement, for the horizon widens as it is reached, the pure Ego being itself recognised now as an object in spite of its surpassing excellence. A subject, therefore, which is never an object, a Self that never lapses from its intrinsic virtue to be a part of the non-self or an item of experience, has to be sought, for of such an immaculate and changeless Self, the Ego or self of experience is at this stage felt to be a reflection. But feeling is not enough; analytical enquiry of the highest order is needed for realising the subtle difference between the two with all the certitude and distinctness of perception so that it may never be lost sight of. This is the final stage of *Jñāna-yoga*, and it may be roughly said to consist of the reflection that what appears as mine like the body or the senses, is not the genuine Self, nor what poses as the recipient of experience but is all the same determined by it, nor again the



pure Ego which in spite of its simplicity is yet an appearance. The perfection of this discriminating knowledge has the complete cessation of physical and psychical activity as its natural and necessary outcome on the practical side. And it is in this wise that perpetual cessation of effort and suffering, or the liberation of *Puruṣa* is effected.

A clear comprehension of what has been just said is hardly possible without direct instruction from an adept. But it may give some idea of the line of progress and of the goal aimed at by the *sāṅkhya*-yogin, if taken along with the following observations about the higher principles that have to be visualised.

The Ego is particularised when, owing to association with different aspects of the non-ego, it acquires a definite and, therefore, limited character in keeping with them or regards any of them as belonging to itself. Particularisation of this sort is present, for instance, whenever the Ego is given a local habitation like the body or is regarded as the initiator of any kind of mental or physical activity or as the knower of any form of cognition. the pure Ego has no such attachments and is transformed, therefore, by being related to the psycho-physical apparatus and its various mutations. When, on the other hand, will and effort and also the consequent physical movements are inhibited, the faculty that controls the organs of activity is resolved into the principle that is the passive recipient of impressions, the Ego losing thus some of those accretions which adhere to it in ordinary empirical existence. When, again, its connection is cut off from all sorts of impression including those that originate in the body, it becomes pure self-consciousness or consciousness of the self by the self because everything that is obviously a part of the non-ego has disappeared from the field of vision. But after the Ego has been simplified in this manner by successive steps of discrimination, it stands out clearly as an object of experience itself. We have, indeed, a vague notion always of the combination of heterogeneous elements in it. But we imagine that they are compatible somehow. This *Avidyā* is the plague-spot in empirical consciousness. But as our insight into reality develops with the aid of the process just described, we clearly discern their incompatibility. And then it becomes impossible to find intellectual or spiritual repose in this complex and shifting principle of pure I-sense. So the earnest seeker after ultimate truth advances necessarily beyond the Ego and finds the ineffable bliss of the Absolute in the subject to which I-sense must be traced or of which it is an imperfect copy.

It has to be observed that the full-fledged mind or organ of empirical consciousness is present in the analytical process up to the apprehension of the pure Ego, and that it visualises the successive stages reached through



this analysis. But when the Ego comes to be focussed in its simplicity, the psychical modifications like the perceptive faculty and the will are reduced to their simplest forms, as they converge on what is the subtlest or finest of phenomena. This has been termed, indeed, the Great One in view of its illimitable capacity or potentiality. But it lapses at once into the unmanifest or indiscrete as soon as the other developments of the mind are completely inhibited, for the self must posit itself against a non-self, however vague or shadowy, to be what it is. So this nucleus of empirical existence disappears along with everything else in it, leaving unconditioned Awareness, in whose light they appeared for a time, to shine forth in solitary grandeur.



## ALLIED TOPICS B

### TATTVAS AND THEIR REALISATION\*

The principles or Tattvas are twenty-five in number. They are the five gross elements (Bhūtas), viz. (1) Kṣiti, (2) Ap, (3) Tejas, (4) Vāyu and (5) Ākāśa; the five subtle monads (Tanmātras), viz. (1) smell (Gandha), (2) taste (Rasa), (3) light (Rūpa), (4) thermal (Sparsa) and (5) sound (Śabda); the five organs of action, viz. (1) vocal organ (Vāk), (2) manual organ (Pāṇi), (3) organ of locomotion (Pāda), (4) excretory organ (Pāyu) and (5) genital organ (Upastha); the five sense-organs, viz. (1) the auditory sense (Karna), (2) the thermal sense (Tvak), (3) the visual sense (chakṣu), (4) the gustatory sense (Jihvā) and (5) the olfactory sense (Nāsā); besides these (6) mind (Manas), (7) the mutative ego (Ahaṁkāra or Asmitā), (8) the pure I-sense (Buddhi-tattva) and (9) Prakṛti or Pradhāna or the three Guṇas which are the ultimate constituent cause of all the above twenty-three principles.

These twenty-four principles and beyond them the absolute Knower or Puruṣa, the efficient cause of all phenomena, make up the twenty-five principles or Tattvas of the sāṁkhyaite.

We shall now discuss the *modus operandi* of the realisation of the principles or Tattvas as enumerated in the sāṁkhya philosophy. Dhāraṇā or fixation of mind implies concentrating the mind on any desired object. By practising Dhāraṇā over and over again the mind can, with ease, hold on to one Vṛtti (mental modification) continuously. In the ordinary state, the Vṛtti that arises in the mind at one particular moment, may at the next moment be followed by a different Vṛtti; thus a flow of diverse mental modifications continues. In Dhāraṇā, however, the flow of transient mental modifications occurs but they tend to be of identical nature, the succeeding Vṛtti being the same as the preceding one. In Dhyāna the same modification seems to stay continuously in the mind for a long time—it is the continuity of the same cognition. Dhāraṇā is like the succession of droplets of water while Dhyāna is continuous like the uninterrupted flow of honey or oil. There is nothing implausible about this—anyone can apprehend it after

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\*Translated by Dip Kumar Sen



a little practice. Initially the flow of one modification (mind fixed on the desired object) may continue for a brief period only, but by repeated practice its duration can be gradually prolonged. This is an established truism in psychology. The longer the duration of the continuous flow, the deeper grows the knowledge, *i.e.* all other objects recede from the mind and the object contemplated upon remains fixed in it. With continued practice the continuous flow of a single modification becomes so intense that the Yogin becomes completely absorbed, as it were, in the object of contemplation, forgetting even his own self. This is called the state of Samādhi. Getting established in Samādhi is, however, extremely difficult. Very rarely does a person succeed in doing so, because to attain Samādhi one must be totally free from all cravings for material objects and possess extraordinary zeal and knowledge. The expression 'realisation' has been used in this essay to denote the keeping of any object, internal or external, in a state of direct cognition through Samādhi. Realisation of Puruṣa and Prakṛti is, however, of a special kind which cannot be achieved through direct apprehension. To attain it one has to stop the flow of all modifications arising in the mind.

During Samādhi concept of everything except that of the object contemplated upon fades away. The Yogin completely forgets even his bodily existence; that is why his body becomes like an inanimate object. Total relaxation and effortlessness of the body through Āsana (posture) and Prāṇāyāma (control of breath) are therefore essential for success in Samādhi. When the body becomes perfectly still, sense-organs and organs of action, so long working through the body, work independently of it. In hypnotic clairvoyance, one finds that the hypnotic's power of vision etc. work independently of the seats of the physical organs, when his sense-organs are stilled by the power of the hypnotist. It is therefore easy to understand that when a person becomes established in Samādhi his mind, being quite detached from the body, comes fully under his control and his supernormal power of cognition becomes unimpeded.

We normally concentrate our mind to apprehend any subtle object. In the same way we fix our eyes for visualising any minute object. So on the attainment of Samādhi, the acme of concentration, the knowledge that dawns on the Yogin's mind is the ultimate insight on any object. That is why the author of the Yoga aphorisms has stated : 'Tajjayāt Prajñālokaḥ', III.5. One does not necessarily have to concentrate only on external objects; one can also fix one's mind on any desirable mental concept or one's own internal organs as long as one likes. The object can thus be distinguished from all others and apprehended in its completeness. One can, in this way,



realise the constituent principles underlying the mind, the I-sense, or the organs of the body. Once these are realised, one can develop them to perfection, transforming their basic nature. Thus one can even attain omniscience in the long run.

Let us now examine how Tattvas are realised through concentration. Suppose our object is to realise the Tejas-bhūta. One has now to fix one's eyes on the visual form of a specific object, *e.g.* on the red colour of a flower. Normally the mind is undergoing continual modification. Therefore even when the red colour (of the flower) is kept before one's eyes hundreds of fluctuations may arise in the mind in the course of a few minutes. Besides the usual form, knowledge of other characteristics of the flower would arise and get mixed up in the mind. A material object is one whose various characteristics can be known simultaneously in a blended form. But in Samādhi, with the mind being concentrated only on the red colour, all other perceptible characteristics like sound, touch, etc. will fade away and it would appear as if only the red colour exists. The knowledge of the flower, *i.e.* the knowledge of the diverse perceptible characteristics blended into one, *viz.* the flower, will disappear and the Tejas-bhūta Tattva will be realised. External source emitting continuous sound not being available, one has to concentrate in the first instance on the spontaneous Anāhata-nāda or unstruck sound to realise the sound element. Various types of sound arising out of the internal functioning of the body that are heard, when the mind is calm and no external sound assails the ears, constitute Anāhata-nāda.

Continuous stimulation by an external object is no longer required once a person is established in Samādhi. Then the mind can hold on to the object cognised momentarily and attain concentration thereon. It is like the persistence of a glow within felt by many who shut their eyes after gazing once at the light. Vāyu, Ap, and Kṣiti-bhūtas are also realised in this manner. At the time when any of these is realised, the world appears to be filled with it. This knowledge is superior to ordinary one. In the ordinary process of knowing, the cognition of a characteristic remains for a fleeting moment, while knowledge acquired through Samādhi is retained in a very distinct form for a long time.

The procedure for realisation of the Tanmātras which come next, is now being described. Let us consider the realisation of Rūpa-tanmātra. If even a minute object is observed with a serene mind and if it is the only item to be cognised to the exclusion of everything else, then it would appear to fill the entire field of vision, because then knowledge of any other object would not exist. When after being hypnotised, the hypnotic gazes at the eyes of the hypnotist, those eyes tend to grow in size as he comes



under the spell and ultimately when he is completely hypnotised, those eyes seem to cover his entire field of vision. Same thing occurs at one's own will in Samādhi. Suppose the mind is fixed on a tiny mustard seed, the constituent principle underlying its dark colour (Tejas-bhūta) would first be apprehended. Then the mind will be filled with vivid cognition of its colour, extending over his entire field of vision.

Next, concentrating the mind further, the internal power of vision will have to be focussed on a fraction of that extensive vision. That fraction, in its turn, would then appear to grow and fill the entire field of vision. With the repetition of the process, the power of vision will be progressively calmed. When it will become perfectly still, that is, when there will not be the faintest trace of optical activity, the sense of vision will come to a stop. Cognition of any visual form arises out of the sense-organ of vision being stimulated by some external cause. When the power of vision becomes still and cannot be activated by even the subtlest stimulation, there cannot be any cognition of Rūpa or visual form just as during deep, dreamless sleep, a person completely loses knowledge of all objects, owing to inertness of the sense-organs.

Immediately before the fading out of all knowledge of any of the five Bhūtas, resulting from the quietude of the mind attained through Samādhi, the sense-organs can transmit only the subtlest trace of sensation necessary for cognition. This subtle knowledge of any of the Bhūtas produced by the minutest stimulation and received as such by the mind is Tanmātra of that particular Bhūta. Thus the subtle knowledge received by the mind in the aforesaid manner from the minutest stimulation emanating from the mustard seed is the realisation of the Rūpa-tanmātra. Ordinary light, when subjected to such scrutiny would decompose into seven primary colours like blue, yellow, etc. With greater concentration of the mind in Samādhi, the distinction between different colours like blue, yellow, etc. will vanish because the aggregated sensation produced by them would be perceived in the subtle form as an undiversified single light element.

Any one of the colours like blue, yellow, etc. which is the aggregate of a larger number of subtlest stimulations will produce the sensation of Rūpa-tanmātra (light atom) for a much longer period (compared to that in connection with the realisation of gross Tejas-bhūta), but every one of them will produce a visual sensation of identical nature. Gross stimulations are the aggregate of subtle ones. Rūpa-tanmātra is therefore the basic cause of the gross Tejas-bhūta such as blue, yellow, etc. Tanmātra is also called undiversified (Aviśeṣa) as it is devoid of diversities like blue, yellow etc. Other Tanmātras like those of sound etc. are also realised in a similar



manner. Such subtle states of light, sound, etc. are called the atoms in the Sāṃkhya philosophy. The realised Tanmātra is not spatial; it exists in time only.

Next comes the realisation of the external organs (Indriyas). Just as, after the realisation of the Bhūtas, a person apprehends the Tanmātras by further quietening the corresponding sense-organs, so by relaxing them, *i.e.* making them more receptive to gross stimulation, he can apprehend the Bhūtas again.

During the realisation of the Tanmātras there remains the subtlest form of receptive activity in the respective sense-organs. If that again is made still all knowledge of the external world is shut out. A person is able to realise the sense-organs after he has mastered the art of shutting out knowledge of the external world and also of reviving the cognition of the Tanmātras and the Bhūtas by relaxing the Indriyas (thus increasing their receptivity).

Common people perceive the outer world as full of animate and inanimate objects. This false cognition comes to an end in a person who has directly apprehended the Bhūtas and the Tanmātras. To him the world then appears as an object devoid of all diversities and fit to be merely apprehended *per se*. He then realises that the cognition of the external objects is due to the stimulation of the sense-organs (by outside agents). If the mind is directed further inward, *i.e.* towards his ego, he can clearly comprehend that the cognition of objects rests entirely on ego, and emanates from the mutation of the ego underlying the various sense-organs. Once the sense-organs become absolutely still, the ego withdraws from them, and with the slackening of the effort to keep them completely inactive the close connection between ego and the respective sense-organs surfaces itself and along with it comes knowledge of the external world. When the Yogins can realise this they can directly apprehend that external organs are permeated by one's ego and all knowledge is due to the specific mutations of that ego.

Meditating further on the Indriyas after directly apprehending them, one perceives that all external organs are similar from the point that they consist essentially of, and rest on, one's ego and that diversities like sound and colour are only differences in the mutations of the ego. The I-sense common to all organs is the sixth undiversified principle called Asmitā or Ahamkāra.

When one apprehends that with the withdrawal of the I-sense from it the body becomes completely still as during Samādhi and that the bodily



senses reappear as soon as the ego descends on them, one comes to realise that organs of action and the vital Prāṇas have also one common root (base), viz. Asmitā. A sentient effortless state is conducive to happiness. One derives supreme happiness from concentration associated with the realisation of the Indriyas. That is called Sānanda-samādhi. When one apprehends through Samādhi that sense-organs, organs of action and the Prāṇas are nothing but specific channels of the ego by which it comes into contact with the external world, one is said to have realised the Indriya-tattva. Proficiency in the realisation that the Indriyas are nothing but evolutes of Asmitā, leads to the direct apprehension of the internal organ, the basic causal principle from which the Indriyas originate. It has been mentioned before that one can specifically realise not merely external objects but also internal states through concentration. Chitta or the internal organ is to be realised by concentrating on the internal state attained after apprehending the Indriyas. It may sound paradoxical that Chitta or the internal organ is to be realised through chitta itself. To become aware of and to abide in this active I-sense after completely stopping the mental processes like volition etc. is to realise Aham-tattva (the principle of ego). On the next higher plane lies Buddhi-tattva or Mahat-tattva (the principle of awareness) which is the ultimate 'knower', 'doer' and 'retainer'. It is the I-sense alone which is at the bottom of ego and is the root of all physical and mental activities. By reflecting on I-sense alone one can reach Buddhi-tattva. Vyāsa has quoted Pañchaśikhāchārya as saying: "By reflective meditation on the self or self in its pure atomic (i.e. non-spatial) form, there arises the pure knowledge of 'I am'." After direct apprehension of the Indriya-tattva it is realised that 'I' or Buddhi is connected with the organs by ego. The activities of the Indriyas are constantly giving rise to knowledge or making 'I' the knower. If one transfer one's reflective attention from the 'knowables' to the 'knower', one realises the Buddhi-tattva or Mahat-tattva. The pure state of knower or cogniser is the most sentient principle and is the cause of all sentience in the organs. If one achieves control of that pure state through Samādhi one attains omniscience. Knowledge then is not derived through the narrow channels of Indriyas alone as it happens ordinarily. That is why Bhagavān Patañjali has said that the knowables then appear to be few on account of the infinitude of knowledge which is freed from the cover of all impurities. This is the reverse of the ordinary position in which the knowables seem to be innumerable and knowledge limited. Correct understanding of many important sāmkhya propositions depends on proper realisation of the exact nature of Mahat-tattva. Although the Mahat-tattva is of the nature of 'I', that 'I' is tempered by the character of the knowables. It is not free from dualism. That is why there may be



a sense of all-pervasiveness in the realisation of Mahat sense omniscience is concomitant with all-pervasiveness. Veda-vyāsa, the commentator, has described the nature of Mahat thus : 'It is resplendent, like the boundless void,...waveless ocean, placid and limitless.' Those who realise this Mahat-tattva are like Saguna-īśvaras (Gods with attributes) and are found in Satyaloka, the highest level of existence according to the Vedas. Prajāpati Hiranyagarbha is one such God.

Realisation of Mahat-tattva, among all states related to non-self, makes one enjoy perfect bliss, and is therefore called Viśokā (i.e. where all types of miseries are non-existent). It is also called Sāsmīta-samādhi. A foretaste of that perfect bliss can be had, even before complete realisation through samādhi, by converging one's mind to, or contemplating on, Mahat.

How is it possible to realise Mahat-tattva in the extant body with the ego attached to it? Or if on the complete withdrawal of the ego from the body the I-sense ceases to exist, how does it become possible to apprehend Mahat? Despite the ego-sense pervading the sense-organ of vision in a general way, if we concentrate in Samādhi on the sense-organ of hearing we receive sensation of sound and not of vision. In the like manner it is possible to realise Mahat-tattva in the extant body by diverting the mind from all feelings of attachment to the body and concentrating it on I-sense alone.

Mahat is mutable since it is constantly undergoing modification into ordinary I-sense or ego, and since its manifestation is stimulated by conditions related to non-self. In the ordinary state of the mind those mutations are excessively gross and assume simultaneously various forms. Even after Mahat is apprehended through Samādhi, its mutation in the subtlest form remains and does not disappear. That mutation serves as a break in the immutable awareness of the absolute Self. The Yogin having identified himself with the inner self in Samādhi becomes completely detached even from the stimulations of the senses which produce omniscience. He then becomes established in the absolute Self, unbounded by space and time, and therefore immutable and stripped of everything related to non-self. And that is Puruṣa-tattva. Puruṣa being the absolute Knower cannot be perceived as a knowable. Hence realisation of Puruṣa is attained in the following manner : 'All mental and physical activities being completely immobilised by supreme renunciation only the Absolute remained.' Recollection of this experience is the realisation of Puruṣa. The knowledge, acquired through Samādhi, of this distinction between the immutable Self and the mutable Mahat is the highest form of discriminative knowledge (i.e. discriminative enlightenment).



Discriminative enlightenment is the highest form of Sattva-modification. Supreme renunciation denotes severance of all connections related to non-self and the effort to do it is the highest form of Rajas-modification. To totally arrest the Chitta as well as the external organs and to remain in that state is Nirodha-samādhi. This is the ultimate form of Tamas-modification. By these three conjoint processes equilibrium of the three Guṇas is attained. The Sāṃkhyaite describe the unmanifest state marked by the equilibrium of the three Guṇas as Prakṛti or the basic cause of the phenomenal world. When one is established in that state wherein the senses become totally inactive and the Chitta ceases to cognise the knowables, one is said to have 'realised' the Prakṛti-tattva. Thus the realisations of Puruṣa and Prakṛti are identical. Puruṣa and Prakṛti is not an object to be directly apprehended. Both of them are to be realised in the aforesaid manner.

Only complete immobilisation of all mental and physical activities does not bring about Kaivalya-mokṣa or liberation for all time to come. There are persons who having attained Sāṃkhya-samādhi consider Mahat as the ultimate principle and remain absorbed in that state full of bliss and happiness. Later, on discerning the mutative character of Mahat and the knowables, if they practise renunciation, all objects related to non-self become totally non-existent and the three elements forming the internal organ (Antah-karṇa) viz. Mahat, Ahaṃkāra and Manas becoming quiescent, they attain a state similar to that of Kaivalya-mokṣa. But their minds are liable to re-emergence since they have not attained the discriminative knowledge, i.e. distinction between Buddhi and the absolute Awareness, Puruṣa. In liberation there is no possibility of re-emergence as that state is attained with the help of discriminative knowledge. When, as a result of the Yogin stopping repeatedly the mental fluctuations by means of supreme renunciation and discriminative knowledge, it becomes natural for Chitta to remain in the arrested state, permanent liberation from all miseries ensues. That is Kaivalya-mokṣa or eternal quiescence. It should be remembered that Kaivalya-mokṣa is far more desirable than the achievement of omniscience and omnipotence.



## ALLIED TOPICS C

### THE DOCTRINE OF KARMA\*

The activities of the body for its sustenance, its span of life, its mutations and its death are directly perceivable phenomena. So are the mental processes such as volition and imagination, feelings of attachment and aversion, and of pleasure and pain. Had all these been due to external causes alone, the natural sciences could have explained them away. But it is a fact established by experience and direct observation that mutations of the body and mind are due as much to internal as to external causes.

Of how many types are these internal causes? Where are they to be found? How do they produce the effects? Do we have any control over them? If we have any, how is it exercised? To discuss the nature of these fundamental queries and to furnish answers to them is the subject matter of the doctrine of Karma (action).

One cannot regulate or modify an occurrence unless one knows its cause. Fever is directly experienced by all. But no step to cure it can be taken unless its cause is known. From a study of the doctrine of Karma we come to know of the basic causes of the mutations of our body and mind. We also have evidence to prove that all the experiences of an individual, be it suffering in hell or the attainment of Nirvāṇa, are entirely due to his own actions.

A distinctive feature of the doctrine of Karma is to establish, with cogent reasons, that the law of cause and effect holds good as much in its case as it does in the case of the natural sciences. That is why blind faith or agnosticism or fatalism has no place in it. It should be borne in mind that like the natural sciences, the doctrine of Karma enunciates general laws governing actions and their effects. The physical science gives us the general law that cloud is formed out of water vapour and that rain is produced by clouds. It will, however, be well-nigh impossible to determine exactly how many inches of rainfall a particular spot will have at a particular time. To ascertain this an enquirer will have to take into account and examine so many factors that the exercise will not be worth

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\*Translated by Tarit Kumar Mukherji



his while. Similarly the doctrine of Karma lays down some general principles from which we can derive sufficient knowledge to enable us to lead a balanced life. The aspirant for Mokṣa (liberation), who has firmly grasped the principles of Karma, can truly control his self and acquire, in the words of the Upaniṣad, the competence of being the 'master of his self'.

### Definition Of Karma

Continuous activities of the mind, the sense-organs, the organs of action and the vital forces of the body, *e.g.* cognition, volition, maintenance of body etc., which bring about their mutations are called Karma. Karma is of two kinds : (a) acts done by an individual out of his own free will or those that he performs being induced by the impulse of some particular organ, there being some amount of resistance on his part to the impulse, and (b) acts done by an individual either unconsciously or being under the complete control of some dominant organ or some exciting cause. Karma of the first kind is called *Puruṣakāra*. Karma of the second type is called *Adṛṣṭaphala Karma* (not caused by Karma of present life) and *Yadṛchchhā Karma* (regulated by chance or fortuitous assemblage of external causes). The act which an individual may or may not perform at a particular moment is *Puruṣakāra*. On the other hand the activities which are innate within us and which we are destined to perform are *Adṛṣṭaphala Karma*. Many of our mental activities are *Puruṣakāra* while most of the actions of the animals fall under the category of *Adṛṣṭaphala Karma*. *Puruṣakāra* is the attempt to overcome one's innate tendencies.

Will is the basic or principal Karma. It can arise from cognition of a knowable (in the form of a new cognition or recollection). Desire that is related to definite mental ideation is *Samkalpa* or volition. Will may, in turn, give rise to cognition and *Samkalpa*. All the actions of the body and the different organs are also caused by will. Of them cognition is the association of the mind with the sense-organs. Will, in association with the organs of action and the vital forces, is *Kṛti* (efferent impulse) that activates the organs of action. The activities of the vital forces in the subconscious or unconscious level also occur in association with the mind as stated in the Upaniṣad : "Kṛti or the efferent impulse reaches the body when excited by the mind."

Since the will of a Yogin can stop the flow of thoughts (cognition, imagination, etc.) arising spontaneously in the mind, they may be said to have been caused by will. Any voluntary will repeatedly translated into action changes into an involuntary one and arises spontaneously in the



mind. Automatic activities of the vital forces and organs of action can be stopped by means of Hatha-Yoga by conscious effort. Hence although they are involuntary, yet basically they are not independent of the will. Thus will is the principal Karma. Volition which acts, and to the extent it acts, independently of us, being entirely under the control of Saṁskāras or latencies, is Adṛṣṭa or Bhogabhūta Karma (Karma arising out of previous latencies). Similarly will, which acts (and to the extent it acts) under our control, overcoming the latencies, is Puruṣakāra.

Just as earth is the material of which earthen pots etc. are made, so is will the ingredient of Karma or Karma itself. Will, though continuously being transformed into activity, exists as all living beings do from time without a beginning.

The term Bhoga or experience denotes (a) all involuntary actions, and (b) experience of pleasure and pain. All actions, entirely subservient to Saṁskāras (previous latencies), constitute experience or Bhoga. Although Bhoga is called Karma, it is Puruṣakāra or action prompted by free will that is acknowledged as the principal Karma. All involuntary actions (e.g. actions of the heart etc.) are part of the inherent physical functions that commence with birth and are concomitant with experience associated with the fruition of Karma.

The three Guṇas (Sattva, Rajas and Tamas) are always in a state of flux—one overwhelming the other two. This is the root cause of the mutations which the Bhūtas and the organs (both internal and external) constantly undergo. All the organs including the mind are nothing but particular combinations of the three Guṇas. Mutation implies change in those combinations. Inherent mutation not under one's control is called Bhoga or Karma due to previous latencies. The voluntary but compulsive activities which an individual has to perform owing to his physical existence are examples of Bhoga.

With the help of Puruṣakāra an individual can accelerate, control or divert into a different channel this flow of inherent modifications of the faculties. As the line of demarcation between light and darkness is indiscernible, so is it between Puruṣakāra and the innate and involuntary activities, but their extremes are distinct and different.

The aforesaid activities are again of two kinds according to the time taken by them to fructify : (a) activities which are performed and which fructify during the same life and (b) Karma that will fructify in a future life. The latter may belong to the present life or to any previous life.

According as it gives us pleasure or pain, Karma is divided into four



kinds : (a) white, (b) black, (c) white-and-black and (d) neither white nor black. Karma that begets happiness is white; that which produces pain is black; that which gives us both happiness and misery is white-and-black, and that which leads to neither happiness nor sorrow is neither white nor black.

Karma is further classified under the following heads : (a) fruit bearing Karma, the results of which are already manifest, (b) fresh Karma that are being performed in the present life and (c) accumulated Karma, the results of which have not become manifest.

### **Saṁskāra Or Latent Impressions Of Karma**

The impression of every act or feeling is retained in our mind by its retentive faculty. Having seen a tree we can go on thinking about it after shutting our eyes. This proves that after looking at an external object (the tree in this case) we can retain its impression in our mind. The impressions of the activities of the hand and other organs of action are similarly retained. The subtle impression of a thing stored up in the mind is its latency. The impressions of all things seen, done or felt are retained as Saṁskāras and it is for this reason that we can recall them later on. The latency of Karma is also usually referred to as Karma.

It is true that certain events or things cannot sometimes be properly recalled, but this is an exception which proves the rule. In cases in which they cannot be properly recalled, there exist reasons for such lapse of memory. The reasons for lapse of memory are : (a) perception or conception not being very keen, (b) lapse of considerable time, (c) change of condition or environment, (d) confused ideation and (e) absence of proper exciting cause. If these causes hampering recollection are absent and if all or any one of the following factors, *viz.* keenness of perception, the intervening period being not very long, like condition of the mind, distinct (especially made clear by Samādhi) cognition, presence of suitable exciting cause, are or is present, all impressions retained in the mind can be recollected.

Like living beings, latencies exist from time without a beginning. They are of two kinds : (a) those which result in recollection alone and (b) those which produce three types of consequences, *viz.* birth, longevity and experience. Saṁskāras by which birth, longevity and experience are given particular shapes and forms, are latencies of past recollection or memory. Latencies which are so modified as to become the force behind the organs, internal and external, leading to manifold activities and modifying more or less the nature of the organs as well, are Trivipāka (capable of



producing three consequences). The latencies which result in recollection alone are called *Vāsanā*. They originate from the feelings of physical existence, span of life and experience (of pleasure and pain). The *Trivipāka Saṁskāras* are called *Karmāśaya*. Both *Puruṣakāra Karma* and *Bhogabhūta Karma* (Karma not associated with free will) belong to the category of *Trivipāka Karma*.

### **Karmāśaya**

All organs, external and internal, have a natural tendency to act. An individual's present actions are to some extent modified by latencies of his previous actions. This latent force behind the organs is *Karmāśaya*. It is three-fold and is what (a) manifests itself in birth, (b) determines the body's span of life and (c) produces experiences of pleasure and pain. If an individual acts in a certain life according to his previous experience or performs fresh acts, the impressions of both of these go to form the latencies from which follow similar activities. Thus only the power to act is not *Karmāśaya*; it is innate in us. In each life, however, this power is modified by latencies of fresh acts and thus the *Karmāśaya* (potential energy) is formed. If we pour water into a pitcher or a glass, the water takes the shape of the container. *Karmāśaya* may be likened to water and *Vāsanā* to the container which gives the ultimate shape to our Karma.

The *Trivipāka Karmāśaya* manifests itself in a particular birth of an individual with the help of some of the *Vāsanās* which have accumulated from time without a beginning till that particular birth. *Karmāśaya* is uni-genital, *i.e.* formed in one life and that too mainly in the life immediately preceding the present one. The latencies of Karma performed in a particular life, being more prominent than those of previous lives, form the seed of the next life. This seed is *Karmāśaya*. That *Karmāśaya* is uni-genital is the general rule; in actual practice, however, some of the active latencies of previous lives may be incorporated in the present *Karmāśaya*, while some of the latencies of Karma done in that particular life during which the *Karmāśaya* is formed may, being dissimilar in nature, be left out and remain stored up.

Latent impressions of Karma normally performed by an adult do not fructify in the case of those who die in their childhood. They remain as such and therefore go to form the *Karmāśaya* for the next birth. This is another exception to the rule that *Karmāśaya* is uni-genital.

*Karmāśaya* is the aggregate of manifold latencies of Karma. They may be *Punya* (those attended by pleasurable consequences) or *Apunya* (those



leading to painful consequences), or *Miśra*, *i.e.* mixed (those leading to consequences both pleasurable and painful). Among those latencies some are primary and others secondary and supplementary to them. The dominant *Karmāśaya* which takes effect first and marks off the broad outlines of the next existence is the primary one. The weaker *Karmāśaya* which functions as supplementary to the dominant *Karmāśaya* is the secondary one. Primary or dominant *Karmāśaya* is formed out of acts repeatedly done or out of the intensity of feelings arising out of them. Other *Karmāśayas* are secondary ones.

*Karmāśaya* in its entirety reveals itself at the time of one's death. Immediately before the soul leaves the body, latencies of all Karma done during lifetime flash at once, as it were, across the mind. All primary and secondary latencies appear, at that moment, properly arranged according to their character and strength. Latencies of previous lives which are similar in nature also join the main stream, while some latencies of acts done during that lifetime, being dissimilar in nature, remain subdued. Since they appear simultaneously in a single moment they are formed, as it were, into a lump (the whole and the parts being cognised in one and the same moment). Thus concreted, the latencies form the potential energy or *Karmāśaya*. Formed immediately before death, this *Karmāśaya*, or the aggregate of *Samskāras*, becomes, on the dissolution of the existing body, the cause of the construction of a new body conforming to its nature. Thus *Karmāśaya* becomes the cause of the next birth.

At the time of death cognizance, being withdrawn from external things, is turned entirely inward. And on its being concentrated on internal objects, the individual gets a clear and distinct knowledge of them. Cognition of internal objects means recollection of all past deeds and feelings. During one's lifetime the power of knowledge is limited by the feeling 'I am the body'. With the disappearance of that feeling at the time of death, the power of cognition becomes unlimited. This explains why and how an individual is able to recollect, at the time of finally relinquishing his body, all the events of his life in one and the same moment. One should remember that memory of whatever one is doing now\*, will arise in one's mind at the time of death. Vyāsa's commentary on the subject is given in Sūtra 13 of Book II. If latencies of beastly acts predominate in the *Karmāśaya*, *Vāsanā* for a beastly life will be revived and the individual will be born a beast. Similarly he will get a celestial or a purgatorial body according

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\*Here the actions include both the mental and the physical activities done conjointly with the mind.



as the divine or the evil impulses predominate in the Karmāśaya. One should therefore remain absorbed as far as practicable in meditation on God and His attributes in order that high and noble impulses may be dominant in the Karmāśaya at the time of one's death.

### Vāsanā

The feelings of pleasure and pain of an individual, like all his actions, leave lasting impressions in his mind. Impressions of the nature of the body he is invested with and its duration are also formed. All these latent impressions are Vāsanā.

We recollect experience of pleasure and pain. The Saṁskāras which give shape to feelings of pleasure and pain are their Vāsanās. Through the activities of the organs of the body latent impression is formed of the indistinct cognition of the shape and nature of those organs as also that of the duration of life. These three types of subliminal imprints are called Vāsanā.

Vāsanā results only in Smṛti (memory). Smṛti shaped by Vāsanā becomes the matrix, out of which through Karmāśaya, evolves fresh Karma and fruits thereof. From our experience of a particular feeling of pleasure emanates Vāsanā for that kind of pleasure. And although it does not create any new object of pleasure it shapes anew a feeling of pleasure quite similar to what was experienced before. Inherent attachment following recollection of that pleasure induces further action.

Vāsanā is of three kinds, being related to birth, span of life, and experience. Vāsanā of experience can again be experience of either pleasure or pain. There is another type of feeling which is neither pleasurable nor painful, e.g. feeling of health or of stupefaction. In a healthy state there is no distinct feeling of either pleasure or pain, but the state is desirable to the individual. In an inert state of the mind also there is no feeling of either pleasure or pain, but the state is undesirable. The mould-like impression of all the components of the body is the Vāsanā of birth, while impression of the duration of the body in each life constitute the Vāsanā of span of life. Vāsanās of pleasurable and painful experiences can be explained in this way: pleasure and pain are the outcome of special types of activities of our body and mind. Such activities are moulded by subliminal imprints or Vāsanās and are cognised as either pleasurable or painful feelings in the conscious level. Imprint may imply either an ordinary impression or a mould-like impression; it should be borne in mind that Vāsanā is the mould-like imprint of our experiences.



Broadly speaking, Vāsanās relating to birth are of five types: (a) celestial, (b) purgatorial, (c) human, (d) animal and (e) vegetal. If a living being or Jīva is born successively in each of the five classes, his mind comes to cognise in turn the nature and characteristics of all the organs belonging to each particular body. The subliminal mould-like imprint of such cognitions is Vāsanā relating to birth.

Vāsanās relating to span of life may be innumerable ranging from the life-span of Hiraṇyagarbha, the Lord of the universe, to that of a micro-organism which exists for an infinitesimally small period.

As the mind exists from time without a beginning so do the Vāsanās. On account of this they are also countless. It may therefore be taken for granted that Vāsanās relating to all types of existence, longevity and experience exist in the mind of every living being.

Vāsanā is revived by appropriate Karmāśaya. It is with the support of Vāsanā so stimulated that Karmāśaya manifests itself, *i.e.* becomes productive. Vāsanā may be linked to the mould and Karmāśaya to the molten metal poured into it. Alternatively, one may look upon Vāsanā as the channel through which, like water, flows the Karmāśaya.

How is it that a man, because of bestial acts performed in his previous life, is born a beast? A man is incapable of performing all the activities of an animal body; he can only perform some of the major bestial acts. The latencies of such acts revive the inner Vāsanā relating to the animal body. With the aid of such Vāsanā Karmāśaya manifests itself in an animal body. Otherwise, the latent impressions of a human body cannot ever produce an animal body.

### Fruits of Karma

When the latent impression of certain action comes up to the manifest state and begins to fructify, the resultant changes in the body and its organs are regarded as the fruits of that action. Of these, Vāsanā results in moulding of the recollection, and Trivipāka Karma becoming manifest, produces the body, its longevity and the experience of pleasure and pain. As mentioned earlier, some of the fruits of Karma become manifest in the same birth and others in a future birth. A portion of skin if repeatedly rubbed becomes hard and a corn is formed. In other words, the nature of the skin changes owing to the act of rubbing. This is an example of Karma fructifying in the same birth. The fruits of Karma which are prevented from becoming manifest in the present life by fruits of other Karma (which have



already started fructifying) are examples of the other type, *i.e.* they become manifest in a future birth.

The external and internal organs of the body originate from their respective underlying forces, the power of cognition is modified by the latency of cognition and the body is maintained by the vital forces pervading all the organs. The organs, the power of cognition and the body that become manifest are but given different shapes and character by the latencies of Karma; they are not actually 'created'. Like the wind which does not create the cloud but changes its shape continuously, latency of Karma merely transforms and gives shape to the body and its organs when they come into being.

As mentioned before, fruits of Karma of manifestations of the Karma Saṁskāras are of three kinds, *viz.* birth, span of life, and Bhoga or experience of pleasure and pain. Bodies of living beings, with differences in nature and form as determined by the manifestation of different organs, moulded by their Saṁskāras, constitute the fruit of the latency of birth. Span of life means the period of time during which a body exists and experiences pleasure and pain. This is regulated by the latency of longevity or by some external cause. The feelings of pleasure and pain and of stupefaction, which result from corresponding latencies, constitute Bhoga.

It has been mentioned earlier that both Puruṣakāra and Bhogabhūta Karma go to form the Karmāśaya. All efforts for the maintenance of the body, working of the mind without volition and in dreams, and all the activities of a subtle body are examples of Bhogabhūta Karma. The latencies of such actions form Karmāśaya which, in turn, reproduces similar actions.

### **Jāti (Birth Or Assuming The body In A Particular Species)**

Jāti or assuming the body in a particular species is mainly the outcome of latencies of Karma which relate to the maintenance of the body and which are not associated with free will. If the quality of Karma of a Jīva is befitting the type of his species, its latencies will produce a similar body in his next birth. But if the Karma is modified by Puruṣakāra or by environment, its latencies will produce a different kind of body. Species are innumerable because of the fact that the worlds of living beings are varied and countless. It is, therefore, possible that innumerable types of living beings inhabit those different and countless worlds.

The body is basically of two types, *viz.* subtle and mundane. Inhabitants of heaven and hell have subtle bodies. The three earthly species of human,



animal and vegetal beings have mundane bodies. Tamas Guṇa is predominant in the vegetal while Sattva Guṇa is dominant in the human species. The animal species extend over a wide range, bordering on the vegetal at the lower end and on the human at the higher.

Differences in the development of mind, sense-organs, organs of action and the vital forces (the Prāṇas) account for the difference in the species. The vital forces of the vegetals are the most developed. Among the animals certain organs of action and the lower sense-organs are more developed. In the human species the mind, the vital forces and all other organs are more or less equally developed. The mind and the sense-organs are more developed in subtle bodies.

When the underlying forces of the organs are so modified by the Karmāśaya as to partake of the nature of a particular class of body, the Jīva is born in that species. Latencies of specific acts, integrated in the Karmāśaya, modify and give particular shapes to the different organs. Karma is thus the cause of change from one class of body to another.

From time without a beginning there have been countless mutations of our mind and in the years to come there may be innumerable such mutations. In every mind lie hidden countless mould-like impressions of organs (Vāsanā) and impregnated by the dominant Karmāśaya they manifest themselves in a body akin to them. A block of stone contains material for many types of images that can be carved out of it. Similarly any one of the many types of Liṅgas (dispositions) which exist in our mind as subliminal imprints may manifest itself in a body when revived by and appropriate Karmāśaya. The example of a block of stone is fully applicable in the case of manifestations not experienced before, *e.g.* a person established in Samādhi, or a divine being, but not so much in the case of Vāsanā. A book, on the other hand, is a better illustration of Vāsanā. A closed book containing, say a thousand pages, appears at a first glance as a solid object, but when it is opened two pages of printed matters become visible. Here the opening of the book is the specific external cause. Similarly innumerable Vāsanās lie stored up in our mind, as it were, in a lump, yet each remaining distinct and separate, any one of which may be revived by a suitable Karmāśaya. A mind established in Samādhi is, however, something which could not have been realised in a previous birth (because the person attaining it would not have been born again). As an image has to be carved out of a block of stone by chipping off the superfluous parts, so also has the liberated mind to be attained by discarding the afflictive impediments. Freedom from afflictions is its chief characteristic; to attain it one has to acquire nothing new, he has only to discard all worldly attachments.



If the organs through which the Karmāśaya reproduces itself be similar to the preceding body, the individual is born in the same species. If, however, a human being makes excessive use of those organs which are dominant in an animal and makes minimum use of the organs which are undeveloped in such animal body, then he is born an animal.

After the dissolution of the material body, the Jīva usually assumes a subtle body for the following reason. In dream as well as in wakefulness one's mind can carry on its activities independently of one's body. Such activities are different from those that activate the body. Mental activities like volition etc. can go on even when the body is inert, and they being entirely mental their latencies produce just after death a subtle body in which the mind predominates.

The subtle body is of two kinds: (i) celestial and (ii) purgatorial. If Sattva Guṇa predominates in the Karmāśaya, the Jīva assumes a subtle body which is pleasurable. That is celestial. Predominance of Tamas Guṇa leads to a purgatorial subtle body which is painful. After having experienced the pre-determined quantum of pleasure or pain in a subtle existence, the Jīva is born again with a material body.

Among the subtle celestial bodies are the Devas of the higher category, who on account of having attained Samādhi do not assume the mundane body. They attain liberation on completion of the residual work of purifying the mind in the course of their subtle existence. For this reason their bodies are described as a combination of Bhoga and Puruṣakāra and not of Bhoga alone.

Unbalanced development of the different organs is the reason why a Jīva assumes a body in which he experiences pleasure and pain but has no free will. With some of his organs more dominant than the others, all his activities are performed in complete subordination to those dominant organs, and as explained earlier such activities fall in the category of Bhogabhūta and not of Puruṣakāra.

The mind is dominant in the subtle bodies residing in heaven and hell. It is mentioned in the Śāstras that whenever a will arises in the mind of a celestial being it is at once fulfilled. If one of them wishes, for example, to go to a place a hundred miles away, his subtle body would immediately be there. This does not happen in the case of human beings in whom mental powers and the powers of locomotion are evenly balanced. Even when the desire is there, a man would ponder and may or may not act as he thinks fit. But one with a celestial body being subject to unbalanced mentation (the wish getting fulfilled as soon as it arises in the mind) has no such



power to refrain from an act. In accordance with the rule mentioned before, his efforts will be involuntary or Bhoga.

Compared to the celestial or the animal body, the human body is found to possess an evenly balanced set of organs and this enables it to combine both experience and free will.

### Āyus Or Span Of Life

The period during which a body exists and experiences pleasure and pain is called Āyus or span of life. Since Āyus determines the period of time during which the other two fruits of antecedent Karma (*viz.* Jāti and Bhoga) are experienced one may argue that it should be included in them. What, then, is the reason for treating it as a separate item? We have seen that fruits of Karma follow from the accumulated latencies of such Karma. Latencies of birth result in birth and latencies of acts relating to experience (of pleasure and pain) produce only experience. But whether the body of the Jīva will last for a short or a long duration depends on the latencies of a special kind of Karma relating to Āyus, which is determined at the time of birth. The fruit of such latencies is the span of life.

Span of life of a subtle body may be much longer than that of a mundane body. Manifestation of the latency of sleep marks the end of a subtle body. Mind being dominant in the subtle body, mentation is its life and its end comes as soon as mentation drops below the conscious level, mind becoming inert as in a dreamless sleep.

As already mentioned, Āyus is generally determined at the time of birth. This may, however, be varied by one's subsequent Karma. The practice of Prāṇāyāma etc. prolongs the duration of one's life, while the shortening of the life span is also caused by one's own Karma in that very life. Ignorance or negligence of rules of health leads very often to prolonged sickness. On the other hand, persons suffering from chronic illness often perform acts which are favourable to long life. These may bear fruit in a future life if prevented from fructifying in the present existence.

A multitude of persons may perish simultaneously in a shipwreck or in an earthquake. A cosmic catastrophe would lead to the death of all living beings on the earth. Such universal destructions have occurred in different ages in the past. Death of large number of persons in a single moment, in the same manner and as a result of the same calamity may make one wonder as to how this happens. We are all living in this universe and as such we are governed by its laws. Our activities are, to some extent,



regulated by them. In us lie dormant latencies which may cause all sorts of suffering and all forms of death. Afflictions such as the identification of self with the body, passion, hatred etc., which are the root causes of all our misery and pain, are also ever present in our mind. To give an example, a person dies as a result of his own Karma, but that event will excite the latency of attachment in his parents and cause them misery and suffering. In such cases the feelings of pleasure and pain that are experienced are really the fruits of the individual's own Karma. The only difference is that the latency lying dormant does not fructify by itself unless and until it is excited by a powerful external factor. External factors are obviously not regulated by our Karma.

Discriminative knowledge acquired by *Puruṣakāra* annihilates latencies of all Karma and the individual can thereby transcend the laws of the universe. When all the fluctuations of the mind are stopped by *Samādhi*, the knowledge of the universe disappears and the individual is no longer governed by its laws.

Many hold the view that all activities cease for ever once their fruits have been fully experienced. But they fail to realise that the individual continues to perform fresh activities while experiencing the fruits of antecedent latencies. Fresh *Karmāśaya* and *Vāsanā* are thus formed which keep the cycle of Karma ever on the move. It is only by stopping all mental fluctuations through Yoga that Karma including its latencies can be totally destroyed.

### **Bhoga Or Experience**

Experience of feelings of pleasure and pain constitutes the result of latencies of Karma called *Bhoga*. Events that are desirable produce in us feelings of pleasure and those that are disagreeable give us pain.

Every living being desires happiness. therefore acquisition of what one desires and being spared from what one detests, are the two causes of pleasure. Its opposites give us pain. Acquisition here means conjunction of the desired object with the I-sense. Such acquisition may be either inborn or manifested later, and may be brought about either by self or by external causes. It is of the first kind when we get what we desire by virtue of our own superior intelligence, discrimination and proper effort; or fail to do so owing to our imperfect intelligence, error in judgement or wrong effort. It is of the second type when our inherent qualities like godliness, absence of envy, non-injury, etc. inspire feelings of amity, benevolence and the like in others; or the opposite qualities like envy, violence, etc. induce feelings of hatred, non-co-operation, etc. in others. This explains why



some persons are universally liked while others fail to arouse any sympathy in their fellow men.

Adequate power is a prerequisite for fulfilment of one's desires. as mentioned earlier, every effort of the organs is Karma. Every Karma has its latency, and accumulated latencies of Karma repeatedly done become potential energy which enables the individual to do it proficiently. For example, inscribing the alphabet repeatedly makes perfect the art of handwriting. Modifications of the power of organs arising out of Karma are of three kinds, *viz.* Sāttvika, Rājasika and Tāmasika.

Mind being the master of all external organs is superior to them. The sense-organs are superior to the organs of action, which in turn are superior to the vital forces. Excellence of a species varies with the degree of development of the superior sense-organs. the more developed the superior faculties of a Jīva, the subtler is their power of reception. Hence a Jīva born in an advanced species can enjoy greater happiness.

As the states of mind such as wakefulness, dream and (dreamless) sleep, caused by the three Guṇas, move in a cyclic order, so move constantly and cyclically different types of fluctuations of mind caused by the Guṇas. The period of manifestation of Sāttvika fluctuations can be extended and more pleasure derived therefrom by performing many acts of the Sāttvika type. Preponderance of Sāttvika manifestations can be brought about by regular practice; it cannot be gained at once.

Efforts of the organs of the body engaged in various activities result in feelings of pleasure and pain. Latencies acquired from activities of previous lives also produce such feelings, mostly in an indirect way. Adequate strength to attain what one desires, or the lack of it, stems from such latencies and fresh acts following therefrom produce feelings of pleasure and pain.

If from an event or a circumstance a person experiences pleasure or pain, then only can he be said to have experienced the fruit of Karma and not otherwise. Suppose we remain unmoved when a certain person abuses us, in that case we do not experience the fruit of Karma, only the person who has abused us commits a nefarious act. The fruit of Karma cannot therefore affect one who can rise above feelings of pleasure and pain. If an individual can immobilise all organs including the vital forces by Samādhi, he transcends the other two fruits of Karma as well, *viz.* birth and span of life.

### **Virtuous And Vicious Acts**

In Yoga-sutra IV.7, Karma has been divided into four classes according



as its fruits are pleasurable and/or painful. They are : (a) black, (b) white, (c) black-and -white and (d) neither black nor white. Black Karma is unalloyed sin or Adharma, and the remaining three are generally called Puṇya Karma or meritorious acts.

Karma that results in excessive pain is black Karma. Karma that produces both pleasure and pain is called black-and -white. White Karma results in great pleasure. And Karma which leads to neither happiness nor sorrow and which goes against the flow of mutation caused by the three Guṇas, is neither black nor white.

The activities which bring prosperity here and hereafter or those which lead to liberation of the soul are Dharma (virtuous acts). This is the accepted definition of Dharma. Of these, acts which are conducive to prosperity here and hereafter are white and black-and-white, and those that lead to Nirvāṇa are neither white nor black. The last named are called Parama Dharma (acme of virtuous acts). It has been said that the realisation of Puruṣa by Yoga is Parama Dharma.

As mentioned in Yoga-sūtra II.3, five-fold false cognition or Avidyā is the root of all our afflictions. From this point of view Karma may be classified under two categories : that which is opposed to Avidyā (and which thereby destroys our afflictions) is Dharma and that which strengthens and maintains Avidyā (thereby adding to our afflictions) is Adharma.

Commendable virtuous practices enjoined by all creeds, if scrutinised, will be found to be opposed to Avidyā and include (1) devotion to God or to a great soul, (2) redressing others' distress, (3) self-restraint, (4) eschewing passions like anger, attachment etc. Worship brings about calmness of mind. Calmness means getting rid of the fluctuations, *i.e.* weakening the effect of Rajas. This leads to turning inward and gradually cutting off all connections with the phenomenal world for realisation of Self. Constant meditation on God as a repository of all virtues also enables one to imbibe those divine qualities. Relieving others' distress can be brought about by charity, voluntary service, etc. These proceed from self-abnegation and elimination of attachment to wealth and are thus contrary to Avidyā. Anger, attachment, etc. are constituents of Avidyā, and eschewing them amounts to an anti-Avidyā act. So also is self-restraint as it means severing connections with the external world. Thus anti-Avidyā is the one common trait in all acts of Parama Dharma. Manu, the ancient law giver, has thus enumerated the ten fundamental acts of merit : contentment, forgiveness, self-restraint (practice of non-injury by body, mind and speech, is the principal restraint), non-covetousness, cleanliness (physical and mental), subjugation of all organs, clear intellect, Vidyā (self-knowledge),



truthfulness and absence of anger. He who possesses these qualities is said to be established in Dharma and is always happy. But one who is advancing on the path of Dharma, *i.e.* engaged in observing the practices with a view to imbibing them is not happy in all respects. Devotion to God does not find a place in the list probably because Manu considered it as the best means to imbibe all the virtues, or, it may have been included in Vidyā.

Yama, Niyama, compassion and charity have also been designated as acts of merit. Going through the list of Yama and Niyama as given in Yoga-sūtras II.30 and II.32, it is apparent that all of them together with kindness and charity are opposite to Avidyā and lead to one's happiness here and hereafter. Their opposites strengthen and support Avidyā and result in misery and sorrow.

Practices like austerity, meditation on God, non-injury, amity, etc. do not require any external materials for their observance and they do not inflict any harm on others. They are white acts and their outcome is unmixed happiness. Acts like ritual sacrifices, in which doing harm to others is inevitable, produce pleasure mixed with pain. The elements of restraint, charity, etc. in ritual sacrifices constitute Dharma.

According to the Śāstras performance of certain ordinary commonplace acts is supposed to yield exceptional results. For instance, it is stated that if an individual takes a dip at a particular place of pilgrimage he is not reborn. These cannot obviously be true, for they are contrary to the law of cause and effect and in this particular instance it goes against the basic teachings of the Upaniṣads. Some seek to justify them by saying that the law of cause and effect is subservient to the will of God, who is the ultimate dispenser. The correct attitude should be not to take them literally but only as exaggerated eulogies.

Samprajñāta and Asamprajñāta Yogas and all the practices that are conducive to their attainment are neither white nor black. Their performance yields the highest result, *viz.* permanent peace (*i.e.* cessation of all mental fluctuations for all time to come) and for this reason they are called the acme of virtue.

Latencies of the first three kinds of Karma incite our organs and activate them, but latency of Karma of the Yogins, which is neither white nor black, brings about cessation of all activities of the mind and external organs. As explained under Yoga-sūtras I.1 and I.2, Yoga is of two kinds: Samprajñāta and Asamprajñāta. Ordinarily the mind is distraught or stupefied or restless. But if one constantly practises the habit of recollecting one and the same subject, the mind develops the power of remaining fully occupied with it. Such fixity of mind is the state of one-pointedness. The cognition



of the principles or Tattvas by direct perception or inference attained in a fluctuating mind, does not last for long owing to the inherently distracting nature of the mind. So long as that disposition remains intact the individual once behaves wisely in an enlightened manner, at other times he acts differently like a person with false cognition. But the wisdom attained by a person with a one-pointed mind remains manifest as long as he wishes it to be so. For in that state the mind acquires the habit of ever remaining fixed on the thing it wants to cognise. Realisation of the Tattvas by the one-pointed mind in which recollection of them has been established is called Samprajñāta-yoga. That Prajñā, which culminates in discriminative knowledge, destroys the latencies of all afflictive Karma in the following manner. Suppose an individual has latency of anger hidden in his mind. Though ordinarily he may realise that anger is a thing to be discarded, yet at times its latency results in emotions of anger. If, however, he cognises in a one-pointed state of mind that anger is fit to be discarded, then that cognition remains permanently ingrained in his mind. That is, if there be any cause of anger, that cognition being immediately recollected will not allow the emotion of anger to be roused. And if that emotion can never become manifest, then it must be admitted that its latency has been destroyed by true knowledge. In this way all evil and harmful latencies are destroyed by Samprajñāta-yoga.

Since sleep is a Tāmāsa manifestation of the mind, it makes one oblivious of one's own Self. A Yogin, established in Samprajñāta-Yoga, is therefore above both (dreamless) sleep and dream (which is a kind of involuntary thinking). The body, however, needs some rest. This is provided by keeping the body at rest and the mind engaged continuously on recollection of Self. It is said that Lord Bhudda used to take rest in this manner for an hour or so. And if they so wish, Yogins can remain without sleep for days together in the state of Nirodha-samādhi.

When all latencies, even those of Samprajñāta-yoga, are destroyed by discriminative enlightenment (Viveka-khyāti) and when by supreme detachment the Yogin does not want cognition of even the pure I-sense to remain, mutation is completely stopped by the cessation of all modifications. That is called Asamprajñāta-yoga. Then the mind merges into the unmanifest and liberation is attained. In the mind wherein the arrested state is firmly established, even the latencies of the Karma which is being done cannot fructify, not to speak of accumulated latencies of previous Karma. As a wheel set in motion keeps on rotating for some time out of its own inertia, so also the Karma of such a person having started fructifying, gradually becomes attenuated and then vanishes for ever.



## Fructification Of Karma—Internal And External Factors

We have so far dealt with the subject of Karma primarily from the point of activities performed by the living being, why and how he acts under the impulse of his past latencies and by exercising his own free will, and how he is affected by their consequences. These are the natural fruits of his Karma. At the root of almost all acts, however, there are both intrinsic and external factors. Activities of living beings may be caused by favourable or unfavourable external events and the environment; and the feelings of pleasure and pain that are experienced as their consequence are called fruits of Karma caused by external factors. Fruits of Karma are therefore divided into the above two heads. This is explained with the help of the following illustration. Let us take the case of an individual becoming angry. Manifestation of the emotion of anger in accordance with pervious latency is a natural fruit of his Karma. Being angry he hurts another person. That is also a natural fruit of Karma. But the reaction he meets with from the person whom he hurts (who may abuse him, beat him up, or even kill him or simply let him go) is an example of consequence of Karma caused by an external factor. It is not a direct fruit of the individual's Karma and is beyond his control. Consequences arising out of the application of social rules and statutory regulations are examples of this type of fruits of Karma. Social rules and penal laws vary from country to country and from age to age. For instance, an acts of stealing may be punishable by imprisonment, cutting off the hands of the thief, etc.

Following the rule of cause and effect, three consequences (*viz.* birth, span of life and experience of pleasure and pain) are produced by our Karmāśaya. They are the real and distinct fruits of Karma. It has been shown earlier that external factors activate some of our bodily organs and produce certain results. In some cases the effects caused by the efforts of our organs are influenced and modified by external factors. But the view that all external phenomena are caused by our own Karma and they occur only to enable us to enjoy or suffer their good or bad effects is contrary to the doctrine of Karma. Such a view has no rational basis.

Fruits of Karma caused by external factors are not fully within our control. Feelings of pleasure and pain are cognised by one's 'I'. One part of the 'I' stands for the inner instruments of reception (the mind, mutative ego, pure I-sense) taken collectively and the other part is the body. It is because of the dual charecter of the 'I' that we use expressions like, 'I am fat' or 'I am lean' on the one hand, and 'I have a feeling of attachment', 'I am peaceful', 'I am restless', on the other.



The mind in association with appropriate latencies is the root cause of the body. But the body is physically made of the five gross elements. For this reason, just as the mind can control the body, so also its material constituents, the five gross elements, have the power to control and modify it. And because of the existence of the 'I am the body' feeling, external factors, viz. the gross elements acting on the body, influence the mind as well. Since the external factors cannot be entirely controlled or modified by an individual, their results are unpredictable.

From the standpoint of an individual's latencies, such consequences are irregular in as much as they are not the natural fruition of Karma. External factors that produce the consequences, however, follow their own law of cause and effect. To cite an example, soil having been washed away from the side of a hillock, a boulder becomes loose and topples down. This is clearly in terms of the laws of nature. A certain person may happen to be underneath the toppling boulder and get knocked down by it. From the point of his latencies, this effect is abnormal. As a result of the accident, he may die or lie bedridden for the rest of his life and prolonged sickness may gradually change his disposition. Chronic, incurable diseases may similarly produce such effects. Effects brought about by external factors are therefore abnormal and irregular.

Sufferings caused by ailments are to a large extent beyond our control. If an individual suffers for not observing the rules of health, his suffering is his own doing. But there are certain ailments which are caused by external factors over which we have no control. Persons leading a pious life may also suffer such ailments. All bodies are prone to disease and decay ; assumption of a mundane body and its continued maintenance is the effect of the affliction called *Asmitā*. One who has invested himself with a mundane body cannot claim immunity from them, even if one practises virtues like non-injury, truthfulness etc. But a virtuous man with a *Sāttvika* bent of mind will not be perturbed like the common man.

In order that we may not be unduly disturbed by external factors, we deliberately take certain well thought out measures which are also Karma of the precautionary type. By that, effects caused by external factors may, to some extent, be regulated. Most of us do take some such precautionary measures.

A storm in the sea is not caused by an individual's Karma but the decision to sail or not to sail in such storm lies with him alone. Similarly, the desire to assume the mundane body and to experience concomitant feelings of pleasure and pain undergoing, the cycle of births in a world in which almost everything is left to chance, is the result of our own Karma.



From this standpoint it may be said that all our internal and external experiences follow directly or indirectly from our own acts and permanent deliverance from them can also be attained by efforts of our own. That effort is nothing but the practice of Yoga accompanied by a strong *Puruṣakāra* or free will.

### Application Of The Rules Of Karma

Much, however, remains to be said about the application of the rules mentioned before. A popular conception of fruition of Karma is : 'As we sow, so we reap.' That is, if an individual commits theft, murder, etc. these recoil on him in the same form. The natural fruition of Karma is , however, not so straightforward. This can be apprehended if we examine each of the virtuous and sinful acts enumerated before.

Let us first take up *Ahiṃsā* (non-injury) and its opposite. Non-injury means not to hurt any living being. By simply not hurting others one does not perform any act as such, one merely refrains from the particular type of act that causes injury to others. Feelings like amity, compassion, non-anger, etc. lie at the root of the practice of non-injury. Latencies of those feelings in the person who practises amity will accumulate and in the long run bring him happiness by inducing reciprocal feelings in others.

One's antecedent Karma is not the only factor responsible for one's being wronged, met with violence or killed. The pigeon often falls a prey to the hawk. This does not mean that the pigeon has committed an act of killing in its previous life. Its weakness and inability to defend itself account for its being overpowered by the hawk. To cite another example, a burglary is committed in the house of a particular person ; from this it does not follow that he committed a similar act of dacoity in his previous life. Amassing of wealth, inadequate security measures etc. are the main reasons for its occurrence. Most cases of theft occur because of negligence. Many so called well meaning persons suffer insult and ill treatment because they cannot properly defend themselves.

Lord Buddha observed : 'Those who are shameless, dare-devil, arrogant, roguish and who declaim the good qualities in others live in comfort, while modest, non-attached and wise persons suffer.' How is it that sinners live in comfort and the good and the pious suffer ? In order to understand the significance of the above statement it will be necessary to have a clear idea of the following concepts.

Besides the specific acts of piety constituting it, Dharma in its broad sense includes knowledge, power and detachment. Adharma similarly includes false cognition, lack of power and attachment. Knowledge means



right cognition of true things and principles. Power means adequate strength to attain one's desired object. Renunciation implies non-attachment. It is clearly seen that happiness results from these qualities. But all of them are not present at the same time in all persons. For instance, the burglar has adequate physical strength and proper knowledge of the art of stealing. If, on the other hand, lack of power in the form of inadequate physical strength and false cognition in the form of unwariness exist in the householder, he is easily over powered by the burglar. A person attains his objective in those directions in which his powers are excellently developed. Some person may have mental strength but may lack physical power. This explains why all persons are not happy in all respects.

It has been explained before that owing to the effects of Karma caused by external factors, persons treading the path of virtue (but not as yet established in it ) suffer in many cases while others engaged in sinful acts appear to be happy. How then do we justify the well known saying 'Dharma triumphs over everything ? 'It is like this. Triumph of Dharmas implies its triumph in the psychic sense, *i.e.* triumph over false cognition or Avidyā, which lies at the root of all miseries. From the material standpoint, however, this may mean failure in many respects. For instance, it is not possible for a man treading the path of virtue to triumph over his enemy by killing him in the battlefield. He may also be deprived by others of an inherited kingdom. A person established in virtue will, however, remain unperturbed at such a turn of events. To acquire wealth and power or to lord over others is against his ideal. His aim is to renounce all wealth and worldly power. In the eyes of common people he may appear as a failure but in fact he will remain invincible. Victory means depriving the opponent of his desired object. In this case, his desired object is renunciation and nobody can deprive him of it.

If an individual can combine qualities such as sufficient knowledge, power, devotion to duty, courage, etc. with a desire for enjoyment, hankering after fame and some amount of selfishness, he is likely to win success in the material world and enjoy pleasure for some time. It is not possible to achieve that kind of success by means of unalloyed white (virtuous) acts. But such acts help the individual in eradicating the root cause of all miseries, the consequence of which is permanent elimination of all sorrow. That is the *summum bonum* of like for everybody, be he virtuous or vicious. And this proves that Dharma ultimately triumphs.



## ALLIED TOPICS D

### VIGIL OVER ONESELF\*

The first and the greatest obstacle faced by the Sādhaka (devotee) as he tries to quieten the mind is Pramāda or inadvertence. The second is inability to discipline his senses, or in other words, failure to observe Pratyāhāra (restraining one's sense-organs). Once inadvertence is brought under control one need not worry about Pratyāhāra, which follows in due course. Drifting rudderless in the current of wild thoughts is the essence of Pramāda. Our thinking process is triggered by volition and imagination related to some past or future event. To nullify Pramāda, the distracting stream of endless thoughts has to be gradually replaced by practising Smṛti (recollection) on the object of aspiration.

Practice of self-watch is necessary for progress in Smṛti. Keeping vigil over one's body and mind — Samprajanya in Buddhists' parlance — is a special effort of the mind to keep one's thinking confined, carefully and strictly, to the desired objective. The Upaniṣad says, 'One who keeps such vigil is always clean (in both body and mind)'. Also, 'when the mind has been purified, Smṛti (on the desired object) becomes firm.' The message in both is to keep up one's effort and remain watchful to maintain the purity and sanctity of mind. Once the mind is purified (by keeping clear of wicked and irrelevant thoughts) Smṛti gets established and with it comes liberation from all bondages of nescience. Essentially the practice consists in remaining careful and checking time and again so that the mind does not deviate from the desired Smṛti. Continuing the practice in this manner, a time comes when the desired thought stays put in the mind without any further effort. Then the Smṛti is said to be established within (Smṛti-upasthāna). Smṛti, awareness of a previous cognition, is one of the cognised modifications of mind. Watchfulness or Samprajanya is an effort of the mind, which brings about Smṛti-upasthāna or constant awareness (without break) of the desired object.

Śaṅkarāchārya says in Yogatārāvalī that to break up the continuous stream of conations one has to put in a lot of effort and simultaneously

\* Translated by Adinath Chatterjee



keep careful watch on the mind. He further adds that to uproot volitions, one has to look at the affairs of the world dispassionately as an outsider and keep careful watch on one's mind at the same time. Continuous watchfulness makes it ultimately possible to hold on to the desired Smṛti automatically without conscious voluntary effort — that is the state of Smṛti-upasthāna (establishment of recollection). Effort in the form of watchfulness (trying to keep the mind focussed on the desired objective) culminates in maintaining it easily as Smṛti. That is the difference between watchfulness and Smṛti — the former requires active effort of the mind while the latter is passive, recollecting effortlessly.

For the beginner, the easy way to start practising watchfulness would be : Pay proper attention as to how your mind and body are situated. For the body you have to have the inner feeling of its state of existence. The mind has to eschew all thoughts of the past and the future, and confine itself to what is happening right now, taking special care that no undesirable thought creeps in unnoticed. All this is in general terms. Specific measures to adopt and how to implement them depend on individual preferences and convenience. For example, some prefer to do the exercise when walking, by keeping continuous track of all bodily actions, that too with the awareness that physical actions involved are being monitored by the mind. This is an example of watchfulness related to external objects and one's own body. Similar watch may be maintained on what all are being received by our sense-organs and on thoughts arising in the mind. This will be an example of vigil over internal objects and the organs of reception. With continued practice, it leads to a state of mind free of conations as these invariably start with events of the past or the future.

When the Sādhaka has been able to render his mind somewhat free from conations then that silent vacant mind will be the object on which to focus his watchful gaze. He should be aware of the gradual receding of volitions. This would be the first stage of watchfulness on the state of one's mind. As the Sādhaka makes progress in Yoga, he would at one stage realise the knowing self or I-sense. Then his watchfulness should be made to focus upon the newly realised principle so that he is able to hold it firmly in his Smṛti. As and when he makes further progress in Yoga and attains realisation of the higher principles, the realisation and Smṛti on it should be made firm through the same process of continuous watchfulness. These would be the higher stages of watchfulness on the state of one's mind.

Perfect tranquillity of mind is attainable only after firm realisation of internal principles like pure I-sense and then withdrawing the mind from



sensory objects before sitting down for meditation. Pratyāhāra or shutting out external objects is possible by people with some innate powers or through special effort (as in Hatha Yoga) without achieving tranquillity of mind. But that may give rise to two problems — the unbridled mind may continue to dwell on external objects as it does in dreams or it may lie still in a stupor-like state, bereft of any thought of self. Both are impediments to attaining the desired tranquillity. The right way, as mentioned above, lies through practice of Smṛti on Sāṃkhya principles with necessary support from Śraddhā (reverential faith) and Vīrya (enthusiasm).

In brief, the points to remember are :

1. If the mind refuses to keep still (occupied only with the object of contemplation) let it move over different objects from time to time. (But as desired and directed by the Sādhaka, not haphazardly.) For example, in internal apprehension the point of cognition can shift from head to foot, for external objects it can shift from incoming sound to touch of breeze. The only restriction is that the object must be something here and now, events of the past or the future are to be avoided. Those who have had some Yogic experiences may focus the mind, from time to time, on the speech-centre, or I-sense, or a specific part of the mind where cognition is taking place, by performing Japa with the mind directed to that particular location. One should, however, bear in mind that it is best to practise recollection (Samprajanya) on one object.
2. Special care is needed to detect inadvertence and once a slip is detected one should resolve that it must not happen again. Volitions like 'I shall be keeping track of what is happening' are allowed in this practice. Only volitions relating to past or future events have to be eschewed. Another point to note : Be watchful to see if and how alien thoughts (that is, thoughts not related to the desired objective) creep into the mind.
3. When the object under vigilance has moved up to the level of pure I-sense, the observer and the observation seem to coincide. Then, both knowledge of self and recollection of that knowledge become continuous and simultaneous.
4. Self can be apprehended at two levels. First is I-sense pertaining to the body and then sense of self beyond the body. I-sense related to the body is the inner perception of the vital nerves



extending from the heart to the brain, where the corporeal ego is located. After realising I-sense one can make out that there is a pure I-sense beyond it, which is the end point of awareness and the state of the Lord of the universe. The Sādhaka who succeeds in apprehending both the egos, that is I-sense and pure I-sense, should raise the lower ego (pertaining to the body) to the higher level, merge it with pure I-sense, and know that he is one with Brahman. When with practice the apprehension becomes clearer and the grasp on it more firm, this should be treated as the object on which to maintain vigil. Watchfulness will make the apprehension a permanent feature of the mind. The helpful volition at this stage is, 'Let the tranquil state of pure I-sense, equivalent to that of the Lord of the universe, be not disturbed by any distractive thought or action arising from latencies of past actions'. Watchfulness with such resolution will help extend the duration of stay in that state. That is also the best way to eradicate one's afflictive latencies which stand in the way of the acme of knowledge.

The Sādhaka has to bear in mind : 'I am the pure I-sense, like the Lord of the universe; I shall stay there, away from all afflictive elements'. Additional and utmost vigilance is called for, as one does, while crossing a dense forest, on coming across a patch known to be infested with man-eaters.



## ALLIED TOPICS E

### REALISATION OF PURE I-SENSE\*

Three different manifestations of pure I-sense are encountered as the Sādhaka (adept, devotee) approaches it. These are effulgence, spontaneous unstruck sound and pinpointing of ego in one's heart or head. Experience of effulgence brings in a feeling of spaciousness while the spontaneous unstruck sound gives one a feeling of continuing in time. The last named manifestation brings a sense of existing at just one central point. Although one or more of these manifestations are associated with realisation of pure I-sense, one must not mistake the former for the real thing.

Effulgence yields the twin experiences of all-pervasiveness and a feeling of opening out with no barrier. Experience of sound without any external cause leads to fading out of the sense of space, only the ticking of time remains. When the awareness gets concentrated to a vital point in the body of the Sādhaka, a feeling of bliss ensues but it yields an inkling of a state beyond form or sound. The Sādhaka must not be overwhelmed by these supernormal experiences and remember that none of these are indicative of the real nature of pure I-sense. He has to keep his wit about him and continue to discern very carefully weeding out the non-essentials to proceed towards pure I-sense which is another name for his own awareness. The path is far from easy and the progress is at an infinitesimally slow pace. The Sādhaka must not lose patience but persevere over and over again. He will have to make do with cogent anticipatory conception (Abhikalpanā) as his only pathfinder on this difficult quest.

The initial effort should be directed to achieve one-pointedness of mind. The way to do it is to put a break on the near continuous stream of aimless unuttered words passing through the mind. And once you succeed in doing so, the next step will be to keep on watching your silent tranquil mind. That would be elevating the mind to the state of habitual one-pointedness.

Latencies of past actions, which have accumulated in previous births

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\* Translated by Adinath Chatterjee



from time immemorial, will remain and cannot be annihilated at this stage. By watching carefully, you can yourself see how these fructify into thoughts (both idle imaginations and volitions) of past and future, tinged with attachment, aversion and stupor. If the subliminal impressions are prevented from fructifying by not allowing idle unuttered words to disturb the still mind, their roots will wither. As the mind gets more sharply tuned towards one-pointedness, it will strengthen your capacity to stay in that state and a clearer picture of pure I-sense will emerge. From now on your guideline will be to hold on to that image to the exclusion of other disturbing elements. In fact, both are equally important — stopping aimless internal chatter and holding on to the emerging presence of your own awareness. These will veer the boat round from endless trips to nowhere at the behest of past latencies.

I drift away from my own inner self when I indulge in wild imaginations (in spite of self-imposed resolve not to do so). So it may appear logical to think that such aberrations could be avoided if only I could get hold of my erring self. But it is not possible to do so because when I am out to catch my negligent self I am already watchful and unmindfulness just vanishes when one is alert. Only in retrospect do I know what I did or thought when I was unmindful. To get out of the impasse, one has to utilise one's *Vīrya* (enthusiasm) for more effective self-watch with a firm resolve, 'I shall never again entertain such thoughts and shall hold on to my self-possession'. When you leave everything aside and make that your life's mission, then your goal of *Śānti* (cessation of all pain for all time to come) will surely be within striking distance.

One has to realise through introspection (not merely know about it but experience it) the role of the Seer within as a non-involved witness to all that is happening by way of action or knowledge. For example, when you hear or see something the perceptual sequence will have to be traced right up to the absolute Knower, for without Him there can be no cognition. Similarly, for any activity of our organs of action. First the mind comes to know of something. That knowledge may generate volition or desire in which case an impulse or direction from the mind goes to the particular organ of action as *Kṛti* or physical conation. Only then is physical action of the body initiated. All the steps need to be apprehended. And through practice it should be possible to do so for every action of the body. This, in effect, is the fire of knowledge, which destroys Karma (and its latencies). There is an element of delusion in Karma, which makes it appear all-



important. Usurping the role of the Seer as it were, so that people becomes oblivious of their real selves. Making a habit of observing the inner sequence behind every action can progressively reduce that delusion. Once the adept gets a first-hand knowledge of the Seer, the practice becomes superfluous. However, it is still helpful as it removes the obstacles in the way of realising the Seer firmly. In that stage the practice of watching one's breath (*i.e.* the physical actions behind the process of breathing) enables the mind maintain the Seer in focus continuously.

In the Prāṇāyāma, the ego (disentangled from the body) gets centred at the core of the heart. It is required to shift the centre of contemplation to pure I-sense and continue to hold it there. For progress towards the goal of pure I-sense the sense of ego has to be continually purified and the way to do it is by remaining ever alert to watch constantly what one's mind and body are doing. Such introspection also tones up one's Smṛti (recollection) and elevates it to the desired level of one-pointedness.

According to the Vedas and other scriptures, the highest goal in life is the realisation of the eternal, unchanging, and infinite Soul, the Brahman. The Upanishads and Śāṅkhya are in complete agreement on this point (see Yoga-sūtra 1.2.12). They also agree that for bringing the universe into existence two things are necessary — the will of a supreme Being and Prakṛti, the fundamental constituent of matter. The supreme Being is called



## ALLIED TOPICS F

### CONCEPT OF ĪŚVARA IN SĀMĀKHYA PHILOSOPHY\*

According to the ancient Indian sages, all that exist, have ever existed and will be in existence, are made up of two basic principles — the Seer *Puruṣa* and the knowable *Prakṛti*. These two principles were not created by anyone and all existence in eternity is a combination of these. What we feel and experience as our own 'selves' were also not created by anyone and have existed since eternity.

The source of all our knowledge is learning from others or logical inference. Any instruction or inference leads to a definite concept in mind. The concept of Īśvara is also based upon instructions (scriptural or otherwise) or inferences. To hold on to a conclusion based on wrong premises is termed a belief. If you ask theists why He exists, many would start by advancing reasons but eventually when reasoning fails, they end up with 'Because I believe in this' or 'Because I have faith in Him'. As all concepts are based upon previous knowledge, the concept of Īśvara is also founded on our previous knowledge and experience. Hence even those who do not go so far as to attribute Him with a body of flesh and blood, ascribe Him with human qualities like mind and intellect. Thus simultaneously with attributes like indescribable, unknowable etc., people fall back on anthropogenic associations of mind, intelligence etc. to describe Him *e.g.* 'He who knows everything', 'He who can make things happen by merely wishing it'. Philosophers have shown that in the ultimate analysis, mind, intelligence etc. are made up of the Seer (Knower or *Puruṣa*) and the seen (knowable or *Prakṛti*). Therefore when Īśvara is conceived of, based on blind faith or logical inference, it must be established on nothing else but these two cardinal principles.

According to the Vedas and other scriptures, the highest goal in life is realisation of the aforesaid *Puruṣa* or the supreme Soul. The Upaniṣads and Sāṃkhya are in complete agreement on this point [vide *Yoga-sūtra* I.25(2)]. They also agree that for bringing the universe into existence two things are necessary — the will of a supreme Being and *Prakṛti*, the fundamental constituent of matter. This supreme Being is called

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\* Translated by Asoke Prasun Chattopadhyay



Hiranyagarbha in the Vedas. Ṛgveda describes Him as omnipotent and omniscient. So do the Upaniṣads (Muṇḍaka, Aitareya etc.). This Hiranyagarbha or Brahman or the Immutable One is the originator (not creator as is commonly understood) and Lord of the universe according to the Vedas, the Purāṇas etc. Sāṃkhya is in complete agreement with this as is borne out by two Sāṃkhya-sūtras : 'His knowledge and authority are all-embracing' and 'Such an Īśvara is admissible'. In line with Ṛgveda, Hiranyagarbha or the Saguna Īśvara is termed Janya-Īśvara (Īśvara for creation) in Sāṃkhya. The scriptures also agree as to the reason behind His existence viz. in the previous creation He was established in omniscience, omnipotence, virtue and renunciation, latent impressions of which led to His assumption as the Lord of the present creation. He attained the Lordship of the universe by His mastery over the universe (the constituent categories). The creation is sustained by His sense of Īśvara-hood. This seems the only cogent explanation of why He created the universe. This will be elaborated later.

Hiranyagarbha has been called by various other names in the Vedas such as Brahma, the immutable Ātman etc. The term Īśvara is of later origin and appears only in Śvetāśvatara, the more recent of the Upaniṣads. Hiranyagarbha has been described as a Being with a surfeit of Sāttvika attributes. He is, however, not liberated. He awaits liberation through discriminative enlightenment, which would mark the end of His creation. Although we say He is yet to attain the ultimate goal *i.e.* liberation, we cannot even conceive of His greatness, for whatever mental concept we can possibly have of Īśvara would fall far short of His greatness.

Apart from Saguna Īśvara the concept of an eternally liberated Nirguna Īśvara fits in with the tenets of Sāṃkhya-yoga philosophy. The term Nirguna is used in two different connotations : (i) as beyond the sway of the three Guṇas in the form of pleasure, pain and delusion. Every liberated individual is Nirguna in this sense, and (ii) as Consciousness-in-itself; not having any trace of the three Guṇas; this will be explained later. These assertions are supported by the ancient scriptures, which do not mention any Īśvara vs. non-Īśvara distinction<sup>1</sup>. The word Brahman was then used

1. Those who equate atheist (Nāstika) with non-believer in Īśvara are mistaken. The scriptures provide only two meanings of Nāstika covering (a) those who like Chārvāka believe that there is no life after death, and (b) those who do not acknowledge the authority of the Vedas, *e.g.* the Jains, the Christians etc. even though they may believe in an after-life.

In today's parlance, scriptures devoted to realisation of Nirguna Brahma or Puruṣa and those prescribing worship of Vāyu (air), Agni (fire) and Sūrya (sun) would be deemed atheistic. But in the ancient classification, all the six schools of Indian philosophy are called theistic while Jainism, though it subscribes to after-life and Devas are called atheistic. Both Saguna and Nirguna Īśvaras have their rightful place in Sāṃkhya-yoga philosophy.



to denote the root cause of creation and devotees of Brahman were Brahmovādins. Sāṃkhyas were called Śānta-brahmovādins as they posited Śānta-brahma (*i.e.* Nirguṇa Brahman or Ātman in the state of quiescence) as the ultimate goal. Nirguṇa Ātman is the eternal Brahman as explained in Yoga-bhāṣya (IV. 22). Later on a lot of confusion was created by some Pundits and Sādhakas who failed to differentiate between Īśvara the creator, eternally liberated Īśvara and pure Ātman or absolute Consciousness, and considered all three as one and the same.

Śaṅkarācārya in his commentaries on the Upaniṣads mentioned four different Brahmanas, *e.g.* (i) Puruṣa without attributes, (ii) Īśvara with eternal Sāttvika attributes, (iii) Akṣara Brahman (the immutable root cause) and (iv) the all-pervasive omnipresent Brahman. Yet he remained shy when it came to clear delineation of these terms and their relationships with each other. However, one can surmise that his philosophy being monistic, the terms must be referring to the same Entity. Such a hypothesis, where a single liberated Being has been creating worlds of sense-experience and dictating fates of millions of life forms, is at variance with the spirit of the scriptures and the fallacy was pointed out by the later exponents of Sāṃkhya. This is evinced by some well-known Śloka of Sāṃkhya-sūtras which raise a few relevant queries : Is the Creator of the universe liberated or not? If He is liberated, He cannot have knowledge, will, efforts etc. (required for the creation of the universe since His mind has already been arrested). Therefore to attribute creation, maintenance and destruction of the universe to Him would be the worst kind of oxymoron, verging on absurdity. On the other hand, if He is not liberated, He cannot be having the highest Sāttvika attribute of omnipotence for ever.

The root cause of the universe are the two eternal entities, Puruṣa and Prakṛti. A Being with supreme attributes can fabricate a universe with existing ingredients because of His mastery over Prakṛti, but He cannot create new objects from nothing. The ancient Indian scriptures assert the above. Ṛgveda says that Hiranyagarbha was there before the creation of the universe. Hiranyagarbha literally means One whose inner self is radiant *i.e.* filled with pure I-sense. In the previous creation He became established in Samādhi on His pure I-sense. Because of that He became Lord of the present creation as soon as He came into being. Sāṃkhya-sūtra states very clearly that Sāṃkhya is opposed to the fallacious concept of a single liberated person playing with creation and destruction of worlds for eternity.

An eternally liberated Īśvara, unconcerned with affairs of the world,



fits in with both Sāṃkhya and Yoga texts. Such a concept follows in fact as a corollary to the Sāṃkhya system. Some so called authorities who try to drive a wedge between Yoga and Sāṃkhya by branding them as Sāṃkhya with and without Īśvara are called fools in the Gīta (5.4). Some single out the Sāṃkhya aphorism 'Īśvarāsiddheḥ' and quote it out of context to claim that the Sāṃkhya system is devoid of the concept of Īśvara. For a correct assessment it must be read along with the two Sāṃkhya-sūtras quoted earlier. If indeed it were otherwise, all the ten ancient authoritative Upaniṣads would also be classified as non-Īśvara texts because like Sāṃkhya, they posit Puruṣa or pure Ātman as the ultimate goal, and not Īśvara. It has already been stated that all entities, from the smallest to the largest, that man has ever conceived or can conceive of, is made up of two fundamental principles, Prakṛti and Puruṣa. In the case of Īśvara, one has to conceive of His I-sense, knowledge, ability to act etc. as derivatives of the Seer Puruṣa and the knowable Prakṛti.

That Īśvara created us and is taking care of our mundane requirements is an infantile notion, which does not generate a proper feeling of reverence for Him. Indeed, how can one do so, eking out a life of misery in this world full of suffering? Sāṃkhya-yogins believe that Īśvara cannot be held responsible for bringing living beings into this miserable world. On the contrary, they can be liberated from the three-fold misery<sup>1</sup> by meditating on Him. And only such an Īśvara can be the object of our unstinted veneration.

We now come to our relationship with Hiranyagarbha. When He appeared with His latent impressions of supreme Lordship, His mastery over Prakṛti made the external world manifest. Minds of lesser beings who found the framework of the universe congenial, could then be manifest with their respective baskets of latent impressions. Only a mind can act on another mind. It is the mind of Īśvara (Hiranyagarbha) acting on our minds, which causes us to experience this worldly illusion. Though the world is primarily made of mind-stuff, because of this illusion we perceive it as earth, water, etc.

The aforesaid viewpoint of Sāṃkhya provides a coherent explanation of the Śloka in Gīta (18.61) which literally says that all our actions are controlled by Īśvara dwelling in our hearts. If anyone interprets it to say

1. Three kinds of misery are — Ādhyātmika (arising from within oneself), Ādhibhautika (caused by a living being, animal or man) and Ādhidaivika (resulting from unforeseen external causes like earthquake or draught).



that Īśvara is responsible for all our actions, guiding us by hand, as it were, to commit acts of piety and sin — that would be irrational and groundless. Scriptural advice, one must remember, is of two types — pertaining to theory and pertaining to practice. Practical advice and psalms for spiritual upliftment are usually worded loosely and hence may not accord with theoretical advice. Basic theoretical interpretation of the Śloka from Gīta is given here. For practice, the devotee has to contemplate Īśvara lying dormant in the core of his heart and strive to rouse that inherent divinity, suppressing at the same time the sense of ego in all his actions. That facilitates his advance along the path of peace. Like the farmer who tills the plot allotted by the state as he wishes and reaps as he has sown, we are in this world whose very existence depends on the will of Lord Hiranyagarbha. We are free like Him to seek either worldly pleasure (Bhoga) or liberation (Apavarga) according to our individual predilections and suffer the results accordingly following natural laws. Īśvara remains unconcerned. To think otherwise, that Īśvara is involved in each action, each petty selfishness and dispute, is juvenile, displaying a lack of understanding of His infinite greatness and ignorance of the doctrine of Karma, which is the basis of the philosophies of the R̥sis and Buddhists.

The deeper we go into the problem the less we feel the need to have a Prime Mover behind what is happening around us. We discover that everything follows some law — manifestation of the universe by the Divine Will is also nothing but a natural law. Having discovered all the laws right up to the root cause of the universe, Sāṃkhyas view it as merely a sequence of cause and effect. They are thus free from the necessity of attributing an arbitrary Divine Will which most people do out of ignorance when they come across a phenomenon which they cannot otherwise explain. Gīta (5.14) holds the same view when it says that in His scheme of creation He has not invested us with any special authority for action, nor has He created action or results thereof. These happen by their own nature<sup>1</sup>. Ordinary ignorant people ascribe even human shortcomings and vices like anger, revenge etc. to Īśvara. Some think that Īśvara has created the river for our benefit. But to those, who lost their lives in turbulent mountain streams which coalesced to form the river, it must have appeared as the handiwork of an evil spirit. Sāṃkhya-yogins conceive of the true nature of Īśvara through rational analysis — free from all blemish (free from

1. Modern science also admits of an all-pervasive Mind as the root cause of the universe. According to Sir Arthur Eddington, 'The idea of a universal Mind ... the stuff of the world is mind-stuff'. The conclusion is clear — the universal mind is indifferent to our well-being or otherwise.



even the least trace of Kleśa), omniscient and omnipotent — and then concentrate on Him, leaving all else aside, to attain salvation. The concept of Nirguṇa Īśvara (Īśvara beyond three Guṇas *i.e.* Īśvara without attributes) is a little difficult to comprehend and contemplate on. Hiranyagarbha, Lord of the universe, is easier to apprehend and more commonly worshipped by various names such as Brahmā, Viṣṇu, Śiva, God, etc.

Matsya (fish), Kūrma (turtle) and Varāha (boar) are among the ten incarnations of Lord Viṣṇu, according to the Purāṇas. Śruti (Śatapatha Brāhmaṇa, Taittirīya Saṁhitā and Nṛsimhatāpanī Upaniṣad) mentions Kūrma and Varāha incarnations as manifestations of Hiranyagarbha. Rāmāyaṇa and Liṅga Purāṇa describe Varāha as a manifestation of Brahmā. These diverse views can be reconciled if we remember that Hiranyagarbha of Śruti is the same as the holy trinity — Brahmā, Viṣṇu and Śiva — of the Purāṇas.

One must have a clear idea of creation and the Creator. The following summarises our views on this topic. The universe came into existence at a specific point of time. Even before its creation there were universes as this one, full of living beings and sensuous objects (Gīta 8.19). Objects are in a sense a form of knowledge. It has been demonstrated elsewhere that there is no inanimate object outside the mind.

For any experience of the external world we need an external stimulus on the mind which produces knowledge of sound or taste or light. This is borne out of our experience. Any stimulus on our mind is caused by a similar stimulus originating from another mind, which leads our mind to perceive sound, light, etc. That common denominator, the mind that acts on all our minds, is the mind of the Creator or Hiranyagarbha *i.e.* Saguṇa Brahma. How did He have the knowledge of sound, light, etc.? As the sensuous objects are in existence since eternity, He must have had the knowledge in the previous creation. Similarly, the Creator of the last creation in turn had His knowledge of light, sound, etc. from an earlier creation. The previously quoted Ślokas point to an agreement with the Vedas and the Upaniṣads on this thesis.

Hiranyagarbha has been referred to as Pūrvāsiddha or previously established in Yoga in Yoga-sūtra III.45. In the last creation he had practised meditation on 'I am Īśvara (omnipresent and omniscient like Him)' and ultimately became a Siddha (adept), as per Kullūka Bhatta in his commentary on Manusāṁhitā. How should one worship Hiranyagarbha? Hiranyagarbha being the Lord of this creation, His worship would be meditation on 'I



am in all presence and existence'. By such worship in the previous creation His mind became all-embracing, and the power to hold and control over all that is there in the universe became His. It follows that by the influence of His mind, minds of various beings (lesser gods, men and others) would have the ability to interact with the world around them. This would lead to assumption of their bodies which, in turn, would depend on their own latent impressions. Thus the 'creation' of Hiranyagarbha is in accordance with natural laws based on His own latent impressions and not for serving any special purpose.

In the sequence of creations, *i.e.* successive universes, going back to time immemorial, the evolution of the present one as given in the scriptures appears to be quite rational. Since Hiranyagarbha had a previous existence and came into being as the supreme Lord of the universe, the state of being Hiranyagarbha has to have a finite existence (or life) governed by the laws of Karma. In fact, whoever is established in Samādhi on pure I-sense and retains only the latent impressions of omnipresence and all-pervasiveness, is born after the dissolution of the existing creation on to the next one with that latent knowledge. Latent impressions or knowledge implies a mind which cannot exist without the support of an individual corporeal existence. Thus Hiranyagarbha must also have a corpora or body. However, since He does not have the latent impression of material existence, His body is not material. He cannot even have an astral shape, as lesser gods possess. To support His pure I-sense, He has to have an all-pervading, all-permeating existence, which in turn must have the organs (Indriyas) of all-seeing, all-hearing types, unlike the finite senses in lesser beings. His existence must also have the life force (Prāṇas) needed for omnipresence and Lordship over all. Such is the state of Saguṇa Brahma (Īśvara with attributes). In Nīlakaṇṭha's commentary on the Mahābhārata the Sāṃkhya view is clearly stated thus: The infinite universe is primarily expressed from His knowledge of 'I pervade everything', and omnipotence and omniscience derived from Yoga in His previous existence. His existence itself is pure I-sense. It is, however, not free from Karma. His Karma involves manifestation of the present creation.

Animate beings with latent impressions of previous corporeal existence possess innate potencies ready to occupy suitable bodies even when they remain unmanifest during the state of transition from dissolution of one creation to emergence of another. Only after the emergence of pure I-sense of Hiranyagarbha encompassing all existence, I-sense of other beings and seats thereof (*i.e.* their bodies) can appear under the influence of His mind.



Below the highest and subtlest state of Hiranyagarbha are Brahmaloṅka and other states. Beings make their appearance in a state or Loka appropriate to their latent impressions.

Vṛhadāraṇyaka Upaniṣad puts it clearly in this way, 'Brahman and the universe both existed previously. He (Hiranyagarbha) realised "I am Brahman" and so became Brahman in this creation. The same obtained for the gods, the Ṛṣis and human beings'. It confirms that the Demiurge has created the universe based on His divine latent impressions. And that allows other beings to assume corporeal existences and to continue with their actions, good or bad. Based on the doctrine of Karma, it leaves no room for awkward questions like 'Why did Īśvara create this universe?' In fact, He did not create the universe with any purpose. It came into existence from His latent impressions.

The course of creation may be understood from another viewpoint — through analysis of the evolution of an individual being. The first glimpse of the eternal reality (Dṛśya) by the Seer (Draṣṭa) produces the Sāttvika expression of just the sense of I *i.e.* pure I-sense. The action of Rajas leads to discontinuities of that feeling of pure 'I' and results in Ahaṁkāra. Ahaṁkāra (I-sense) generates latent impressions which get stored in Manas (mind). With accumulation of latent impressions of Ahaṁkāra, temporal structure of 'I' will be felt, such as 'I am existing for this period'. Spatial structure of 'I' will still be absent. Once mind (Manas) is formed, it is capable of harbouring desires and conceptualising sense experiences, which require external objects. Knowledge of external objects is derived through actions external to the senses. Such action cannot be anything but action of another mind. Unlike other minds, that mind has to have the power to act on individual minds and influence them with its thoughts. It is like the mind of a magician which influences the minds of others and induces them to experience as physical reality whatever he wishes. The great Magician (Saguṇa Brahma) is likewise influencing minds of all beings to show them the magic called the external world.

Advent of Hiranyagarbha was followed by those who had realised the Tanmātras in the previous creation. They became lords of the five Tanmātras which found expression because of their will. After them came those who had realised the five Bhūtas. They sort of put the finishing touches, making it possible for physical objects to appear. They also established the physical laws governing them. These gods were capable of assuming corporeal existence on their own. There were other lesser



beings, also capable of initiating their own existence, who revealed appropriate lower states of the universe. Still later, either through the will of some god, or by the triggering of an appropriate cause, physical life-forms came into being. The universe, which has thus come into being by the will or grace of Hiranyagarbha, shall cease to exist whenever He withdraws or reduces the aforesaid will to naught.

The Mahābhārata echoes this when it says that He is the cause at the time of creation and takes it all back at the time of destruction. This means that when He attains Kaivalya, the arrested state, His I-sense disappears and the universe with all its animate and inanimate objects dissolves in the causal substance and ceases to exist. From the Creator down to ordinary beings, all come into existence and carry on according to laws of Karma which everyone obeys. There may be infinite variations in the expression of latent potency leading to as many different spheres of action or habitats. Of these, Yogins who succeed in establishing identity with Brahman attain the ability to create and sustain a universe on their own. Muṇḍaka Upaniṣad says that as a spider weaves and withdraws its webs, as vegetation springs from the earth, as hair grows on human bodies, so does a universe arise from the immutable One. The analogy of the spider implies that the universe evolves out of His divine all-knowing Saṁskāra and again merges in Him. It clearly confirms that there is no motive or special effort behind the creation. Another analogy from the same Upaniṣad compares creation and destruction of the universe by the immutable One to sparks flying off from a blaze and getting extinguished as a matter of course. Here again, stress is on creation based on natural laws.

The universe is infinitely large and being only a state of mind, defies quantification. There may, in fact, be innumerable Hiranyagarbhas, each with a universe of His own. Their mental nature precludes possibility of an inter-universe collision. Those of us who retain latent impressions of mundane life will surely emerge into another similar universe when the present one comes to its end. This we shall do on the basis of our latent impressions. So does Hiranyagarbha whose divine latency leads Him to be the Lord of the universe, and again the same divine latency leads to His revealing (to genuine and deserving seekers) the path to eternal peace. For which act of kindness He deserves our special adoration. Questions such as 'Why did Hiranyagarbha create the world?' become redundant in this context. This has been explained in Yoga-sūtra I.29(2). The path to Nirguṇa Brahma lies through meditation on Saguṇa Brahma. We worship the latter as all-knowing and sustainer of all life — His knowledge extends



far beyond what we can comprehend, all-permeating, steeped in bliss, established in discriminative knowledge and experiencing the supreme Self within Himself.

Now we come to Nirguṇa Brahma, His worship, and Puruṣa or absolute Awareness, a constituent principle of Sāṃkhya. Īśvara-praṇidhāna is a pre-eminent way of achieving one's goal in Yoga. For this, the concept of Īśvara must be defined clearly and His existence established. Sāṃkhya-sūtra puts it in this way : Just as there are ordinary mortals since eternity, so also there must have been liberated souls since eternity. To postulate a liberated soul *i.e.* a liberated mind, one has to think of the mind first and then a being's independence from it. Otherwise one's attempt will shift from the liberated mind and drift towards conceptualising Puruṣa as a constituent principle. How should the mind of a liberated being be? The obvious answer : A mind established in omniscience. This is because liberation presupposes omniscience. Omniscience, in turn, presupposes a mind free from the impurity of Kleśas. Thus a mind eternally free from Kleśa, Karma, its results and latent impressions serves as the model by which one can start conceptualising Nirguṇa Īśvara through Abhikalpanā (vague ideation). To conceive Avidyā, the prime Kleśa, one has to first think of Avidyā in one's mind. In the next step one has to think of Avidyā being overwhelmed by Vidyā. Thinking of a mind completely free from the least trace of Avidyā and other Kleśas serves to conceptualise Īśvara. Result of Īśvara-praṇidhāna has been described in Yoga-sūtra I.29.

Īśvara is an individual Entity, in a way like an ordinary mortal, both being made up of the same two basic constituent principles — Puruṣa and Prakṛti. What is special about (Nirguṇa) Īśvara is that He is liberated since eternity. Liberated beings are of two types — those liberated at specific points of time and One who is eternally liberated. Those liberated subsequently may be identified by their individual histories prior to liberation. Otherwise it is impossible to distinguish one liberated being from another for both would be identical. It is futile therefore to query if there is more than one eternally liberated being. To the Sādhaka practising Īśvara-praṇidhāna it makes no difference whether such a being is one or many. Therefore we conclude that there is One eternally liberated Being, who is Īśvara.

Such consideration, however, does not apply to Puruṣa which is the supreme Soul or absolute Consciousness. It is devoid of epithets like liberated or mortal, as is applicable to beings — whether ordinary mortals, Saguṇa Īśvara or eternally liberated Īśvara.



## ALLIED TOPICS G

### A GARLAND OF MATCHLESS GEMS

#### वररत्नमाला

अथ मुमुक्षूणामुपादेयेषु पदार्थेषु कतमा वरिष्ठा रत्नभूता इति? उच्यते। आगमेषु श्रुतिः। श्रुतिषु-

“यच्छेद् वाङ्मनसी प्राज्ञस्-  
तद् यच्छेज् ज्ञानआत्मनि।  
ज्ञानमात्मनि महति नियच्छेत्  
तद् यच्छेच्छान्त आत्मनि” इति साधनपक्षे॥

“आहारशुद्धौ सत्त्वशुद्धिः, सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः”  
इति साधनयुक्तिपक्षे। तत्त्वपक्षेतु-

इन्द्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परं मनः।  
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः॥  
महतः परमव्यक्तमव्यक्तात् पुरुषः परः।  
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः॥ इति॥

सिद्धेषु आदिविद्वान् परमर्षिः कपिलः। दर्शनेषु सांख्यम्। सांख्यग्रन्थेषु योगदर्शनम्। महानुभाव-सांख्येषु शाक्यमुनिः। बीजेषु ओकारः सोऽहमिति च। मन्त्रेषु “ॐ तद्विष्णोः परमं पदम्” इत्यादिः। धर्म्यगाथासु “शय्यासनस्थोऽथ पथि व्रजन् वा स्वस्थः परिक्षीणवितर्कजालः। संसारबीजक्षयमीक्षमाणः स्यान्नित्यमुक्तोऽमृतभोगभागी” इति॥ आख्यायिकासु मोक्षधर्मपर्वीया।

साधनालम्बनेषु आत्मा, “प्रणवो धनुः शरोऽह्यात्मा” इति श्रुत्युद्दिष्टः। मोक्षोपायेषु श्रद्धावीर्यस्मृतिसमाधिप्रज्ञाः। बाह्यध्येयेषु मुक्तपुरुषः। आध्यात्मिक-ध्येयेषु बोधः। मिश्रध्यानेषु आत्मस्थ-मुक्तपुरुषध्यानम्। ईश्वरध्यानालम्बनेषु हार्दाकाशः। स्थूलबन्धनस्य प्रमादस्य प्रहाणाय स्मृतिः। सूक्ष्मबन्धनरूपाया अस्मिताया निरोधोपायेषु विवेकः। तपःसु प्राणायामः। ऐकाग्र-साधनेषु स्मृतिः। स्मृत्या लक्षणेषु द्रष्टृभावं स्मराणि स्मरिष्यन्नहश्च तिष्ठानीति। धार्यविषय-स्मृतिसाधनेषु शिथिलप्रयत्नशरीरस्य प्राणक्रियानुभवस्मृतिः। कार्यविषय-स्मृतिसाधनेषु बाह्यरोधस्य



बोधस्मृतिः। ज्ञेयविषय-स्मृतिसाधनेषु नादबोधस्मृतिः हार्दज्योतिर्बोधस्मृतिश्च। आनुव्यवसायिक-स्मृतिसाधनेषु अतीतानागतचिन्तानिरोधानुभव-स्मृतिः। सा हि सङ्कल्पकल्पनपूर्वकृत्यादि-स्मरणनिरोधात्मिका। स्मृतिसाधनस्थानेषु मूर्धज्योतिषि पञ्चाङ्गागे यत्।

सुखेषु शान्तिसुखम्। बाह्यसुखेषु सन्तोषजं यत्। सुखसाधनेषु वैराग्यम्। वैराग्यसाधनेषु निरिच्छताजनितो यो भावविशेषः चित्तेन्द्रियस्य, तत्-स्मृतिप्रवाहभावनम्। वैराग्यसहायेषु सन्तोषो हेयतत्त्वज्ञानश्च। सन्तोषसाधनेषु इष्टप्राप्तौ यस्तुष्टनैश्चित्त्यभावस्तस्य स्मृत्या भावनम्। दमेषु वाग्दमः। वाक्येषु तत्त्वविषयकं यत्। कामदमनोपायेषु गुप्तेन्द्रियः सन् काम्यविषयास्मरणम्। लोभदमनोपायेषु तुष्टः सन् अर्थितासंकोचः। शारीरस्थैर्येषु चक्षुस्थैर्यम्। सत्येसाधनेषु ऋजुचित्तस्य स्वल्पभाषिता। आर्जवसाधनेषु निरीहस्य अदुष्टचिन्ता।

धारणासु चित्तबन्धनीषु आध्यात्मिकदेशः श्वासप्रश्वासौ च। आध्यात्मिकदेशेषु हृदयाद् आब्रह्मरन्ध्रं ज्योतिर्मयो बोधव्याप्तो यः। श्वासप्रश्वासयोर्यदीर्घं सूक्ष्मं प्रयत्नविशेषपूर्वकं रेचनं सहजतः पूरणश्च। प्राणायामप्रयत्नेषु सर्वकरणानां स्थिरशून्यवन्द्भावस्य स्मारकाणि रेचन-पूरण-विधारणानि। धीप्रसादाय युक्तज्ञानार्जनम्। ज्ञानेषु कार्यकरं यत्। ज्ञानार्जनोपायेषु श्रद्धासहिता जिज्ञासा। ज्ञानार्जन-प्रतिपक्षप्रहाणाय मानस्तब्धतात्मगौरवत्यागः। न्यायेषु यो यथार्थ-लक्षणस्य साधकः। लक्ष्णेषु या प्रस्फुटधारणाया भाविनी सोक्तिः। न्यायप्रयोगेषु द्रष्टुरविकारित्वसाधनम्। तत्रापि महदात्माधिगमपूर्वको विवेकख्यातिपर्यवसितो विचारः।

बाह्यदुर्बोधपदार्थबोधेषु दिक्कालयोर्मूलबोधः अनादिसत्ताबोधश्च। विकल्पेषु सवितर्काङ्गो यः। कल्पनासु ध्येयकल्पना। ध्येयकल्पनासु सूक्ष्मतरा शुद्धतरात्मकल्पना या। संकल्पेषु संकल्पं जहानीत्यात्मको यः। तत्त्वाधिगमाय ध्यानम्। सूक्ष्मतरभावाधिगमहेतुषु सविचारं ध्यानम्। ज्ञानदीप्तिकरेषु योगिनः स्वज्ञानदोषप्रेक्षणं सर्वज्ञे पुरुषे निर्भरश्च।

स्थूलकायतत्त्वबोधेषु प्रयत्नशैथिल्ये सिद्धे असंहतः प्राणक्रियापुञ्जः कायप्रदेश इत्यधिगमः। सूक्ष्मकायतत्त्वबोधेषु महदात्मप्राणाधिष्ठानभूतोऽणुर्वा अनन्तो वा बोधाकाशः। सूक्ष्मतमासु स्थितिषु निरोधभूमिः।

पदार्थ रत्नानि गृहाण योगिन् विद्यासुधाब्धेर्हि समुधृतानि।

त्रैलोक्यराज्याच्च परं पदं यत् प्राप्तासि भूत्वा वररत्नमाली॥

इति सांख्ययोगाचार्य-श्रीमद् हरिहरानन्दारण्यग्रथिता वररत्नमाला समाप्ता।



## A GARLAND OF MATCHLESS GEMS\*

The treatise aims at screening items which are beneficial to an aspirant to liberation identifying those that are most helpful, which can be termed as peerless jewels.

The Vedas (Śruti) are the cream of all Śāstras (religious texts). The most appropriate Śruti on spiritual practice (Sādhana) is : The wise man, by inhibiting (even mental) speech should retreat to and stay speechless at the speech centre of the brain and mind. Then by quietening voluntary and involuntary actions of the mind<sup>1</sup> he should stay in the cognitive element, the knowing self or the I-sense. Quietening further by practice he should merge in his pure I-sense, which is knowing par excellence. After that by shunning all phenomenal knowing he should realise the metemperic Self (see Allied Topics A).

The most pertinent Śruti on how to embark on spiritual practice is : The mind becomes purified *i.e.* tranquil through purification of Āhāra<sup>2</sup>. (Āhāra literally means food and drinks, and purification of Āhāra in common parlance denotes controlling one's palate. Here Āhāra is used in a broader sense, signifying intake not only by mouth but also by all the sense-organs.) In a pure mind, Smṛti gets established (which in effect means that the mind becomes one-pointed). Ushering in of one-pointed state of mind results in snapping of all bonds (of nescience), which have hitherto been tying down the Sādhaka (adept, devotee) and preventing his attaining the goal.

Among the Śrutis which spell out the Tattvas, the most suitable one is : Objects perceived through sense-organs are superior to the latter (for they have access to the mind while the organs serve as mere channels for the purpose. Besides, sense-organs wither away in the absence of inputs

\* Translated by Adinath Chatterjee

1. Once volitions are stopped, the mind on its own contracts and shifts to the I-sense or ego. Mahābhārata corroborates this : Removing all conations makes the mind remain in itself. So does Śaṅkarāchārya in his Yogatārāvalī — 'Be ever vigilant and apply Vīrya to break through the stream of volitions. And then with a sense of detachment for things of the world eradicate the root cause of volition'.

2. Yogins of Buddhist school recommend Pratikūl-samjñā (contrary view) in Āhāra. According to them Āhāra is fourfold *viz.* intake (a) of food through mouth (b) through sense-organs (c) through mind and (d) through Vijñāna (knowledge). To counteract these, they prescribe looking upon (a) all food as flesh of one's own child (b) sense of touch as on raw flesh (c) mental sensation as burns (d) Vijñāna as inflicted by sharp weapons. Mahābhārata also says that intake of sensations through one's organs are part of Āhāra.



which they are designed to receive, e.g. a shoal of fish subsisting for centuries in total darkness in an underground cavern are known to have lost their power of vision). The mind is superior to the objects perceived. Above the mind stands I-sense or principle of ego and above or beyond it is pure I-sense (principle of awareness which can be apprehended only through Samādhi). Beyond the pure I-sense (which is the end point of cognition) is the Unmanifest (the three Guṇas in equilibrium, into which the pure I-sense gets dissolved), beyond which is Puruṣa, the absolute Knower. There is nothing beyond Puruṣa who is the ultimate goal (for all seekers).

The great sage Kapila<sup>1</sup> is the foremost of those who have attained salvation (Gīta also says the same thing vide Śloka 10.26). Sāṃkhya is the best of the philosophical systems (for it was evolved by seers and not by mere pedants). Yoga-darśana is the most illuminating book on Sāṃkhya philosophy. Śākyamuni<sup>2</sup> (Gautama Buddha) was the foremost among the noble-hearted Sāṃkhyaites. Om and Soham are the most potent of Vījas (short cryptic Mantra for Japa). The best Mantra is *Om Tad-Viṣṇoḥ Paramam Padam Sadā Paśyanti Sūrayaḥ* . . . The sages who have realised the teaching of the Vedas keep their tranquil mind and vision focussed on and constantly recollect and praise the ultimate state of Lord Viṣṇu who is all pervading like the rays of the sun. Of the Ślokas (verses) on piety, the following one cited in Vyāsa's commentary on Yoga aphorisms is the best for rousing the energy of Sādhakas : Whether resting in bed or seated or walking, the Yogin established in self, with doubts dispelled, sees the withering of the cause of worldly existence and thus becomes ever content and partake of the immortal bliss (vide II.32). Among tales of piety the best one is in the Mokṣa-dharma-parva (Śānti Parva) of the Mahābhārata (because it illustrates the highest code of conduct).

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1. Kapila, the first to propound the philosophy of liberation, was certainly different from another sage with the same name whose wrath, as the legend in the Purāṇa goes, led to total annihilation of the Sagara dynasty. The Bhāgavata has rightly dismissed the possibility of any connection between the two Kapilas, saying 'How can such a vile thought (of rage) be possible in the sage Kapila, the exponent of Sāṃkhya for the liberation of all. It is as absurd as to think of dust particles going up and staying for ever in the sky' (Bhāgavata 9.8.12-13).

2. Gautama Buddha had his initial training in Sāṃkhya from Arāḍa-kālāma and in Yoga from Rudraka-rāmaputra. He followed the path to liberation as laid down in Sāṃkhya system (vide Introduction : Indian Philosophy of Liberation). He has been hailed as the foremost among the high-minded Sāṃkhyas because the only desire that remained in his mind was eradication of distress of all living beings.



One's own self provides the best support for practice of Yoga; Muṇḍaka Upaniṣad conveys this advice through a simile in which one's self has been compared to an arrow, Praṇava to the bow and Brahma to the target. The best approach to liberation is by means of Śraddhā (reverential faith), Vīrya (enthusiasm) etc. (as spelt out in Yoga-sūtra I.20). The best external object for meditation is the Liberated One (through cogent anticipatory conception). One's own consciousness provides the best internal object for meditation. Blending the two — internal and external objects — it is best to meditate on the Liberated One installed in one's heart. One's inner heart (sky-like void at the core of one's being) serves as the best framework for meditation on Īśvara. Inadvertence is the palpable bondage (of Sādhakas); the best way to overcome it is through cultivation of Smṛti. Discriminative knowledge is the best remedy for overcoming the subtle bondage Asmitā (egoism). Control of breath is the best spiritual austerity. Smṛti<sup>1</sup> is the best practice for attaining one-pointed state of the mind. The most distinctive feature of Smṛti is to remain cognisant of all actions of one's organs as 'I am the knower' — to practise it consciously with the determination to continue holding on to its remembrance. The best way to practise Smṛti on one's body is to hold it in a relaxed position and then to keep a watch on one's breathing. For practice of Smṛti on one's organs of action it is best to practise control of speech — not uttered words alone but also what one speaks internally to oneself. For practice of Smṛti on what all are being perceived by our sense-organs, the two prime recommendations are recollections of spontaneous unstruck sound and effulgence in the core of one's heart. For practising Smṛti on one's thought-process (*i.e.* modifications pertaining to reflection), the best course is to empty one's mind of all thoughts of past and future and then keep recollecting the state of tranquil mind devoid of volition, imagination and remembrance of one's past actions. The most favourable place for practising Smṛti is at the back of coronal light inside the skull.

Peace (Śānti, which is cessation of all sorrow for all time to come), is superior to all forms of pleasure. The best sensuous pleasure is happiness derived from practice of contentment. Detachment is the royal road to happiness. For cultivation of detachment the best way is to first clear the mind of all wishful thinking and then to hold on in memory that state of

1. Smṛti (recollection), as commonly understood, is mental modification produced by the latency of some previous impression. As a spiritual practice, Smṛti on the tranquil state of the mind or any of the organs of sense or action or a part of the body is beneficial.



body and mind free from desires. Contentment and complete understanding of misery and the means of discarding it (*viz.* misery that is yet to come; cause of that misery; the state in which misery is non-existent; and, the means of eliminating misery, as described in II.16, II.17, II.25 and II.26) provide the best support in the practice of detachment. The best way to practise contentment is through recollection of the carefree feeling of satisfaction experienced on getting the desired object. For practising self-restraint it is best to start with controlling one's speech (carefully avoiding use of unnecessary, harsh, false or disparaging words). The best of speech is that related to the eternal verities. For practising continence, the best way is to restrain all organs from the objects of pleasure and not to indulge in them even in one's thought. The surest way to overcome covetousness is to cut down one's needs and remain content with what one has. Controlling one's eyes is the highest form of corporeal control. To be truthful, the essential requirements are straightforwardness and brevity of speech. For attaining straightforwardness, it is best to eschew desire and vile thoughts.

One's own body and the process of breathing are most suitable for attaining fixity of mind. The best place for fixity in the body is the space, glowing with consciousness, between one's heart (not the anatomical heart but the core of one's being where resides the I-sense) and the top of the brain. To fix the mind on breathing, it is best to inhale normally and exhale slowly and subtly with requisite effort. The most appropriate effort in Prāṇāyāma is to make the entire breathing cycle, *i.e.* inhalation, exhalation and retention of breath after exhalation conducive to recollection of a feeling of stillness and empty space enveloping all the organs of the body. For refinement of one's mental faculty it is best to build up one's base of rational knowledge. The best knowledge is what is helpful in one's life. A spirit of enquiry imbued with reverence is the surest means of acquiring knowledge. For overcoming hurdles in acquisition of knowledge it is of utmost importance to counter the mental blocks induced by one's ego, arrogance and vanity. Logic that brings out the true features of the object (of study) is best. The most important feature of an object is the one which enables the mind to visualise it clearly. The last word in logic and reasoning is what proves the immutability of the Seer (which, in other words, brings out how the Seer remains unaffected by happiness and sorrow when buffeted by them). The subtlest analysis is what leads the Sādhaka, after he has realised pure I-sense, to Viveka-khyāti (when that analysis also grinds to a halt).



In the external phenomenal world, things most difficult to comprehend are the underlying reality beyond space and time and how the immutable entity has been in existence from time immemorial. Subtlest of Vikalpas are the ones which form part of Savitarka-samādhi (I.42). The most useful imagination is the one which is conducive to meditation. Among the latter (*i.e.* imagination conducive to meditation) visualising oneself as belonging to a state more immaculate and subtle than his present one is the most helpful. The highest volition is to resolve 'I give up all conations'. Meditation is the best way for realisation of the constituent principles. Meditation with analysis is best for apprehending the progressively subtler entities. Among the methods prescribed for making one's knowledge more illuminating (*i.e.* enlightening), the most effective one enjoins the Sādhaka to concentrate on detecting his flaws (through reflection) and depend on the Omniscient One for His grace.

The best apprehension of one's physical body is to perceive it — after rendering it absolutely still, like a void, through conscious relaxation — as not something hard or solid but just an agglomeration of actions of the vital energies, the Prāṇas. The finest apprehension of one's subtle self is realising, at the core of one's heart, the sky-like void wherein exist the subtlest Prāṇas sustaining one's pure I-sense, that is monadic yet limitless (monadic because the state is only 'I am', and limitless because it leads to omniscience). The state of Nirodha *i.e.* arresting through concentration the last bit of knowledge (of pure I-sense) and then to remain in that state is the subtlest existence. (Similar subtle states of existence are experienced by the Videhas or discarnates, and Prakṛtilayas, those merged in the primordial cause Prakṛti, but Nirodha concentration through Asamprajñāta-samādhi, as laid down in the philosophy of Yoga, is superior to the other two subtle states in which an element of nescience remains.)

Yogin! accept this offering gleaned from the nectar-like ocean of knowledge of liberation. Adorned with the garland of matchless gems, you will be able to attain a state superior to even that of the Lord of the whole universe.



## APPENDIX A

### COLLECTION OF YOGA APHORISMS

#### BOOK I

##### ON CRYSTALLIZATION

1. Now that Yoga is being explained.
2. Yoga is the suppression of the modification of the mind.
3. Then the Seer abides in Itself.
4. At other times the Seer appears to assume the form of the modification of the mind.
5. They (modifications) fall into five varieties, of which some are "Klista" and the rest "Aklista".
6. (They are) Pratyakha, Vyākhyāna, Smṛti, Nidra and Bhraṇtī.
7. (Of these) Perception, inference and testimony (verbal communication) constitute the Pratyakha.
8. Vyākhyāna or Illusion is false knowledge formed of a thing as other than what it is.
9. The modification called "Vikalpa" is based on verbal cognition in regard to a thing which does not exist. (It is a kind of mental knowledge arising out of the meaning of a word but having no corresponding reality.)
10. Dreamed sleep is the mental modification produced by the impressions of inertia as the state of vacancy or negation (of waking and dreaming).
11. Recollection is mental modification caused by reproduction of the previous impression of an object without adding anything from other sources.
12. By practice and detachment these can be stopped.
13. Effort to acquire "Shīta" or a tranquil state of mind devoid of fluctuations is called practice.
14. That practice when continued for a long time without break and with devotion becomes firm in foundation.
15. When the mind loses all desire for objects even or described in the scriptures it acquires a state of inner disengagement which is called detachment.

## A PPENDIX



## **APPENDIX A**

### **COLLECTION OF YOGA APHORISMS**

#### **BOOK I**

##### **ON CONCENTRATION**

1. Now then Yoga is being explained.
2. Yoga is the suppression of the modification of the mind.
3. Then the Seer abides in Itself.
4. At other times the Seer appears to assume the form of the modification of the mind.
5. They (modifications) fall into five varieties, of which some are 'Kliṣṭa' and the rest 'Akliṣṭa'.
6. (They are) Pramāṇa, Viparyaya, Vikalpa, (dreamless) sleep and recollection.
7. (Of these) Perception, inference and testimony (verbal communication) constitute the Pramāṇas.
8. Viparyaya or illusion is false knowledge formed of a thing as other than what it is.
9. The modification called 'Vikalpa' is based on verbal cognition in regard to a thing which does not exist. (It is a kind of useful knowledge arising out of the meaning of a word but having no corresponding reality.)
10. Dreamless sleep is the mental modification produced by the condition of inertia as the state of vacuity or negation (of waking and dreaming).
11. Recollection is mental modification caused by reproduction of the previous impression of an object without adding anything from other sources.
12. By practice and detachment these can be stopped.
13. Exertion to acquire Sthiti or a tranquil state of mind devoid of fluctuations is called practice.
14. That practice when continued for a long time without break and with devotion becomes firm in foundation.
15. When the mind loses all desire for objects seen or described in the scriptures it acquires a state of utter desirelessness which is called detachment.



16. Indifference to the Guṇas or the constituent principles, achieved through a knowledge of the nature of Puruṣa, is called Para-vairāgya (supreme detachment).
17. When concentration is reached with the help of Vitarka, Vichāra, Ānanda and Asmitā, it is called Samprajñāta-samādhi.
18. Asamprajñāta-samādhi is the other kind of Samādhi which arises through constant practice of Para-vairāgya which brings about disappearance of all fluctuations of the mind, wherein only the latent impressions remain.
19. While in the case of the Videhas or the discarnates and of the Prakṛtilayas or those subsisting in their elemental constituents, it is caused by nescience which results in objective existence.
20. Others (who follow the path of the prescribed effort) adopt the means of reverential faith, energy, repeated recollection, concentration and real knowledge (and thus attain Asamprajñāta-samādhi).
21. Yogins with intense ardour achieve concentration and the result thereof, quickly.
22. On account of the methods being slow, medium and speedy, even among those Yogins who have intense ardour, there are differences.
23. From special devotion to Īśvara also (concentration becomes imminent).
24. Īśvara is a particular Puruṣa unaffected by affliction, deed, result of action or the latent impressions thereof.
25. In Him the seed of omniscience has reached its utmost development which cannot be exceeded.
26. (He is) The teacher of Former teachers because with Him there is no limitation by time (to His omnipotence).
27. The sacred word designating Him is Praṇava or the mystic syllable OM.
28. (Yogins) Repeat it and contemplate upon its meaning.
29. From that comes realisation of the individual self and the obstacles are resolved.
30. Sickness, incompetence, doubt delusion, sloth, non-abstention, erroneous conception, non-attainment of any Yogic stage, and instability to stay in a Yogic state, these distractions of the mind are the impediments.
31. Sorrow, dejection, restlessness of body, inhalation and exhalation arise from (previous) distractions.
32. For their stoppage (*i.e.* of distractions) practice (of concentration) on a single principle should be made.



33. The mind becomes purified by the cultivation of feelings of amity, compassion, goodwill and indifference respectively towards happy, miserable, virtuous and sinful creatures.
34. By exhaling and restraining the breath also (the mind is calmed).
35. The development of higher objective perceptions called Viṣayavati also brings about tranquillity of mind.
36. Or by perception which is free from sorrow and is radiant (stability of mind can also be produced).
37. Or (contemplating) on a mind which is free from desires (the devotee's mind gets stabilised).
38. Or by taking as the object of meditation the images of dreams or the state of dreamless sleep (the mind of the Yogin gets stabilised).
39. Or by contemplating on whatsoever thing one may like (the mind becomes stable).
40. When the mind develops the power of stabilising on the smallest size as well as on the greatest one, then the mind comes under control.
41. when the fluctuations of the mind are weakened, the mind appears to take on the features of the object of meditation—whether it be the cogniser (Grahītā), the instrument of cognition (Grahāṇa) or the object cognised (Grāhya)—as does a transparent jewel, and this identification is called Samāpatti or engrossment.
42. The engrossment, in which there is the mixture of word, its meaning (*i.e.* the object) and its knowledge, is known as Savitarkā Samāpatti.
43. When the memory is purified, the mind appears to be devoid of its own nature (*i.e.* of reflective consciousness) and only the object (on which it is contemplating) remains illuminated. This kind of engrossment is called Nirvitarkā Samāpatti.
44. By this (foregoing) the Savichāra and Nirvichāra engrossments, whose objects are subtle, are also explained.
45. Subtlety pertaining to objects culminates in A-līṅga or the unmanifest.
46. These are the only kinds of objective concentrations.
47. On gaining proficiency in Nirvichāra, purity in the inner instruments of cognition is developed.
48. The knowledge that is gained in that state is called Ṛtambharā (filled with truth).
49. (That knowledge) Is different from that derived from testimony or through inference, because it relates to particulars (of objects).
50. The latent impression born of such knowledge is opposed to the formation of other latent impressions.



51. By the stoppage of that too (on account of the elimination of the latent impressions of Samprajñāna) objectless concentration takes place through suppression of all modifications.

## BOOK II

### ON PRACTICE

1. Tapas (austerity or sturdy self-discipline—mental, moral and physical), Svādhyāya (repetition of sacred Mantras or study of sacred literature) and Īśvara-praṇidhāna (complete surrender to God) are Kriyā-yoga (Yoga in the form of action).
2. That Kriyā-yoga (should be practised) for bringing about Samādhi and minimising the Kleśas.
3. Avidyā (misapprehension about the real nature of things), Asmitā (egoism), Rāga (attachment), Dveṣa (aversion) and Abhiniveśa (fear of death) are the five Kleśas (afflictions).
4. Avidyā is the breeding ground for the others following it whether they be dormant, attenuated, interrupted or active.
5. Avidyā consists in regarding a transient object as everlasting, an impure object as pure, misery as happiness and the not-self as self.
6. Asmitā is tantamount to the identification of Puruṣa or pure Consciousness with Buddhi.
7. Attachment is that (modification) which follows remembrance of pleasure.
8. Aversion is that (modification) which results from misery.
9. As in the ignorant so in the learned, the firmly established inborn fear of annihilation is the affliction called Abhiniveśa.
10. The subtle Kleśas are forsaken (*i.e.* destroyed) by the cessation of productivity (*i.e.* disappearance) of the mind.
11. Their means of subsistence or their gross states are avoidable by meditation.
12. Karmāśaya or latent impression of action based on afflictions, becomes active in this life or in a life to come.
13. As long as Kleśa remains at the root, Karmāśaya produces three consequences in the form of birth, span of life and experience.
14. Because of virtue and vice these (birth, span and experience) produce pleasurable and painful experiences.
15. The discriminating persons apprehend (by analysis and anticipation) all worldly objects as sorrowful because they cause suffering in



consequence, in their afflictive experiences and in their latencies and also because of the contrary nature of the Guṇas (which produces changes all the time).

16. (That is why) Pain which is yet to come is to be discarded.
17. Uniting the Seer or the subject with the seen or the object, is the cause of that which has to be avoided.
18. The object or knowable is by nature sentient, mutable and inert. It exists in the form of the elements and the organs, and serves the purpose of experience and emancipation.
19. Diversified (Viśeṣa), undiversified (Aviśeṣa), indicator-only (Linga-mātra), and that which is without any indicator (Alinga) are the states of the Guṇas.
20. The Seer is absolute knower, Although pure, modifications (of Buddhi) are witnessed by Him as an onlooker.
21. To serve as objective field to Puruṣa, is the essence or nature of the knowable.
22. Although ceasing to exist in relation to him whose purpose is fulfilled, the knowable does not cease to exist on account of being of use to others.
23. Alliance is the means of realising the true nature of the object of the Knower and of the owner, the Knower (*i.e.* the sort of alliance which contributes to the realisation of the Seer and the seen is this relationship).
24. (The alliance has) Avidyā or nescience as its cause.
25. The absence of alliance that arises from lack of it (Avidyā) is the freedom from bondage and that is the state of liberation of the Seer.
26. Clear and distinct (unimpaired) discriminative knowledge is the means of liberation.
27. Seven kinds of ultimate insight come to him (the Yogin who has acquired discriminative enlightenment).
28. When impurities are destroyed, through the practice of the different accessories to Yoga, enlightenment dawns, culminating in discriminative enlightenment.
29. Yama (restraint), Niyama (observance), Āsana (posture), Prāṇāyāma (regulation of breath), Pratyāhāra (withholding of senses), Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (Perfect concentration) are the eight means of attaining yoga.
30. Ahimsā (non-injury), Satya (truth), Asteya (abstention from stealing), Brahmacharya (continence) and Aparigraha (abstinence from avariciousness) are the five Yamas (forms of restraint).
31. These (the restraints), however, become a great vow when they become



- universal, being unrestricted by any consideration of class, place, time or concept of duty.
32. Cleanliness, contentment, austerity (mental and physical discipline), Svādhyāya (study of scriptures and chanting of Mantras ) and devotion to God are the Niyamas (observances).
  33. When these restraints and observances are inhibited by perverse thoughts, the opposites should be thought of.
  34. Actions arising out of perverse thoughts like injury etc. are either performed by oneself, got done by another or approved ; performed either through anger, greed or delusion ; and can be mild, moderate or intense. That they are causes of infinite misery and unending ignorance is the contrary thought.
  35. As the Yogin becomes established in non-injury, all beings coming near him (the Yogin) cease to be hostile.
  36. When truthfulness is achieved, the words (of the Yogin) acquire the power of making them fruitful.
  37. When non-stealing is established, all jewels present themselves (to the Yogin).
  38. When continence is established, Vīrya is acquired.
  39. On attaining perfection in non-acceptance, knowledge of past and future existences dawns.
  40. From the practice of purification, aversion develops towards one's own body which extends to contact with other bodies.
  41. Purification of the mind, pleasantness of feeling, one-pointedness, subjugation of the senses and ability for self-realisation are acquired.
  42. From contentment unsurpassed happiness is gained.
  43. Through destruction of impurities, practice of austerities brings about perfection of the body and the organs.
  44. From study and repetition of the Mantras, communion with the desired deity is established.
  45. From devotion to God, Samādhi is attained.
  46. Motionless and agreeable form (of staying) is Āsana (Yogic posture).
  47. By relaxation of effort and meditation on the infinite (Āsanas are perfected).
  48. From that arises immunity from Dvandvas or opposite conditions.
  49. That (Āsana) having been perfected, regulation of the flow of inhalation and exhalation is Prāṇāyāma (breath control).
  50. That (Prāṇāyāma) has external operation (Vāhya-vṛtti), internal operation (Ābhyānātra-vṛtti) and suppression (Stambha-vṛtti). These,



again, when observed according to space, time and number become long and subtle.

51. The fourth Prāṇāyāma transcends external and internal operations.
52. By that the veil over manifestation (of knowledge) is thinned.
53. (Moreover) The mind acquires fitness for Dhāraṇā.
54. When separated from their corresponding objects, the organs follow, as it were, the nature of the mind, that is called Pratyāhāra (restraining of the organs).
55. That beings supreme control of the organs.

### BOOK III

#### SUPERNORMAL POWERS

1. Dhāraṇā is the mind's (Chitta's) fixation on a particular point in space.
2. In that (Dhāraṇā) the continuous flow of similar mental modifications is called Dhyāna or meditation.
3. When the object of meditation only shines forth in the mind, as though devoid of the thought of even the self (who is meditating), then that state is called Samādhi or concentration.
4. The three together on the same object is called Saṁyama.
5. By mastering that (Saṁyama), the light of knowledge (Prajñā) dawns.
6. It (Saṁyama) is to be applied to the successive stages (of practice).
7. These three are more intimate practices than the previously mentioned ones.
8. That also is (to be regarded as) external in respect of Nirvīja or seedless concentration.
9. Suppression of the latencies of fluctuation and appearance of the latencies of arrested state, taking place at every moment of blankness of the arrested state in the same mind, is the mutation of the arrested state of the mind.
10. Continuity of the tranquil mind (in an arrested state) is ensured by its latent impressions.
11. Diminution of attention to all and sundry and development of one-pointedness is called Samādhi-pariṇāma or mutation of the concentrative mind.
12. There (in Samādhi) again (in the state of concentration) the past and the present modifications being similar, it is Ekāgratā-pariṇāma, or mutation of the stabilised state of the mind.
13. By these are explained the three changes, viz. of essential attributes



of characteristics, of temporal characters, and of states of the Bhūtas and the Indriyas (*i.e.* all knowable phenomena).

14. That which continues its existence all through the varying characteristics, namely, the quiescent, *i.e.* past, the uprisen, *i.e.* present, or unmanifest (but remaining as potent force), *i.e.* future, is the substratum (or object characterised).
15. Change of sequence (of characteristics) is the cause of mutative differences.
16. Knowledge of the past and the future can be derived through Saṁnyama on the three Parīṇāmas (changes).
17. Overlapping of word, object implied, and the idea thereof produces one unified impression. If Saṁnyama is practised on each separately, knowledge of the meaning of the sounds produced by all beings can be acquired.
18. By the realisation of latent impressions, knowledge of previous birth is acquired.
19. (By practising Saṁnyama) On notions, knowledge of other minds is obtained.
20. The prop (or basis) of the notion remains unknown because that is not the object of (the Yogin's) observation.
21. When perceptibility of the body is suppressed by practising Saṁnyama on its visual character, disappearance of the body is effected through its getting beyond the sphere of perception of the eye.
22. Karma is either fast or slow in fructifying. By practising Saṁnyama on Karma or on portents, fore-knowledge of death can be acquired.
23. Through Saṁnyama on friendliness (amity) and other similar virtues, strength is obtained therein.
24. (By practising Saṁnyama) On (Physical) strength, the strength of elephants etc. can be acquired.
25. By applying the effulgent light of the higher sense-perception (Jyotiṣ-matī), knowledge of subtle objects, or things obstructed from view, or placed at a great distance, can be acquired.
26. (By practising Saṁnyama) On the sun (the point in the body known as the solar entrance) knowledge of the cosmic regions is acquired.
27. (By practising Saṁnyama) On the moon (the lunar entrance) knowledge of the arrangements of stars is acquired.
28. (By practising Saṁnyama) On the pole-star, motion of the stars is known.
29. (By practising Saṁnyama) On the navel plexus, knowledge of the



composition of the body is derived.

30. (By practising Saṁyama) On the trachea, hunger and thirst can be subdued.
31. Calmness is attained by Saṁyama on the bronchial tube.
32. (By practising Saṁyama) On the coronal light, Siddhas can be seen.
33. From knowledge known as Prātibha (intuition), everything becomes known.
34. (By practising Saṁyama) On the heart, knowledge of the mind is acquired.
35. Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. Buddhisattva and Puruṣa. Such experience exists for another (i.e. Puruṣa). That is why through Saṁyama on Puruṣa (who oversees all experiences and also their complete cessation), a knowledge regarding Puruṣa is acquired.
36. Thence (From the knowledge of Puruṣa) arise Prātibha (prescience), Srāvaṇa (supernormal power of hearing), Vedana (supernormal power of touch), Ādarsā (supernormal power of sight), Āsvāda (supernormal power of taste) and Vārtā (supernormal power of smell).
37. They (these powers) are impediments to samādhi, but are (regarded as) accomplishments in a normal fluctuating state of the mind.
38. When the cause of bondage gets weakened and the movements of the mind are known, the mind can get into another body.
39. By conquering the vital force (of life) called Udāna, the chance of immersion in water or mud, or entanglement in the thorns, is avoided and exit from the body at will is assured.
40. By conquering the vital force called Samāna, effulgence is acquired.
41. By Saṁyama on the relationship between Ākāśa and the power of hearing, divine sense of hearing is gained.
42. By practising Saṁyama on the relationship between the body and Ākāśa and by concentrating on the lightness of cotton wool, etc. passage through the sky can be secured.
43. Unimagined conception of external objects (unconnected with the body) is called Mahāvideha. By Saṁyama on that, the veil over illumination (of Buddhisattva) is removed.
44. By Saṁyama on the grossness, the essential character, the subtlety, the inherence and the objectiveness, which are the five forms of the Bhūtas or elements, mastery over Bhūtas is obtained.
45. Thence develop the power of minification and other bodily acquisitions.



There is also no resistance by its characteristics.

46. Perfection of body consists in beauty, grace, strength and adamantine hardness.
47. By Saṁyama on the receptivity, essential character, I-sense, inherent quality and objectiveness of the five organs, mastery over them can be acquired.
48. Thence come powers of rapid movement as of the mind, action of organs independent of the body and mastery over Pradhāna, the primordial cause.
49. To one established in the discernment between Buddhi and Puruṣa come supremacy over all beings and omniscience.
50. By renunciation of that (Viśokā attainment) even, comes liberation on account of destruction of the seeds of evil.
51. When invited by the celestial beings, that invitation should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.
52. Differentiating knowledge of the self and the non-self comes from practising Saṁyama on moment and its sequence.
53. When species, distinctive mark and respective position of two different things become indiscernible and they look alike, they can be differentiated thereby (by this knowledge).
54. Knowledge of discernment is Tāraka or intuitional, comprehensive of all things and of all times, and has no sequence.
55. (Whether secondary discriminative discernment is acquired or not) When through purity equality is established between Buddhisattva and Puruṣa, liberation takes place.

## BOOK IV

### ON THE SELF-IN-ITSELF OR LIBERATION

1. Supernormal powers come with birth or are attained through herbs, incantations, austerities or concentration.
2. (The mutation of body and organs into those of one born in a different species) take place through the filling in of their innate nature.
3. Causes do not put the nature into motion, only the removal of obstacles takes place through them. This is like farmer breaking down the barrier to let the water flow. (The hindrances being removed by the causes, the nature impenetrates by itself).
4. All created minds are constructed from pure I-sense.



5. One (principal) mind directs the many created minds in the variety of their activities.
6. Of these (minds with supernormal powers) those obtained through meditation are without any subliminal imprints.
7. The action of Yogins are neither white nor black, whereas the actions of others are of three kinds.
8. Thence (from the other three varieties of Karma) are manifested the subconscious impressions appropriate to their consequences.
9. On account of similarity between memory and corresponding latent impressions, the subconscious impressions of feelings appear simultaneously even when they are separated by birth, space and time.
10. Desire for self-welfare being everlasting, it follows that the subconscious impression from which it arises must be beginningless.
11. On account of being held together by cause, result, refuge and supporting object, Vāsanā disappears when they are absent.
12. The past and the future are in reality present in their fundamental forms, there being only difference in the characteristics of the forms taken at different times.
13. Characteristics, which are present at all times, are manifest and subtle, and are composed of the three Guṇas.
14. On account of the co-ordinated mutation of the three Guṇas, an object appears as a unit.
15. In spite of sameness of objects, on account of there being separate minds they (the object and its knowledge) follow different paths, that is why they are entirely different.
16. Object is not dependent on one mind, because if it were so, then what will happen when it is not cognised by that mind ?
17. External objects are known or unknown to the mind according as they colour the mind.
18. On account of the immutability of Puruṣa who is master of the mind, the modifications of the mind are always known or manifest.
19. It (the mind) is not self-illuminating being an object (knowable).
20. Besides, both (the mind and its objects) cannot be cognised simultaneously.
21. If the mind were to be illumined by another mind then there will be repetition *ad infinitum* of illumining minds and intermixture of memory.
22. (Though) Untransmissible, the metempiric Consciousness getting the likeness of Buddhi becomes the cause of the consciousness of Buddhi.



23. The mind-stuff being affected by the Seer and the seen, is all-comprehensive.
24. That (the mind) though variegated by innumerable subconscious impressions, exists for another, since it acts conjointly.
25. For one who has realised the distinctive entity, *i.e.* Puruṣa, inquiries about the nature of his self cease.
26. (Then) The mind inclines towards discriminative knowledge and naturally gravitates towards the state of liberation.
27. Through its breaches (*i.e.* breaks in discriminative knowledge) arise other fluctuations of the mind due to (residual) latent impressions.
28. It has been said their removal (*i.e.* of fluctuations) follows the same process as the removal of afflictions.
29. When one becomes disinterested even in omniscience one attains perpetual discriminative enlightenment from which ensues the concentration known as Dharmamegha (virtue-pouring cloud).
30. From that, afflictions and actions cease.
31. Then on account of the infinitude of knowledge, freed from the cover of all impurities, the knowables appear as few.
32. After the emergence of that (virtue-pouring cloud) the Guṇas having fulfilled their purpose, the sequence of their mutation ceases.
33. What belongs to the moments and is indicated by the completion of a particular mutation is sequence.
34. The state of the Self-in-Itself or liberation is realised when the Guṇas (having provided for the experience and liberation of Puruṣa) are without any purpose to fulfil and disappear into their causal substance. In other words, it is absolute Consciousness established in Its own Self.



## APPENDIX B

### CITATIONS FROM ANCIENT TEXTS IN THE COMMENTARY OF VYĀSA

- Ekameva Darśanam Khyātireva Darśanam. I.4 (Pañchaśikha)
- Ādividvān Nirmāṇachittamadhiṣṭhāya Kāruṇyād... I.25 (Pañchaśikha)
- Svādhyāyād Yogamāsīta Yogāt Svādhyāyamāmanet... I.28 (Viṣṇupurāṇa)
- Tamaṇumātramātmānamanuvidyāsmītyevaṁ... I.36 (Pañchaśikha)
- Prajñāprāsādamāruhyāśochyaḥ ... I.47 (Mahābhārata, Dhammapada)
- Āgamenānumānena Dhyānābhyāsarasena... I.48 (Smṛti–Vijñānabhikṣu)
- Sthānādvijādupaṣṭambhānnisyandān... II.5 (Śruti–Vijñānabhikṣu,  
Vaiyāsikī Gāthā – Vāchaspati Miśra)
- Vyaktamavyaktam Vā Sattvamātmatvenābhipratītya... II.5 (Pañchaśikha)
- Buddhitaḥ Param Puruṣamākāraśīlavidyā... II.6 (Pañchaśikha)
- Dve Dve Ha Vai Karmanī... II.13 (Śruti–Vijñānabhikṣu,  
Āmnāya–Vāchaspati Miśra)
- Syāt Svalpaḥ Saṁkaraḥ Sāparihāraḥ... II.13 (Pañchaśikha)
- Rūpātīśayā Vṛtyātīśayāścha... II.15, III.13 (Vārṣaganya, Pañchaśikha)
- Tatsamyogahetuvivarjanāt Syādayamātyantiko... II.17 (Pañchaśikha)
- Ayantu Khalu Triṣu Guṇeṣu Kartṛṣu Akartari... II.18 (Pañchaśikha)



- Apariṇāminī Hi Bhoktṛśaktirapratisaṁkramā...II.20, IV. 22 (Pañchaśikha)
- Dharmināmanādisaṁyogāddharmamātrāṇā... II.22 (Pañchaśikha)
- Pradhānaṁ Sthityaiva Vartamānaṁ Vikārākaraṇādapradhānaṁ... II.23
- Pradhānasyātmakhyāpanārthā Pravṛttiḥ II.23 (Śruti-Vyāsa)
- Utpattisthityabhiivyaktivikārapratyayāptayaḥ... II.28 (Saṁgrahakārikā)
- Sa Khalvayaṁ Brāhmaṇo Yathā... II.30 (Āgama-Vāchaspati Miśra)
- Śayyāsanasthotha Pathi Vrajan Va... II.32
- Yachcha Kāmasukhaṁ Loke Yachcha... II.42 (Viṣṇupurāṇa, Vāyupurāṇa)
- Mahāmoha mayenendrajālena... II.52 (Pūrvāchārya-Vijñānabhikṣu, Āgamī-Vāchaspati Miśra)
- Tapo Na Paraṁ Prāṇāyāmāt Tato... II.52 (Āgamī-Vāchaspati Miśra)
- Chittaikāgryādapratipattireva. II.55 (Jaigīṣavya)
- Yogena Yogo Jñātavyo Yogo Yogāt Pravartate... III.6
- Jalabhūmyoḥ Pariṇāmikaṁ... III.14 (Pūrvāchārya-Vijñānabhikṣu)
- Nirodhadharmasaṁskārāḥ Pariṇāmotha... III.15 (Saṁgrahakārikā)
- Brāhmastribhūmiko Lokāḥ Prājāpatyastato... III.26 (Saṁgrahaśloka)
- Vijñātāramare Kena Vijānīyāt. III.35 (Vṛhadāraṇyaka Upaniṣad)
- Tulyadeśaśravaṇānāmekadeśaśrutitvaṁ Sarveṣaṁ... III.41 (Pañchaśikha)
- Ekajātisamanvitānāmeṣāṁ... III.44 (Pūrvāchārya-Vijñānabhikṣu)
- Ayutasiddhāvayavabhedānugataḥ Samūho Dravyam. III.44 (Patañjali)
- Mūrtivyavadhijātibhedābhāvānnāsti... III.53 (Vārṣaganya)



- Ye Chaite Maitryādayo... IV. 10 (Āchārya-Vāchaspati Miśra)
- Guṇanam Paramam Rūpam Na... IV. 13 (Śaṣṭitantra of Vārṣaganya)
- Na Pātālam Na Cha Vivaram Girīnam... IV. 22 (Āgama-Vijñānabhikṣu)
- Svabhāvam Muktvā Doṣād Yeṣam... IV. 25 (Pūrvāchārya-Vijñānabhikṣu)
- Andho Maṇimavidhyat Tamanangulirāvayat... IV. 31 (Taittirīya Āraṇyaka)



## APPENDIX C

### GLOSSARY OF SANSKRIT WORDS

**Note :—**The pronunciation and diacritical marks used are explained below.

a	अ	to	be	pronounced	as	in	but
ā	आ; ा	"	"	"	"	"	father
ī	ई; ी	"	"	"	"	"	bee
e	ए; े	"	"	"	"	"	say
ū	ऊ; ू	"	"	"	"	"	too
ch	च	"	"	"	"	"	chosen
chh	छ	"	"	"	"		hard—midway between <i>ch</i> and <i>sh</i>
d	द	"	"	"	"	in	<i>this</i>
ḍ	ड	"	"	"	"	"	<i>dog</i>
b	ः	"	"	"	"	"	<i>pooh</i>
m } n }	—	"	"	"	"	"	<i>song</i>
jñ	ज्ञ	"	"	"	"	j followed by n with nasal articulation	
ṇ	ण	"	"	"	"	in	<i>gnaw</i>
ṛ	ऋ	"	"	"	"	"	<i>merry</i>
ś, ṣ	श, ष	"	"	"	"	"	<i>sugar</i>
t	त	"	"	"	"	"	<i>th</i> (soft)
ṭ	ट	"	"	"	"	"	<i>top</i>
v	व	"	"	"	"	"	<i>water</i>
y	य	"	"	"	"	"	<i>yawn</i>



## GLOSSARY

### A

- Abhikalpanā* — Cogent anticipatory conception which is necessary is the initial stage for forming an idea of the principles which are beyond ordinary conception, e.g. *Puruṣa* and *Prakṛti*.
- Abhimāna* — I-sense ; mutative ego; conception of one's ego which gives rise to feelings like 'I am the body', 'I am wealthy (or poor)', etc.
- Abhiniveśa* — Determination. Fear of death or of non-existence of self which is really immortal; a type of affliction.
- Ābhoga* — Engrossed attachment of mind to one thing.
- Āchārya* — Preceptor; teacher.
- Arāḍa-kālāma* — A Sāṃkhya philosopher who was the spiritual guide of Lord Buddha at one stage.
- Adarśana* — Non-awareness; lack of discernment.
- Adharma* — Impiety; vice.
- Adhibhautika* — Caused by living beings; relating to animate objects.
- Ādhidaivika* — Brought on by nature.
- Ādhyātmika* — Relating to self; spiritual.
- Adhyātma-prasāda* — Purity of the inner instruments of reception, especially of *Buddhi*.
- Adṛṣṭa* — Unseen. Fate.
- Adṛṣṭaphala* — Not caused by Karma of the present life or not fructifying in the present life.
- Āgama* — Written or verbal instruction or testimony of a trustworthy person directly transmitted to the mind of the listener ; traditional doctrine; sacred knowledge; Śāstras.
- Agastya* — A sage. He is said to have once drunk up a whole sea.
- Agryā Buddhi* — (Agryā=foremost) *Buddhi* (inner instruments of reception) which brings about realisation of the *Puruṣa*-principle; highest form of intellect.
- Ahaṃkāra* — Mutative ego; I-sense.
- Ahiṃsā* — Harmlessness; non-injury; abstaining from killing or giving pain to others by thought, word or deed.



<i>Ākāśa</i>	—Vacuity ; free space ; void ; substratum of the property of sound. One of the gross elemental principles.
<i>Akliṣṭa</i>	—Not marred ; unimpaired. Non-affictive.
<i>Alinṅa</i>	—That which has no cause ; Prakṛti.
<i>Ambarīṣa</i>	—One of the hells.
<i>Anābhoga</i>	—Opposed to Ābhoga. Not engrossed in an object.
<i>Anāhata-nāda</i>	—Spontaneous unstruck sound heard by Yogins as emanating from within the body.
<i>Ananta</i>	—Boundless ; infinite ; eternal, where time and space are not applicable, e.g. Puruṣa.
<i>Aṇimā</i>	—Minification.
<i>Aniyata-vipāka</i>	—Fruition of action not restricted to on life.
<i>Antaḥ-karaṇa</i>	—Inner instruments of reception comprising Buddhi, Ahaṁkāra and Manas.
<i>Anuśāsana</i>	—Instruction ; precept ; explanation. An explanatory treatise on what has been taught before.
<i>Ānuśrāvīda</i>	—Described in religious books or sacred tradition.
<i>Ap</i>	—A gross elemental principle ; water.
<i>Apāna</i>	—One of the five Prāṇas that governs excretion of wastes from the body.
<i>Aparigraha</i>	—Abstinence from avariciousness ; not to possess more than what is required for bare subsistence.
<i>Apavarga</i>	—Liberation (of Puruṣa) in relation to the knowables ; termination of functioning of Buddhi.
<i>Apsarā</i>	—Celestial damsel.
<i>Āpta</i>	—A person who is worthy of credence ; reliable ; trustworthy.
<i>Apuṇya</i>	—Impiety ; with painful results (relating to action).
<i>Ārṣa</i>	—Relating to Ṛṣis (sages).
<i>Artha</i>	—Wealth. Meaning of words. Objectivity of the Guṇas in relation to Draṣṭā.
<i>Artha-śāstra</i>	—The science of wealth. Political economy and finance.
<i>Asamprajñāta</i>	—A kind of Samādhi (intense concentration) surpassing Samprajñāta.
<i>Asampramoṣa</i>	—Non-acquisition of objects or ideas not one's own.
<i>Āsana</i>	—Seat ; posture ; one of the eight accessories conducive to Yoga.
<i>Āśih</i>	—Desire for self-welfare.



<i>Asmitā</i>	—I-sense ; mutative ego ; pure I-sense. Type of affliction.
<i>Asmitā-mātra</i>	—(Mātra=only) Pure I-sense.
<i>Asteya</i>	—Non-covetousness.
<i>Asura</i>	—Demon.
<i>Āsuri</i>	—A sage, disciple of Kapila.
<i>Atha</i>	—A term expressing beginning, doubt, interrogation, condition.
<i>Ātman</i>	—Soul.
<i>Avidyā</i>	—Misapprehension ; wrong knowledge ; type of affliction.
<i>Avyasana</i>	—Absence of attachment.
<i>Āyurveda</i>	—Ancient Indian medical sciences.
<i>Āyus</i>	—Span of life.

**B**

<i>Bhagavān</i>	—God. Revered person.
<i>Bhāṣya</i>	—Commentary.
<i>Bhava</i>	—State of being ; existence ; cause of birth ; latent impressions of nescience.
<i>Bhāvanā</i>	—Contemplative thinking.
<i>Bhavapratyaya-nirodha</i>	—A type of arrested state of the mind not conducive to liberation.
<i>Bhāvita-smartavya</i>	—Recollection of an experience that is unreal or imagined.
<i>Bhoga</i>	—Feelings of pleasure or pain experienced by living beings. Action arising out of latencies of previous actions ; involuntary action.
<i>Bhogabhūta</i>	—Action arising out of latencies of previous actions ; involuntary action.
<i>Bhūloka</i>	—World ; universe.
<i>Bhūta</i>	—Gross elemental principle (the five elements being Kṣiti, Ap, Tejas, Vāyu and Ākāśa).
<i>Bhūtādi</i>	—The ego of the Creator, the cause of manifestation of elements.
<i>Bṛhadāraṇyaka</i>	—One of the Upaniṣads.
<i>Brahmā</i>	—One of the Indian trinity said to be the creator of the universe.
<i>Brahmacharya</i>	—Continence, both physical and mental.
<i>Brahman</i>	—The supreme Spirit regarded as impersonal.



- Brāhmaṇa** — The portion of the Vedas which contains rules for the employment of Mantras on various occasions. Highest caste among the Hindus.
- Brahma-vihāra** — Mental purification through cultivation of feelings of amity towards happy persons, compassion for those who are miserable, goodwill for the virtuous and benevolent indifference towards the sinful.
- Buddhi** — Intellect; intelligence. The third of the twenty-five principles of the Sāṃkhya philosophy; pure I-sense. Inner instruments of reception taken collectively.
- Buddhi-tattva** — Pure I-sense. Inner instruments of reception taken collectively.
- Budhi-tattva** — Pure I-sense. Inner instruments of reception taken collectively.

**C**

- Chaitanya** — Absolute Consciousness. The supreme Spirit regarded as the essence of all living beings. Puruṣa.
- Charitārthatā** — The state of having accomplished the end or desired object.
- Chit** — Pure Consciousness; the Spirit ; Brahman.
- Chiti-śākti** — supreme conscious power ; Puruṣa.
- Chitta** — Mind; heart; intellect; reasoning faculty. The special sense in which it has been used in Yoga-Philosophy is as follows—Chitta or minds-stuff is the internal power which creates the sensation of cognition, conation and retention. It comprises the three inner instruments of reception, viz. Buddhi, Ahāṃkāra and Manas.

**D**

- Danḍakāraṇya** — Name of a forest.
- Darśana** — Seeing; knowing. Science of knowledge, i.e. philosophy, Pure Consciousness. Discriminative knowledge.
- Deva** — Celestial being.
- Dhāraṇā** — Fixity; steady abstraction of the mind.
- Dharma** — Religion. Virtue; piety. Attribute; property.
- Dharmamegha-samādhi** — The final state of concentration, when the devotee becomes disinterested even in omniscience and omnipotence.



<i>Dhyāna</i>	— Meditation.
<i>Draṣṭā</i>	— Seer. Puruṣa.
<i>Dṛśya</i>	— Object seen or known. A knowable.
<i>Dvandva</i>	— Opposite conditions like feelings of heat and cold.

**E**

<i>Ekāgra</i>	— Intent on one object ; one-pointed.
<i>Ekendriya</i>	— That which resides in only one sense-organ. A state of detachment.

**G**

<i>Garuḍa</i>	— Mythical king of the birds.
<i>Gomaya-pāyasa</i>	— (Gomaya=Cowdung; Pāyasa=Milk pudding). Regarding cowdung and pudding as the same thing, both having a common source in the cow. Instance of fallacious reasoning.
<i>Grahaṇa</i>	— Receiving ; apprehension. Instrument of reception.
<i>Grahītā</i>	— Receiver; recipient. One who apprehends, denoting both Puruṣa and Buddhi.
<i>Grāhya</i>	— Thing received; object apprehended; knowable; perceptible.
<i>Guṇa</i>	— Any one of the three primary constituents of phenomenal world (Sattva, Rajas and Tamas). Quality. Property. Rope.

**H**

<i>Hāna</i>	— Abandoning everything that is fit to be discarded. Liberation.
<i>Hānopāya</i>	— Means of achieving liberation.
<i>Heya</i>	— A thing fit to be abandoned or discarded.
<i>Heyahetu</i>	— Cause of Heya.
<i>Hiraṇyagarbha</i>	— Omniscient and all-prevading Creator.
<i>Hṛdaya</i>	— Heart; the psycho-physical centre where one feels pleasure and pain.

**I**

<i>Indriya</i>	— Organ of action or perception.
<i>Īśvara</i>	— God.
<i>Īśvarakṛṣṇa</i>	— The philosopher who compiled the extant maxims of Sāṃkhya philosophy and versified them.
<i>Īśvara-praṇidhāna</i>	— Devotion to God.



**J**

- Janaka* — King of Mithilā in ancient India who was also a philosopher and led the life of a Yogin.
- Janma-kathantā* — Knowledge of past lives and apprehension of future existence.
- Jāti* — Birth; species.
- Jīva* — Living being.
- Jivanmukta* — One who has attained liberation from sorrow but has not as yet given up one's body; one purified by true knowledge while still living and therefore freed from the cycle of births.
- Jīvātmā* — Individual or personal soul.
- Jñāna-prasāda* — Highest wisdom when all coverings on knowledge are removed.
- Jyotiṣmatī* — A state of mind pervaded by sattva-guṇa resulting in tranquillity. Effulgent.

**K**

- Kaivalya* — Liberation of Puruṣa ; Self-in-Itself; final emancipation or beatitude.
- Kapila* — The great sage who founded the Sāṃkhya-yoga philosophy. In the opinion of some he was Hiranyagarbha incarnate.
- Karma* — action, both mental and physical; deed; religious rite; performance of religious rites as opposed to spiritual practice or path of knowledge.
- Karmāśaya* — Latent impression of action which will eventually fructify.
- Khyāti* — The faculty of discriminating objects. Dominating knowledge. Modification of consciousness of Buddhi.
- Kleśa* — Pain; anguish; distress; worry. Affliction.
- Krama* — Sequence.
- Kṛti* — Efferent impulse.
- Kṛṣṇa-dvaipāyana*  
    *Vyāsa* — A great sage, author of the Mahābhārata.
- Kṣaṇa* — Moment; minimal time.
- Kṣiti* — A gross elemental principle. Earth.
- Kṣipta* — Thrown; scattered. Restless.



*Kuśala* — Proficient in Yoga; one who has attained discriminative knowledge.

*Kūtastha* — Immovable; immutably and eternally the same.

**L**

*Liṅga* — Mark; sign; indicator; symbol; characteristic.

*Liṅga-sarīra* — The indestructible core of the gross or visible body.

*Loka* — The world; a division of the universe.

**M**

*Madhumatī* — A state of knowledge attained by Yogins through concentration.

*Mahābhārata* — The great historical epic containing also the ancient philosophical thoughts of India.

*Mahadātman* — The supreme Spirit. Buddhi-tattva; pure I-sense.

*Mahāmoha* — Obsession. Great delusion.

*Manas* — Mind in a general sense.

*Mantra* — sacred word symbolic of God or supreme Self. Vedic verse.

*Manu* — Ancient law-giver of India.

*Mauna* — Observance of silence. A type of Yogic discipline included in Tapas.

*Misra* — Mixed. action leading to both pleasurable and painful consequences.

*Moha* — Delusion which prevents the discernment of truth.

*Mokṣa* — Liberation; final emancipation; beatitude.

*Mūḍha* — Stupefied; infatuated; bewildered.

**N**

*Nahuṣa* — A king who was transformed into a serpent through the curse of a sage.

*Nandīśvara* — An ancient prince who through pious action was transformed into a celestial being.

*Nidrā* — Dreamless sleep (as distinguished from sleep with dreams).

*Niraya* — Infernal region.

*Nirguṇa* — Attributeless.

*Nirguṇa Śvara* — Attributeless Godhead.

*Nirmāṇa-chitta* — Created mind. Yogins may, if they desire, assume such a mind after the attainment of emancipation for propagating the gospel of liberation.



<i>Nirodha-bhūmi</i>	— Arrested state of the mind.
<i>Niruddha</i>	— Stopped; obstructed; checked; curbed; arrested.
<i>Nirupakrama</i>	— Action which has not started producing result.
<i>Nirvāṇa</i>	— Calmed; liberated from corporeal existence; final emancipation.
<i>Nirvichāra</i>	— Relating to subtle objects without the help of words.
<i>Nirvīja</i>	— Seedless. Objectless concentration.
<i>Nirvikalpa</i>	— (Applied to concentration) An exclusive concentration upon an entity without distinct and separate consciousness of the knower, the knowable and the process of knowing.
<i>Nirvitarka</i>	— Relating to gross objects without the help of words.
<i>Nivṛtti</i>	— Suspension; termination; abstention; renunciation.
<i>Niyama</i>	— Observance as an accessory to Yoga comprising cleanliness, contentment, Tapas, Svādhyāya and Īśvara-praṇidhāna.
<i>Niyata-vipāka</i>	— Fruition of action restricted to one life.

**P**

<i>Pañchaśikha</i>	— The Ṛṣi who first framed the Sāṃkhya aphorisms, having learnt the principles from Āsuri, a direct disciple of Kapila.
<i>Parama Dharma</i>	— Acme of virtuous action; realisation of the Puruṣa-principle through Yoga.
<i>Paramātman</i>	— The supreme Spirit.
<i>Para-vairāgya</i>	— Supreme and final renunciation; ultimate state of detachment.
<i>Pariṇāma</i>	— Result; effect; fluctuation; transformation.
<i>Patañjali</i>	— An ancient sage who compiled Yoga aphorisms.
<i>Pauruṣa-pratyaya</i>	— Highest knowledge of Puruṣa; Puruṣa-like Buddhi.
<i>Piśācha</i>	— Demon.
<i>Pradhāna</i>	— Chief; pre-eminent. The source of the material world; the primary germ out of which all material appearances are evolved; Prakṛti.
<i>Prajāpati</i>	— The God presiding over creation. An epithet of Brahmā, the Creator.



<i>Prajñā</i>	— Deep understanding. Insight derived from meditation.
<i>Prajñā-jyoti</i>	— A type of Yogin.
<i>Prakhyā</i>	— Sentience.
<i>Prakṛti</i>	— Mutable constituent of phenomena commonly called nature; collective name of the three Guṇas.
<i>Prakṛti-āpuraṇa</i>	— Permeation of nature-innate.
<i>Prākṛtika</i>	— Derived from Prakṛti.
<i>Prakṛtilaya</i>	— Merger into Prakṛti.
<i>Pramā</i>	— Accurate conception ; true knowledge.
<i>Pramāṇa</i>	— True or accurate conception or notion. Source of true knowledge.
<i>Prāṇa</i>	— Breathing. First of the five vital forces.
<i>Prāṇa</i>	— (in plural form) Vital forces of the body.
<i>Prāṇava</i>	— Sacred syllable 'OM' symbolic of God.
<i>Prāṇāyāma</i>	— Breath control; one of the eight accessories conducive to Yoga.
<i>Prasaṁkhyāna</i>	— Abstract contemplation; ultimate knowledge of discrimination between Puruṣa and Prakṛti. Omniscience.
<i>Prasānta-vāhitā</i>	— Continuity of the tranquil state of mind.
<i>Pratisṁkrama</i>	— Transmission.
<i>Pratyāhāra</i>	— Restraining one's organs from their objects.
<i>Pratyak</i>	— Peculiar to oneself. Individual personality of self.
<i>Pratyaya</i>	— Knowledge or perceptible state of the mind. Cause producing an effect.
<i>Praviveka</i>	— Height of wisdom.
<i>Pravṛtti</i>	— Clear mode of mind; inclination to worldliness (e.g. in Pravṛtti-mārga); conation; super-sensuous perception..
<i>Preta</i>	— Departed spirit.
<i>Puṇya</i>	— Piety or pious action leading to pleasurable consequences.
<i>Purāṇa</i>	— Aged; ancient. A class of Indian scriptures.
<i>Puruṣa</i>	— The supreme Soul. Absolute Awareness. The first of the twenty-five principles of Sāṁkhya philosophy. Man.
<i>Puruṣakāra</i>	— Action done under one's own freewill.
<i>Puruṣārtha</i>	— The object of Puruṣa. Object known by Puruṣa.



**R**

<i>Rāga</i>	— Attachment.
<i>Rajas</i>	— The mutative principle, the second of the three Guṇas. Dirt; dust.
<i>Ratna</i>	— Jewel.
<i>Rṣi</i>	— Sage.
<i>Ṛta</i>	— Unalloyed truth. Perceptual fact.
<i>Ṛtambhara</i>	— Full of Ṛta.
<i>Rūpa</i>	— Light as one of the five Bhūtas. Form; colour.

**S**

<i>Śabda</i>	— The characteristic of Akāśa. Sound.
<i>Saguṇa</i>	— With attributes.
<i>Samādhi</i>	— Intense concentration.
<i>Samāna</i>	— One of the five Prāṇas by which nourishment from food is evenly distributed to all parts of the body.
<i>Sāmānya</i>	— General; common; universal.
<i>Samāpatti</i>	— Engrossment.
<i>Samjñā</i>	— A state of the mind. Consciousness. Definition.
<i>Samkalpa</i>	— Volition; resolution.
<i>Sāṃkhya-kārikā</i>	— The tenets of Sāṃkhya philosophy in verse form composed by Iśvarakṛṣṇa.
<i>Sāṃkhya-pravachana</i>	— Sāṃkhya principles in the form of aphorisms; Yoga-sūtras.
<i>Samprajanya</i>	— Watchfulness over the state of one's body and mind.
<i>Samaprajñāna</i>	— Knowledge of Tattvas gained through concentration and retained in a one-pointed mind.
<i>Samprajñāta-yoga</i>	— Intense concentration in a one-pointed mind in which the Tattvas are revealed and permanently retained.
<i>Sampratipatti</i>	— Similarly of usage; tradition.
<i>Samskāra</i>	— Latent impression of mental as well as physical actions.
<i>Samvega</i>	— Intense ardour derived from long practice.
<i>Samyama</i>	— Technical name of fixity, meditation and concentration; application of Dhāraṇā-Dhyāna-Samādhi on the same object. Abstinence.
<i>Sānanda</i>	— With blissful feeling.
<i>Sarva</i>	— All.



<i>Sāsmīta-samādhi</i>	— Concentration on the pure I-sense.
<i>Ṣaṣṭitantra</i>	— A name of the Sāṃkhya philosophy.
<i>Śāstra</i>	— Scriptures.
<i>Sat</i>	— That which always exists.
<i>Śatapaatha Brāhmaṇa</i>	— One of the Vedic subdivision.
<i>Sattva</i>	— The sentient principle; the first of the three Guṇas.
<i>Sattva-samsevana</i>	— Cultivation of self-cognition.
<i>Sāttvika</i>	— Of the sentient principle. Virtuous
<i>Satya</i>	— Truth; truthfulness; conceptual fact.
<i>Savichāra</i>	— Associated with reasoning.
<i>Savitarka</i>	— Associated with words.
<i>Skandha</i>	— The five forms of mundane consciousness (in Buddhist philosophy).
<i>Smṛti</i>	— Recollection; remembrance; memory.
<i>Smṛti-sādhana</i>	— Watchfulness over one's own mind.
<i>Sopakrama</i>	— Action which has started producing result.
<i>Śraddhā</i>	— Reverential devotion.
<i>Śruti</i>	— Words of sages; the Vedas.
<i>Sthiti</i>	— Inertia. Tranquillity.
<i>Suśruta</i>	— A sage who propounded the medical sciences.
<i>Sūtra</i>	— Terse maxim; aphorism.
<i>Svādhyāya</i>	— Study of scriptures or the repetition of Mantras.
<i>Svah-loka</i>	— A heavenly region.
<i>Svapna</i>	— Sleep with dreams (as distinguished from dreamless sleep).
<i>Svarūpa</i>	— Essence; substratum.
<i>Svavyañjakāñjana</i>	— Coloured by one's own manifestation.

### T

<i>Tamas</i>	— Retentiveness; the third of the three Guṇas. Darkness; obscurity; insentience.
<i>Tanmātra</i>	— Element in its subtle or monadic form. The smallest particle of elemental knowables.
<i>Tapas</i>	— Devotional austerity.
<i>Tapasyā</i>	— Devotional austerity.
<i>Tāraka</i>	— Intuitive knowledge; discriminative knowledge.
<i>Tattva</i>	— Principle. Any one of the twenty-five principles enumerated in the Sāṃkhya philosophy.
<i>Tattva-samāsa</i>	— One of the earliest extant collections of Sāṃkhya tenets.



- Trivipāka* — Capable of producing threefold consequence (*viz* birth, span of life and experience of pleasure and pain).

U

- Upaniṣad* — Spiritual and theological scriptures being part of the Vedas.
- Uruvilva* — A place in Northern India (present name : Bodh Gaya) where Buddha attained salvation.

V

- Vāchaspati Miśra* — A philosopher, author of explanatory treatise on Vyāsa's commentaries on Yoga aphorisms.
- Vaikārika* — Relating to modification.
- Vaināśika* — A Buddhist sect; nihilist.
- Vairāgya* — Renunciation ; detachment.
- Vārṣaṅya* — A Sāṅkhya sage.
- Vāsanā* — Subliminal imprint of an experience but not producing direct result like Karmāśaya.
- Vaśikāra* — Control. A state of detachment.
- Vichārānugata* — Relating to subtle objects following reasoning associated with words.
- Videha* — Merger into discarnate state.
- Vidyā* — Knowledge; true knowledge.
- Vijñāna-bhikṣu* — A philosopher, author of explanatory treatise on Vyāsa's commentaries on Yoga aphorisms.
- Vikalpa* — Significant or useful verbal concept of ideas which has no corresponding reality, *e.g.* space, time etc.
- Vikāra* — Change; modification; mutation.
- Vikṛti* — Changed state.
- Vikṣipta* — Distracted.
- Vilaya* — Dissolution.
- Vipāka* — Fruition of Karma; result.
- Viparyaya* — Erroneous knowledge.
- Vīrya* — Energy; enthusiasm.
- Viśeṣa* — Peculiarity. Diversified form. A division of constituent principles.
- Vitarkānugata* — Relating to gross objects following reasoning associated with words.



- Viveka-khyāti** — Discriminative enlightenment. Discrenment of Puruṣa being distinct and separate from Prakṛti, *i.e.* Self from non-self.
- Vṛtti** — Occupation. Mental mode.
- Vyāna** — One of the five Prāṇas which controls the voluntary motor nerves and muscles all over the body.
- Vyāsa** — A sage, the original commentator on Yoga aphorisms. There were other sages of the same name.
- Vyasana** — attachment.
- Vyatireka** — Exclusion ; exception. A state of detachment.
- Vyavadhi** — Cover. Interposition. Shape.

## Y

- Yama** — Restraint as an accessory to Yoga comprising Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha.
- Yatamāna** — Engaged in effort. A state of detachment.
- Yoga-sūtra** — Yoga aphorism.



## APPENDIX D

### INDEX

It is not an exhaustive index. Selected words of greater significance have been included and only those places where these have been dealt with in detail have been cited. The first number in the citation refers to the Book or chapter, the second to the Sūtra or aphorism and the third, within parenthesis, to the annotation. For example, II.18(7) refers to annotation No. 7 in Sūtra 18 of Book II. Further clarification may be had from the corresponding Sūtra in Bhāsvatī.

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